From Bondage to Freedom

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Chapter #1

Chapter title: To be ordinary is the most extraordinary thing in the world
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Question 1
BELOVED MASTER,
PLEASE SPEAK ON THE DIFFERENCE BETWEEN MEDIOCRITY AND ORDINARINESS.

Mediocrity is the general state of humanity as it is. It is a retardedness of intelligence. Nobody wants you to be intelligent, because the more intelligent you are, the more it is difficult to exploit you, to enslave you.
Every vested interest wants you to be mediocre. A mediocre person is just like a tree whose roots have been continuously cut so it cannot grow. The mediocre person never comes to know fruition, flowering, fragrance. He lives just like a vegetable. But this is the common state.

And to keep the mediocre, mediocre, a strange thing has to be put in his mind: that he is extraordinary.

George Gurdjieff used to tell a story....

There was a shepherd who was a magician, and he had many sheep. To take care of them, not to let them wander into the forest and be eaten by wild animals, he managed a strategy. He hypnotized all the sheep and told them, "You are not sheep, you are lions." Since that day, the sheep started behaving like lions.

The mediocre person will rebel against mediocrity because it is ugly to be mediocre. But the society in many ways gives him the feeling of being extraordinary. Hence, it is very difficult to find a man who does not, deep down, believe that he is special -- the only begotten son of God. He may not say so, because he knows what happens if you say that you are the only begotten son of God. Then crucifixion is certain, and resurrection... nobody knows whether it happened or not. So he keeps it inside. This helps him to remain mediocre.

If he understands he is mediocre, that very understanding will destroy his mediocrity. To understand you are mediocre is a great jump into intelligence.

The ordinary person I talk about is the natural person. Nature does not produce special people. It produces unique people, but not special. Everybody is unique in his own way.

The big pine tree and the small rosebush -- who is higher? Neither the pine tree ever boasts that she is higher, nor the rosebush ever boasts that "You may be higher, but where are the roses? The real height is in the roses and the

fragrance, in the flowering. Height itself is not enough to be higher."

But the rosebush and the pine remain together without any quarrel, competition, for the simple reason that both understand they are part of the same nature.

When I say ordinariness, I am saying drop the idea of being extraordinary, which is keeping you mediocre.

To be ordinary is the most extraordinary thing in the world. Just watch yourself. It hurts very much, it is painful to accept that you are not extraordinary. Watch when you accept the idea that you are ordinary. A great burden is relieved. Suddenly you are in the open space, natural, just the way you are.

The ordinary person has a uniqueness and a simplicity, humbleness. Out of his simplicity, humbleness, uniqueness, he has really become extraordinary, but he has no idea of it.

So it is a paradox: the people who think they are extraordinary are simply retarded, mediocre. And the people who are humble and just accept that they are ordinary people like everybody else -- you will see a light in their eyes. You will see a grace in their actions. You will not see them competing, you will not see them cheating. You will not see them betraying. They will not have double minds. They will not be hypocrites.

What is the need for an ordinary person to be a hypocrite? He can show his heart openly to anybody, because he is not pretending anything.

You become secretive when you start pretending. You start feeling very great. You may say it or not, but by hypocrisy, masks, your head goes on becoming more and more swollen. It is a state of sickness.

And who is the person who believes himself extraordinary? The person who suffers immensely from an inferiority complex. To cover it up, he projects just the opposite idea. But he is only deceiving himself, nobody else is deceived by him.

The ordinary person has no need to be a hypocrite, no need to be a pretender. He is just open; he need not be secretive. And there is beauty in openness, simpleness.

So it is a rare paradox that the person who feels himself ordinary becomes extraordinary, and the person who goes on feeling himself extraordinary, remains very retarded, a mediocrity.

Everybody has to look within himself. But people are such deceivers that, deceiving others, slowly slowly they start deceiving themselves. They become so articulate about deceiving. It is dangerous to be a hypocrite, because sooner or later you will start thinking this is your real face.

In my thirty-five years' work with people I have come across thousands of people, intimately, and I was puzzled that these people have deceived themselves. To deceive others can be understood, but they have deceived themselves.

And you cannot take them out of that deception, because that is their only treasure. They know behind it there is just darkness, hollowness, an inferiority complex. So they cling to it.

Even in this commune -- which hurts me, because at least here people should not be like that. Otherwise, what the hell are you doing here?

I just saw Venu at the gate.... Sheela had asked which people were coming with her, and Venu had said that her

place is with Sheela. I was surprised. What is she doing here standing at the gate? Her place is not here! She should go with Sheela. Not a single moment she should be here. People should be honest!

Sheela asked me again and again during these four years, "Beloved Master, help me, so that I never deceive you, never betray you."

I told her, "Sheela, asking it again and again means there is a tendency, of which you are aware, that you can betray, you can deceive. Otherwise, what is the point of asking it?"

And finally she did. And the reason why she did is worth understanding for everybody.

When I was silent for three and a half years, she was the spokesman. I knew that this is going to be a difficult task the day I start speaking directly, because then she will see she is no more a celebrity; no interviews on the television, radio, newspapers, magazines.

But I had to speak. Just for one person I cannot hold back from one million sannyasins, and for the sannyasins who will be coming later on, my heartfelt feelings, truths, experiences. And there is too much to say.

As you get prepared only then I can say it. Those three and a half years prepared you, and now you can see the difference between the way I am speaking now and the way I was speaking three and a half years before. As you mature, as you graduate, I can tell you more naked truths, trusting that you will be able to understand them.

So the problem was, I knew that if I start speaking, then Sheela's swollen head will start shrinking, and that will be difficult. I was perfectly aware the day I started speaking, she started becoming sad; and slowly slowly she started

being away from Rajneeshpuram, finding excuses that she is needed in Australia, she is needed in Europe. She was never needed before.

And this time when she came, she wrote a letter to me, "Beloved Master, I do not feel the same excitement here. I feel happier in Europe, in Australia, anywhere else." But she did not look why.

I sent a message to her that, "See the point. Where has the excitement gone? The excitement was not being with me, with the commune, creating a new way of life, hoping for a new man to arrive. That was not your real excitement. Your real excitement was becoming a celebrity -- on the television, on the radio, in the magazines, in the newspapers. You enjoyed your name, your photograph; now this will not be possible. I am speaking myself. I am speaking to the whole world press. And certainly you cannot represent me."

I had to teach her everything for three and a half years, two hours every day -- what she has to say, what she has not to say. And she was repeating like a parrot, because it is not her experience. But she did well; as a parrot she was perfect.

But now, when I started speaking, she started feeling sad, gloomy. I sent the message, "You should look at the cause of it. The cause is your ego.

"Three and a half years is a long enough time to get a swollen head, and I am now bringing it back to its real position. It is sick. This swelling is more dangerous than any cancer, because the cancer can kill the body, but this swelling kills the mind and the very soul of man.

"And why are you feeling happy in Europe? If you want to check it, I can come to Europe, and immediately you will know it is not because you are in Europe that you are feeling happy. You will feel even more unhappy than here."
But man is so stupid.... She did not even respond to my message. On the contrary, she collected the bunch of people that she has placed in important places. Now the sadness was turning into revengefulness. The idea was that all these people will go with her, and the commune will be in a chaos.
Now, the commune is always in a chaos! Nobody can disturb it. What more chaos can be there?
And it is a simple law that people who are in power... and I had given her all the powers, simply because I was not interested in getting involved in small things. It was impossible to be silent and get involved in small things. She removed all the people who were in some way more intelligent, stronger, and a danger to her position; any day they can be the competitors. So she removed those people, and she chose people who were even more mediocre than her. They will never be a challenge.
Now, this Venu was saying, "My place is with Sheela." Certainly her place is with Sheela, because she is more mediocre than Sheela. But I was surprised to see her standing here. What is she doing here? She should have left with Sheela.
It is a good change. Be happy about it. It was bound to happen. Now you can have a better and stronger group of people to run the commune -- because I am not afraid of anybody being more ordinary than me. You cannot find on

the whole earth a competitor for me. So this gives me immense freedom.
That's why Arup can ask the question. While Sheela was here, Arup was pushed back in every way. And I was watching, sadly. She is far more intelligent, far stronger. Now all the people who had been thrown out of the commune by Sheela can come back. So inform all your friends who have left that Sheela is gone and gone forever. And not alone -- with the whole bunch, the whole gang. So inform the people who have left just because of her, because those people were intelligent, and she could not tolerate any intelligent person.
This is a problem with all mediocre people. They cannot tolerate anybody who is better than them because that destroys their illusion of being extraordinary. But nobody can take your ordinariness. It is something which is not a projection, but a reality.
The rosebush is ordinary, the pine is ordinary, the deer is ordinary. Why should any man try to be extraordinary? Only man seems to be sick. The whole existence lives in absolute ordinariness and is so joyful, such a blessing; but man is sick. His sickness is that he cannot accept himself as he is. He wants to be somebody great: Alexander the Great. Less than that won't do.
But he forgets what Alexander gained. He lived only thirty-three years, spent his whole life fighting, invading, killing. He had no chance to live, no time to live.
He had met a great philosopher, sage, wise man, Diogenes, before he was going to invade India. He asked Diogenes if he had any message for him.

Diogenes said, "Only one: rather than wasting time, live it. You are not living yourself, and you are not allowing others to live. You are committing immense crimes against life -- for what? Just to be called Alexander the Great?

"Everybody thinks like that. Just inside, you can call yourself Alexander the Great; nobody is preventing you. If you want, you can even put a signboard on your chest: 'Alexander the Great' -- but live! You will look like a buffoon, but that is far better than to be a buffoon; at least you will have time to live, love, sing, dance."

Alexander understood the message. He said, "I can see the point. When I come back, I will try to follow it."

Diogenes said, "Remember, nobody comes back from such an ego trip, because this ego trip never ends, it goes on and on. You will end, not your ego trip."

And that's what happened: he never came back home. On the way, he died. And when he was dying, he remembered Diogenes' statement that nobody comes back. Ego drives you, and there is no end for the ego. It creates more goals, new goals, higher goals.

In deep respect for Diogenes, he told the people who were going to carry his body to the grave, "Let my hands hang out of the casket."

His prime minister asked, "But this is not the tradition. Hands have to be inside the casket. Hanging them out will look really odd."

But he said, "I want them to hang out, because I want people to know that empty-handed I had come into the world, empty-handed I lived in the world, and empty-handed I am going from the world."

These empty hands of Alexander the Great represent almost everybody's hands.

If you want to live authentically and sincerely, then just be ordinary. Then nobody can compete with you. You are out of the race of competition, which is destructive.

Suddenly you are free to live. You have time to live. You have time to do what you want to do. You can laugh, you can sing, you can dance. You are an ordinary man. Even if the whole world laughs at it, so what? I am an ordinary man. They are all extraordinary people. They have the right to laugh; I have the right to dance. Their laughter is phony; your dance is real.

Sheela could not tolerate it. I even sent her the message, "If it gives you pleasure that I should not speak, I can go into silence again. Of course, millions of sannyasins today and tomorrow and in the future will be at a loss, because there is much which I have yet to say. But to make you happy, I can do that.

"But remember, if my silence makes you happy, then my absence may make you happier. Perhaps, deep down, my death will be the right thing for you. Then you can become the head. Nobody will be there to prevent you."

If you try to look into things deeper, you will be surprised what revealing factors come up.

Now, Sheela was very much concerned about my death -- almost paranoid. She had arranged so many guards and security. But she will never understand why this paranoia. Something deep inside herself was longing for my death. And to avoid seeing it, she was projecting that somebody is going to assassinate me.

Mind is very complex. It projects things which are inside onto others.
And she was promising me continuously, "I am yours forever."
I said, "Sheela, don't say such things, because forever is a long time. Just today is enough. Tomorrow, nobody knows."
But she said, "I love you so much that I can say that I will always love you."
I said, "If you want to say these things, you can go on saying, but you don't see that I am a mirror. I can see all the layers within you. Why this insistence that 'I will never betray you. Even if you tell me to resign from the presidentship of the commune, foundation, or any post that I am holding, I will do it immediately'?"
I said to her, "Just wait."
Now she has resigned on her own, and she has taken those idiots she has put in powerful positions.
Vidya is gone with her. She was one of the thickest heads here.
And they all have written letters to me, "Beloved Master...." Still they don't see the point, that now it is better to address them "Mr. Rajneesh." Why "Beloved Master"? "We love you, and we will always love you, but we are leaving." No reason why they are leaving. And still no sensibility that words like "Beloved Master" do not suit in the context they are, perhaps unconsciously, using them.
And none of them -- neither Sheela nor Vidya -- has given any reason why, because they know if they give the reason why.... They cannot give the real reason, which will be very humiliating. And they cannot give any wrong reason,

because I can see what is right and what is wrong. So they decided not to give any reason.
But to see the words "Beloved Master" from these people makes me sick. What they are doing is just the opposite. These are the mediocre people. Remaining here with me for years, they have not understood what it means to be ordinary, simple human beings. They wanted a hierarchy, they wanted to be on the top, they wanted to have power. It was their political game.
I told Sheela again and again, that the people who have come to the commune have not come just to work; they have come here to meditate, to grow, to come to a realization of their self. But she was not interested in that at all. Her interest was only one: that she should remain on the top.
But it is good that on her own she has taken all the stupid people. A few are still here who have promised her they will leave. I hope they leave soon, because I have better people here, I have better people around the world who can be called.
And the commune does not become just a factory where people are only working, no time for them even to love. This was heavy on my heart for all these years. I cannot see my people just working, and tired and going to sleep.
You are not for the work. Work is for you.
We will work, we will do things, but that does not mean that you don't have any time to dance and sing and compose music and love your woman -- or somebody else's woman.
If you don't have much time left for yourself, you can at the most love your own woman. To love somebody else's

woman takes a longer time -- to persuade her, talk all kinds of nonsense. But it is perfectly good just for a change -- good for you, good for the other man's woman. Good for the other man, because he will also be having a chance with somebody else....

Because I was silent I had to keep this heavy load on my heart.

You will not believe it, that many nights I had tears in my eyes for the simple reason that I don't want to reduce my people to living in a slave camp -- at least while I am alive. I want my people to rejoice in life. Work is part of it, but not the whole of it. We will make houses, and we will make roads, and we will make everything, but for what? Just for the sake of making them?

So necessarily, I had to start speaking. And you will be surprised that all the people who were in power -- Sheela, Vidya, Savita, Krishna Deva, your mayor -- they are all leaving with Sheela. Thank God! -- who does not exist, but in such moments you can use the name.

Now we can put more intelligent, more loving, stronger people, who will be more human and who will understand the needs of the sannyasins.

A commune has to be a place of love, song, dance. Yes, work is needed, because you need food, you need shelter. And to reach the other man's woman you need roads, so we will make them!

But that is not all. You need sometimes to just sit silently in the hills, by the side of the lake.

So I am immensely happy that Sheela has gone with her gang. Now I can give you better people who will take care of more essential things than the nonessentials.

But mediocre people function in that way. They were not ordinary. If they had accepted the ordinariness that I have been continuously talking about, they would not have been in such a trouble. And I know, wherever they are they will be in trouble.

They may be thinking that in Europe they will not be in trouble. They are wrong. I just have to send a message to all the communes that these people should not be listened to anymore.

If they cannot be happy here, then they cannot be happy in any other commune. And those who have left with them will repent.

The remaining ones... for example, Krishna Deva, I think, is still here.

And sometimes I wonder.... Krishna Deva has been guarding me with a gun. Sometimes I think these people who can leave because Sheela is leaving, they were not here for me. Their hands and their guns were dangerous. They may not have known it, but now they can understand that they were not for me. And it is more possible for a guard to shoot me than for anybody else.

But the mediocre mind has no capacity for understanding. It is absolutely retarded. It is stuck somewhere near thirteen years of mental age, or even below it. He may be forty, he may be fifty, seventy -- that does not matter, that is his physical age. He has been growing old, but he has not been growing up. You should keep the distinction. Growing old, every animal does it. Growing up, only a few human beings manage.

And the first step is just to accept your simpleness, humbleness. And how can you be an egoist in such a

beautiful, immense, vast, infinite universe? What ego can you have?

Your ego may be just a soap bubble. Maybe for a few seconds it will remain, rising higher in the air. Perhaps for a few seconds it may have a rainbow, but it is only for a few seconds. In this infinite and eternal existence your egos go on bursting every moment. It is better not to have any attachment with soap bubbles.

You can play with them while you are in your bathtub. You can go on bursting those soap bubbles, telling yourself, "This is my ego that I myself am destroying." So when you come out of your bathtub, you are an ordinary man, fresh, humble, clean.

The desire to rule over others, the will to power, is one of the greatest crimes that man has committed. My sannyasins have to be aware of it. Hence, my insistence for being just ordinary. And it is so beautiful, because I am saying it out of my experience.

No egoist in the whole history of humanity has said that ego is beautiful, that it has given him great ecstasies. All the egoists have died in frustration, despair, because the ego knows no limits. So you are always frustrated.

I can tell you from my experience of being just an ordinary human being that it is the ultimate ecstasy. It merges you with existence. There is no barrier. It merges you with the stars, and with the sky, and with the earth. You are no more separate.

Ego separates you.

And the feeling of oneness with this exquisite existence is religion to me.

Question 2
BELOVED MASTER,
CAN YOU SAY SOMETHING ABOUT SINGLE-POINTEDNESS, BEING TOTAL, SPACING OUT, WORK, AND WORSHIP?

There has always been a confusion in people's minds about singlemindedness -- in other words, concentration -- and meditation. They think both are the same.
The reality is just the opposite. When you are single-minded, you are one dimensional. Your mind becomes narrower and narrower and narrower, and remains focused on one point. This is concentration.
If you are learning shooting, the art of archery, and things like that, it will be helpful.
There is a story in ancient Indian scriptures. The great master archer, Dronacharya, asked his disciples to shoot their arrows at a bird sitting on a tree. They were all ready with their bows and arrows, and he said, "Before you shoot, I want to ask a question, and each one has to answer."
He asked the first one. The question was, "What are you seeing?"
He said, "I am seeing everything: the tree, the sky, other trees, the birds flying."
He went on asking the same question to the other disciples. One disciple said, "I can see only the tree on which the bird is sitting."
He was far better, but the other one was even closer. He said, "I can only see the bird."
The master has said that you have to make the target the bird's right eye.

The other said, "I can see both the bird's eyes."
Arjuna was the only one who said, "I don't see anything except the right eye."
This is one-pointedness.
Arjuna became his master's most important disciple, a great archer.
So one-pointedness is needed in many things, but it is not meditation. It is putting your mind together in one narrow dimension -- linear, just in a line.
In science it is useful, but it is not meditation.
Meditation is a state of no-mind.
Meditation means the mind has stopped. Just you are, pure consciousness, simple awareness; all the dimensions are available to you. So it is just the opposite of concentration.
You are asking what it means to space out. You all know it. When you are doing something and you are not there, that is spacing out. It is against concentration. It is against meditation. It is just a wandering mind.
If you are chopping wood and thinking of a film star, you are spaced out. And it is dangerous: you may chop one of your legs. You are not where you are supposed to be.
Even in such sacred moments when you are making love to your beloved, you are not there. The woman is there, but her mind is also far away. So two bodies are going through a gymnastics. Of course it is not productive of any contentment. You both come out of it frustrated, cheated. Something went wrong.
The man immediately turns to the other side, pulls over the blanket, and goes to sleep. The woman cries, weeps, because such a moment... and nothing comes out of it. The whole day she has been waiting, that her lover will be

coming; but when he was making love, she was thinking of Muhammad Ali the Great.

So whenever two persons are making love, there is at least a crowd. The man is thinking of Marilyn Monroe, the woman is thinking of Muhammad Ali, and these pictures in the mind go on changing. And on the margin they are trying to make love.

Why unnecessarily harass each other? If this is the situation in love, what will be the situation in other things?

Spacing out is unhealthy. If you want to think of Muhammad Ali, you can sit silently and think of Muhammad Ali. At least it will be one-pointedness. But people are doing many things at a time, and they think that this is some achievement.

Just in front of my house in India, was one woman I used to see every day. She had a small child. So the child was put in a rocking chair, and she would be sitting in front of the child, and she would go on pushing the rocking chair with her leg, because the child cannot manage that. So the chair would go on rocking, and the child would remain silent. And she was continuously making something for the child, because the winter was coming: a sweater, socks, a hat. So with her hands she was engaged with the sweater, and with her eyes she was always reading the newspaper. A multipurpose woman!

And I don't think this was all; this was outside so you could see. What was going on in her head nobody knows, because when she can manage three things simultaneously outside, in the mind she can manage three hundred things.

These people go on missing the moment -- its purity, its life, its joy -- because they are not there. And they will

never be anywhere if this becomes their habit -- which has become the habit of the whole humanity.

And you ask me what is work and worship.

Work is when you space out. You do the work, but you are not totally there. If you are totally there, it is worship.

Then the work is not only work; then the work takes a new flavor: of silence, of meditativeness, of joy -- just the wind passing by, the sunrays falling on you, you chopping wood, and the perspiration coming to your forehead. And all is in utter silence; you are simply chopping wood. You are not going anywhere; you are here.

One of the emperors of Japan had gone to see a great Zen master, Nan Yin. He asked Nan Yin, "What have you learned that makes you a great master, known all over the country?"

Nan Yin said, "Very simple: when I chop wood, I simply chop wood; and when I carry the water from the well, I simply carry the water from the well."

The emperor said, "I had come to listen to something spiritual. What nonsense are you talking? Chopping wood, you simply chop wood? Everybody does it; what is special in it? Carrying water from the well, you carry the water from the well? I have come a long distance, and I am your country's emperor. You should at least give me some spiritual advice."

Nan Yin said, "That was my spiritual advice, and I want to make it clear to you that everybody is not doing that. It took me years to chop wood without any thoughts: to just be there, chopping.

"And it is tremendously beautiful: the sound in the valley, the chips of the wood flying all over, the wind blowing

through the trees, their song, their music. And I am utterly silent, just chopping wood. Carrying water from the well is the same.

"My whole day is the same. I have given you, in short, my basic approach of life. Be where you are. Don't let mind go away."

Work immediately becomes worship -- if you have understood Nan Yin's statement.

Things are not complex, things are very simple. You just have to be a little alert and watch what is happening within you: whether it is singlemindedness, whether it is spacing out, whether it is work, whether it is worship. Just watch. And your goal should be that everything becomes worship: walking, or sitting, or even doing nothing. If you are there, absolutely there -- nothing is moving in your mind, all movement has stopped -- then your whole life is worship. Then your whole life is meditation.

Christians go to the church on Sunday. Their religion is Sunday religion. One hour there, listening to the same boring sermon -- but they have to listen to it, because they are afraid of falling in hell. This boring sermon is okay; for a few years you listen to it, and you will go to heaven. But they don't know that in heaven you will have all the saints for eternity giving you the same sermon. They will bore you so much, because the time is so long. And Sunday is not Sunday there; it is every day, the whole day, and for eternity.

And suicide is not possible in paradise -- at least I have not come across any incident that any saint has been able to commit suicide -- although everybody who is there must be

thinking of it. But it does not happen in heaven. They will be wanting to come back to the earth. It is not allowed. They may be thinking that it would have been better to be in hell, because in hell there are all the colorful people: all poets, painters, singers, dancers, actors, actresses. All the colorful people, juicy people, are in hell.

And people who are just dry bones are in heaven. They are not allowed to visit hell even for the long weekend. Once you enter heaven there is no exit.

Other religions are in the morning -- ten minutes, twenty minutes -- chanting mantras, and thinking that this is all.

I have consideredly given you red clothes, a mala with a locket of a madman, to remind you -- even in sleep -- that your whole life has to become religious; it is not a question of a few minutes, a few hours.

And for me, there is no other paradise. You have to create it here and now. You have to learn how to create paradise. Meditation is the technology.

Changing work into worship is the secret.

So wherever you are, it doesn't matter. If after death there is heaven and hell, then of course you will all be in hell with me, because hell needs my people immensely.

And there are so many intelligent people; in fact, all intelligent people are there. We can create a really big commune.

And the people who are in hell have been misfits in the world. But we are a commune of misfits, so nobody can be a misfit with us. We are all misfits, and nobody takes note of it. In fact, we respect the misfit person because he has some individuality. The person who simply fits like a cog

in the wheel is not worth.... Let him go to heaven. Perhaps he may serve as a cog in some wheel.
If there is any heaven and hell, if we end up by chance in heaven -- accidents happen -- we are going to do the same. We are going to initiate those poor saints into sannyas, and teach them Dynamic Meditation. And they will rejoice immensely, because for centuries they have been sitting there, simply playing on the harp, "Alleluia, alleluia!"
I have heard about a porter in Munich, a German guy, addicted to beer. By mistake -- that's why I say accidents happen -- by mistake, somebody else was to die but the angels of death took the poor porter, because he was lying in the other man's house who was going to die, completely drunk. It was just a mistake. In such a state he could not find his house, so wherever it happened, he fell down there. The man of the house was not at home, so the angels took that man.
When he opened his eyes he could not believe where he was. He was handed a harp.
He said, "What are you doing? I am a porter, I don't play the harp."
They said, "Here you will have to play the harp for eternity and sing, 'Alleluia!' You sit on one of the clouds. Just look at what the other saints are doing."
But the man said, "I am not a saint! I am just a porter in the Munich station. And what about my beer?"
The angels said, "Don't mention such things here. These things are not available. All that you have to do is rejoice and play."
For a few minutes he tried. He said, "What nonsense! I was living such a beautiful life in Munich, earning well as a

porter in the station. And then every evening going to the pub, meeting the friends, drinking -- it was such a joy. And where have I landed? I am not a saint at all; I never even went to the church."

He was very angry after a few hours. "This is too much. Just in a few hours I am getting so angry, and it is a question of eternity. Something has to be done!"

He became angry. And a porter is, after all a porter, he is not a professor. His language is not of the cultured, high society. So he would sing, "Alleluia, alleluia," and in between he would say, "Fuck you all!" -- and start again, "Alleluia, alleluia."

The other saints saw that this man was doing really badly. Between "Alleluia, alleluia," he says something which is not mentionable.

They went to God and said, "This man is saying things which have never been said."

God said, "I know. The trouble is you have brought a wrong man. He is not the saint I have sent you to bring. He is a porter in Munich, and naturally he is getting angry. And when he gets angry he will say things like that. You take him back and leave him in Munich so that he can enjoy his life. He is not meant for heaven."

The man was brought down. He was immensely happy. Immediately he went to the pub and he said, "Alleluia! Now bring as much beer as you can." He said, "My God! I had entered into such a bad space. Perhaps I was too drunk and dreamt....

"Only one thing helped me. And everybody condemned me -- 'Don't use that word' -- but only that word helped me. Alleluia did not do anything! Playing on the harp I got

tired, but the moment I said to the saints, 'Fuck you all!' they all disappeared from their clouds."
So if by chance we end up in heaven, remember the word. Don't forget it! And when so many people on the harps sing that beautiful word... we are going to change heaven into real heaven.
You just have to know the secret -- and I have told you the secret.
Okay?

From Bondage to Freedom

Chapter #2

Chapter title: The work of the serpent
16 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
I'M AMAZED TO SEE HOW MUCH FEAR AND HOW MANY WOUNDS FROM MY HEART EVAPORATED, LISTENING TO YOU TALKING ABOUT SHEELA AND HER GANG LEAVING THE COMMUNE. NOW NOBODY WILL THROW ME OUT, AWAY FROM YOU.
BELOVED MASTER, I'M SO HAPPY THAT I'M LAUGHING AND CRYING TOGETHER.
PLEASE, JUST TELL ME ONE THING: WHY DID THIS SHEELA-VIDYA GANG HATE YOUR INDIAN SANNYASINS SO MUCH?

I can see you all are immensely happy. I came to know just a little late that you were dancing in the streets; otherwise, I would have joined you. I myself am feeling for the first time at home.

First the question, then a few more things.

I feel sad and sorry for Sheela and her gang. She has a certain hatred for Indians. The reason is she was raped when she was fifteen or sixteen years old by a man who was a friend of her father, and she had always thought of him as her uncle. Then she became pregnant.

And in India, in those days, pregnancy was a great problem. Abortion was not legal, so illegally, somehow, some physician managed the abortion.

That pain, that distrust, that ugly experience, and the trauma has remained as a wound in her. That is the root cause of her hatred for Indians.

Perhaps I am the only person from India whom she did not hate. The reason is clear, that I may have been born in India, but I am not an Indian. I don't belong to any tradition, any religion, any race, any color. The moment she saw me, heard me, she felt tremendous joy, that at least in the whole of India, of eight hundred million people, she can love one Indian.

The same phenomenon has caused in her mind a deep hatred for men too. Because of that old man she has been taking revenge on all men.

You may have observed that around her there were only homosexuals. Homosexuals are not men, homosexuals are not women. You cannot categorize them as men or women. First I was thinking, why does she continue to be surrounded by homosexuals? Then I saw the point, that

instead of men she would like homosexuals to be around her. They have dropped out of manhood. They are no longer polar opposites to the woman.

In India, she was consistently, for nine years, persuading me to come to America. I would have never come to America, but my physical health was bad. And her persuasion was right, that perhaps in the clean air, in a dry and cool place, my health will recover.

But in her own mind, the basic reason for me to leave India was the rape that had happened there. She hated the whole country. Her excuse to bring me out of India was perfectly right, but behind the excuse was her psychology. She did not want to live in India herself. She did not want me to live in India. She did not want my people to live in India. She still carried the same antagonism, and she found excuses to throw away Indians. Many Indians had come to the commune, and had gone back to India with tears in their eyes.

India is a poor country. To make arrangements to come to America, and then to be refused by the commune, is simply inhuman. These people had come by selling their houses, their lands, all their belongings -- and they were not accepted.

But because I was in silence, I never came to know what was going on. She had sent away many Indian sannyasins in a very ugly way.

Now everybody can come, because nobody has raped me, nor have I raped anybody. I don't have any antagonism for anybody in the whole world. In fact, it was because of Sheela that Oregon became so hostile to the commune. I

was silent. For five years I did not read any newspapers, did not listen to the radio, did not read any books.
It is all finished. I am keeping my eyes open only for you, just to see you and let you see in my eyes is enough. Whatever I had to achieve, I have achieved. I have loved enormously. I have been loved by millions of men and women. There is not any experience which was worth having that I have not passed through.
If death comes in this moment I will be going rejoicing, because it is not taking anything away from me. My life has been a complete contentment and fulfillment.
If I am still breathing, I am breathing for you, because before I leave I would like you to be in the same space in which I have lived.
So now nobody will be thrown out of the commune, and anybody who knocks on our doors has to be accepted. Now there is no need for Oregonians to be hostile to us. Our hands will be always waiting for their hands, and our hearts will be always waiting for their hearts.
Sheela created this ugly situation because her life has been misery, anger, hatred. She created an unnecessary hostility. But now I am speaking again. That hostility will disappear just like a dewdrop on a lotus leaf disappears in the early morning sun.
We are Oregonians. Now it is for Oregonians to become red! Why should those poor people choose to be dead rather than be red? We will change the whole situation. The whole world is ours -- Oregon included. They are simple human beings reacting in simple human ways. There was no need to create what Sheela did.
It is past history and we have to erase it.

Just the other day I came to know that Sheela, and the whole gang that has escaped from here, were trying to kill three people who are very close to me: Devaraj, my physician; Devageet, who was my dentist in India; and Vivek, who has taken care of me for all these fifteen years as lovingly as no other woman is capable of. Twenty-four hours a day she has been just like a shadow to me, thinking of such small things -- about my dress, about my bath, about my food.

You will not have seen any kitchen where a doctor is sitting and weighing calories of everything. They are very miserly; they don't allow me more than three thousand calories per day. And I have to speak five hours, just on three thousand calories!

But they love me, and they don't want me to leave my body before my people are ready.

I may have died without Vivek, Devaraj, Devageet, anytime. They have taken every care to keep me alive as long as possible.

Now Sheela is gone and the whole gang is gone. Things were repressed out of fear. People who knew could not say, because saying meant they would be thrown out of the commune, and they did not want to leave me. Just to be with me they had to carry wounds in their hearts.

One sannyasin came immensely happy and told Vivek that there was a meeting a few months before.... Vivek, Devaraj and Devageet -- all three should be killed by slow poisoning. And she could not understand, so she left the meeting. So she does not know what decision they came to. But they must have decided to, because Vivek got one dose of slow poison and her heartbeat went absolutely berserk. It

took three hours for doctors, medicine, to bring her heartbeat back to normal. This has never happened before. She had taken only one cup of tea at Jesus Grove, and immediately this happened.

In the meeting here, in the last ceremony, Devaraj was injected with poison. He is a doctor, has the highest qualifications from Britain. He immediately understood what had been done. He felt the prick. It happened when Shanti B. was by the side of him, telling him something, one hand on his shoulder, another hand near his body on the floor.

He immediately started saying that he had been poisoned, he had been injected. Nobody could believe it, but his situation was... he became pale as if he was dying. He had to be sent to Bend Hospital.

Hasya was there to take care of him. The doctors who were looking after him told Hasya that there seemed to be no reason for his sudden sickness, except that some poisoning had been done. They also said that the same case had happened with the attorney of Jefferson County last year, and they suspect it was exactly the same case of poisoning.

Now this gang was making it instead of a meditation camp, a concentration camp. And why did these three people have to be removed, to be killed? Just because they were close to me.

Sheela never wanted anybody to be close to me, for a simple reason: so I am never able to know what she is doing outside, what she is saying outside, in my name.

And you will be surprised and shocked, that even my room, my sitting room, my bedroom -- they were all bugged. On the surface they were all saying that they love me and they

are ready to die for me. What could be the reason to bug my room? And Vivek suspected it, because her room was also bugged. Hasya's house was bugged, and every telephone call was taped. Now, my people are not talking politics on telephones -- perhaps with a friend, with a lover. And when I suspected this, I asked her. She said, "No. We are simply tapping the phones of people whom we suspect are planted by the government."

I said, "In four years, how much information have you got? You show me."

They had not a single piece of information. So I said, "What is the point? For four years those thirty people were not phoning at all?"

And this is simply an excuse to listen to other people's conversations. And it is ugly, inhuman, undemocratic. It is a crime. It is interference in people's privacy.

I was not aware that they were even bugging my room. It will be difficult for you to believe -- yesterday we discovered and disconnected a bugging device.

She was continuously insisting that my room should have a buzzer, an emergency buzzer, so that the guards know immediately if anything is wrong.

I said, "From inside what can be wrong? Guards are outside. If anything wrong is going to happen to me, it will come from outside. They should have a buzzer to inform me. I am living isolated. Nobody can even see me from the outside, and I cannot see anybody outside. The buzzer is pointless."

What she insisted was: in some emergency it may be needed. I said, "Okay, if you are so intent, it does me no harm." But the point was -- just yesterday we came to know

-- when the buzzer was removed, there was a microphone. It was a bugging device.

I was seeing a few people once in a while. She never wanted for me to see anybody. But I said, "This is not possible. I have a certain message for somebody, certain instruction for somebody. And I don't think you are capable of doing it. So the person has to be called."

So that was the reason for bugging my room -- what am I saying to people whom I have called?

She had created almost a fascist state. It was ugly. It was criminal. And the whole bunch has escaped. Knowing that once Sheela and the main people are gone, the others will be in trouble because soon these things will be discovered....

But we are not going to leave these criminals in the world. They will destroy other communes, other people. I am going to inform the government; I am going to inform the international police force; I am going to inform all the communes; I am going to inform the press media. These people should be treated as criminals.

One of our old sannyasins, Shunyo, has donated three hundred thousand dollars, after an attack on my life was made, to purchase a bulletproof car. Those three hundred thousand dollars were simply swallowed up by Sheela and her brother, Bipin. They went on saying, "The money will be returned, it will be returned within a month." Now almost eight years have passed, and not a single dollar has been returned to the commune. And I heard yesterday that, although Sheela and her whole gang has left, Bipin is still in Jesus house.

Geeta has proved a jewel. She was the secretary of Sheela. Sheela wanted her also to go with them; Geeta refused. She has seen the working of Sheela closely, and she did not want to be part of that criminal gang. She informed me that this Bipin is in the house. I told her, "Tell him to leave immediately -- he has nothing to do here -- because he may do more mischief."

These people could do all this harm, and much more about which we are not aware. But rumors are coming and soon people will start finding what else they have done.

It is just a rumor that they tried to poison the whole of The Dalles city by poisoning their water system. It is just a rumor right now. They did not succeed, but they made the attempt.

I am trying to make you absolutely apolitical, with no desire for power; and these people were using you and your strength for their own ambitions.

I have heard that some government office in The Dalles was burned, and it was the work of this group. These people could have done anything.

They could have killed me. Perhaps, after killing those three people who are taking care of my health, they would have started slowly poisoning me, so they become absolute dictators in the commune.

So it really feels fresh. The air seems to be totally different, and we are fortunate that they left by themselves. Perhaps they suspected that the time has come when they may be exposed.

Perhaps they have taken away money from the commune... because they have left the commune with a fifty-five-million-dollar debt. And strangely enough, three days

before they left I asked Savita -- because she was looking after the finances -- "How much debt do you have?"
She said, "Nearabout two and a half million."
Just three days before, two and a half million. They became experts in lying. The night she was leaving, I asked her, "You tell me exactly how much debt, because anybody who is going to run the commune will have to take care of the debt."
She said, "It must be thirty to thirty-five million."
I said, "Strange. Just within two days, from two and a half million, to thirty to thirty-five million? What happened in these two days?"
She said, "I was not aware of the whole thing. Because you asked me, I looked into it."
I said, "But I have heard that you are leaving a fifty-five-million-dollar debt. And you are still saying thirty-five. Be true!"
Hearing the figure fifty-five million dollars, she said, "Perhaps it is fifty-five million dollars." Suddenly from thirty-five it becomes fifty-five -- just there within two minutes. These people were lying to me. These people were lying to you.
Your letters were not reaching exactly -- only those letters they wanted were coming. My answers were not reaching to you exactly as I had dictated them. They were edited. They managed the answers according to their ideas.
One thing has to be remembered, that such a thing should never happen again in this commune. For that reason, I am not going to be in silence again. Even if I die, just because of old habit I will go on speaking. Habits die hard; man dies very easily. But I am not going into silence. I have to

keep completely acquainted with what is happening, so never again such a fascist thing happens to my people.
I love you so much. I could not conceive that anybody would do such criminal acts against you. And you have shown a great quality of trust, even in that group which was not trustworthy. I appreciate your trust. I condemn their acts, but I appreciate your trust.
But it is not going to happen again. And you all have to be aware that it should not happen again. And if you see anything like it happen -- even the beginning of it -- now I will be available to you directly.

Question 2
BELOVED MASTER,
SINCE YOU STARTED SPEAKING AGAIN LAST YEAR, I HEARD YOU SEVERAL TIMES QUOTING THE STORY OF ADAM AND EVE LONGING FOR THE TREE OF KNOWLEDGE, ALWAYS IN THE SENSE THAT THEY DID A GREAT JOB FOR MANKIND. BUT, ACCORDING TO THE BIBLE, IT WAS NOT JUST THE TREE OF KNOWLEDGE, BUT THE TREE OF DETERMINATION OF GOOD AND BAD. WASN'T IT THIS DESIRE OF THE MIND FOR JUDGMENT AND SPLITTING INTO DUALITIES THAT CAUSED MAN'S LOSS OF INNOCENCE AND PARADISE THAT IS DESCRIBED IN THIS SYMBOLIC STORY?

For the moment, just for argument's sake, I will accept what you are saying -- the story is about the tree of

knowledge -- but if you call it the tree of the determination of good and bad, it comes to mean the same thing.
What is it that determines, discriminates the good from the bad? It is awareness. It is your consciousness. So what name you give to the tree will not make much difference. And don't try to befool yourself by saying that when man fell into a state of sin, he lost his innocence.
Let me ask you a question: Does your God knows what is good and what is bad? If your God does not know what is good and what is bad, then he must be a buffalo. And if God knows what is good and bad, then to know good and bad is a divine quality.
Do you mean to say -- you must have a very fanatic Christian upbringing -- do you want to say that your God has fallen into sin, because he knows what is good and what is bad?
Both the ways are open to you. Either you have to accept that he is just a buffalo chewing grass, not knowing what is good, what is bad.... That, of course, you cannot accept, because on the day of judgment how will he discriminate who is good and who is bad? How will he send his saints to heaven and the sinners to hell? He must have the discriminating power. He must be able to see what is white and what is black.
And if God is not committing sin, then what is the fear -- why prevent Adam and Eve from knowing good from bad, discriminating? Because that is the only way to follow the good.
And what you call innocence... think twice. You are calling ignorance innocence. Ignorance looks like innocence; it is not innocence.

For example, it is said that the man who is awakened again becomes just like a child -- innocent. Mind the words, just like a child -- not a child, because the child is not innocent, he is simply ignorant.

That's why the child can be exploited by you, by your society, by your priests, by your politicians, by everybody. He is ignorant. He knows nothing of what is right and what is wrong. So in every society, every religion, he is given ideas.

For example, Christians don't think alcohol is wrong. In fact, on their holy days they drink alcohol -- and from the same glass. Just think of AIDS. AIDS has disturbed all your Christian ceremonies.

Mohammedans eat off one plate; that is a sign of friendship, love. But what about AIDS? Now it is not friendship to eat from the same plate. Nothing can be more inimical.

What is good and what is bad?

In ignorant children you can enforce any idea that "This is good." For example, in Jainism, the Jaina monk cannot use a simple thing like a razor blade, because that is using technology -- high technology. He has to pull out his hair. And every year thousands of people come to see the monk pull out his hair. It is painful, stupid, but those people... you should see the crowd; they are crying with respect: "Now this man is doing something great. This is what a saint should be." They have conditioned their children that this is what it means to be a saint.

Unfortunately, I was born in this religion -- Jainism. But it was going to be "unfortunately" anywhere I was to be born,

because to be a Christian or a Jew or a Hindu or a Mohammedan does not matter.

In this matter, a child cannot yet find parents who will not condition him. A child cannot say, "I am born, fortunately, to parents who have not conditioned me, who have given me freedom, who have given me as sharp an intellect as possible, who have taught me how to doubt, how to be skeptical, how to be an agnostic, how to inquire and never believe unless I come to know myself."

In my childhood I have seen many Jaina monks pulling out their hair, and I used to say to my father, "I don't see anything good in it. It is not doing any good to humanity, it is not something creative. It is not making life more beautiful. In fact, that man is a masochist."

And my father would say, "You keep quiet. If you cannot keep quiet, go home, but don't say such things. A masochist?"

I said, "I cannot be quiet, and I cannot go away from here. I have to see the whole show of this masochism."

It is a known fact that mad people in madhouses pluck their hair. And you may know women -- because they cannot do any other harm to the man they love, they start pulling out their own hair.

So this Jaina monk is doing something feminine too; he is not really a male. Pulling out your hair... I don't see any beauty, any grace in it. Look at his face: it is distorted with pain. But he is doing it because thousands of people are applauding. His ego is fulfilled. For his ego he is ready to suffer. In Jainism it is thought to be great, a good quality. What do you think? Is it great, a good quality?

This is what you have done to ignorant children. Their ignorance looks like innocence, but remember, ignorance is negative. It simply means they don't know. Innocence is positive. It has known everything and dropped it -- it was not worth knowing.
You cannot corrupt an innocent person. Innocence is the highest peak of growth. The child cannot be innocent, that's why it is said "just like a child." The saint does not become a child -- just like a child. It is only an example, to make you understand.

God wanted Adam and Eve to remain always ignorant? not to know what is good and what is bad? And when you don't know what is good and what is bad, there is every possibility you may be bad, a fifty-fifty chance. And you may not feel that you are doing anything bad. You may murder somebody and you will not feel that you are doing anything bad.
No, whatever you call the tree, this God will not change me. You can call the tree anything.
It is just an idiotic story, because there is no forbidden fruit. It is supposed to be the apple -- it was an apple tree. And just because it was an apple tree, I used to eat as many apples in the day as possible so that I would not remain ignorant. But I found that apples have no quality, no chemicals to make you more alert, more aware. What fruit can make you more aware, more discriminating, more knowing what is good and what is bad?
So you can play and change the name of the tree, but whatever name you put on it, I will hit on it without any difficulty. It does not matter. To me, what really matters is

that God has not punished man for eating the fruit from the tree of knowledge, or from the tree of determining what is good and bad. He punished them because they disobeyed. Disobedience is sin.

Not always. If all the Germans had disobeyed Adolf Hitler, would you call it sin? Ten million people would not have died if Germans had eaten from the tree of discrimination of what is good and what is bad. It seems in Germany the tree does not grow. They obeyed a madman. And according to this obedience they followed whatever was said to them. Do you think obedience is always a virtue and disobedience always a sin? No, there are moments when disobedience is a virtue, and obedience is a sin. In fact, in the sick society in which you are living, you will find more occasions for disobedience -- if you want to be pure, innocent -- than you will find moments for obedience.

And you seem to be offended because I am saying that it was something great, a great blessing for humanity. I repeat it again: it was the greatest blessing for humanity that Adam and Eve disobeyed your phony God. Otherwise, remember, you would have still been in the Garden of Eden chewing grass, not knowing what is right and what is wrong.

God wanted you to remain animals.

It is by the great revolutionary serpent -- he is the first revolutionary in the world; whoever he was, he was the beginning of humanity -- animals were transformed into human beings.

But you go on falling back into obedience, so I have to do the work of the serpent: to teach you doubt, to teach you disobedience, to teach you inquiry and to never be satisfied

unless you know. And eat as many fruits from the apple tree -- they are good.

It is said, "An apple a day keeps the doctor away." Such a good fruit that keeps the doctor away -- just one fruit.
The story is symbolic. All stories are symbolic, they are not historical facts, but they indicate something tremendously beautiful: the God who imposed obedience was just a fascist. He wanted them to be always just animals under his rule. But if man became aware of what is good and what is bad, what was the problem for God? Was man wrong?
The devil, they say, came in the form of the serpent. Strange. One who is bad would like people not to be able to discriminate between good and bad. One who is good would like people to discriminate between good and bad, so they can always do good.
If you look at the story without your Christian eyes, you will be surprised. The devil seems to be good and God seems to be bad, because the devil is for awareness, knowledge, discrimination, and God is not for freedom or disobedience. This God must be a fascist.
Humanity owes much to the serpent. Whatever we have attained, whatever has been our civilization, culture, art, literature, music, our creativity, science... you have to be in immense debt which cannot be paid -- to the serpent, or to the devil.
If there was no devil, there would have been no humanity, no Shakespeare, no Goethe, no Michelangelo, no Albert Einstein, no Moses, no Jesus, no Buddha. There would have been nothing, just animals moving around looking for grass or water.

Have you thought of the alternative?
Every credit goes to the devil. If you want to worship somebody, worship the devil. He is your real creator. God has made you just out of mud, that's why you are called human. The word "human" comes from humus. Humus means mud.
Not a very good job, not very respectful to human beings. God could have made you with something better -- with gold, with diamonds, with emeralds, with rubies -- nothing is impossible for God. Why make you out of humus?
And I always think that the humus was taken from the Big Muddy Ranch; otherwise, how could you create such a Big Muddy Ranch?
You were not really created, man and woman, by God. He created only animals. The transformation came through the devil. And you have to know that the word "devil" is not bad. It comes from the same Sanskrit root as divine. Devil means divine. Nobody knows what God means.
I was reading the book, WAITING FOR GODOT, and I thought "Godot" looks like "God" -- but in what language is God called Godot? So I inquired of Haridas, because I suspected it must be German. And Haridas said, "No. In German we call God, 'Gott!'"
Strange, nobody has got him, and Germans call him Gott! He has never been found anywhere. But Germans are strange people. They may have "gott" him. That's why nobody else can get him. And if ever they got him, they must have put him with the Jews in the gas chamber, because God is a Jew! The biblical God is bound to be a Jew.
So now I know. He is no more there, just holy smoke.

Okay?

From Bondage to Freedom

Chapter #3

Chapter title: Learn from this experience
17 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
WHEN I LOOKED AROUND ME TODAY AT THE PEOPLE IN THIS COMMUNITY I SAW ONLY INNOCENCE AND LOVELINESS. BUT IF THE UGLINESS YOU SPOKE OF FLOURISHED IN THE HEART OF THIS COMMUNITY, THEN WHAT STRENGTH IS THERE IN INNOCENCE AND LOVINGNESS?

It is one of the most significant questions about life. The roseflower is beautiful, full of fragrance. The rock is almost just the opposite, but the rock can kill the roseflower very easily.
So one thing has to be understood: the higher you go into silence, love, beauty, the more delicate you become, more fragile. The lower you go -- violent, murderous, criminal -- the harder you become.
Your heart has both the possibilities: to become the rock or to become a roseflower.
The second thing to be understood is: the rock has a certain kind of strength, but that strength is of death. It is not in the service of life; it is in the service of destruction and death.

The roseflower also has a certain strength, but it is in the service of life, love and beauty. These are different kinds of strength.

Certainly, you cannot make bullets from roseflowers. That does not mean bullets become more important. You cannot kill somebody with a roseflower. That does not mean the arrow -- a poisonous arrow -- is more powerful than a rose. But it appears so.

The arrow is dead; hence you cannot kill it anymore. Do you think that is strength? Then all the people who are in the grave are stronger than you; they will never die again. You will be dying.

Would you like to change places with the people in the graves? They are, in a way, stronger than you, because death cannot happen to them. But they are dead. What is the point of their strength?

Life is fragile. The higher you go, the more fragile. The tree is not so fragile as the flower. The fragrance is even more fragile than the flower -- just a small breeze can take it away.

This is true, that you see innocence and lovingness all over the place in this commune. Naturally, the question has arisen in your mind that why did something like a fascist calamity happen to you?

Innocence can be taken advantage of. Lovingness can be exploited.

But no harm has been done to you! Fragrance may be fragile; it may exist only for a moment, but that moment is eternity. The rock may exist for eternity, but that eternity is not even equal to a single moment of fragrance.

The people who tried to exploit your innocence and love, your trust, have not destroyed you; they have destroyed themselves.
This is the beauty of the power of love, the power of trust, the power of innocence.
What harm has been done to you? No harm can be done to you. Even if you are killed, your loving being and your trusting being and your inner innocence are eternal. And you have seen the whole drama, that the people who were powerful but in the service of destructiveness had to escape finally.
Love is victorious.
And wherever they will go, a deep feeling of guilt, of inhumanity, of having taken advantage of trusting people, will follow them. They will not have a single night of peaceful sleep.
This is a fundamental law of life: your every action is followed by its result automatically.
The flower releases fragrance. These people have released poison, but the poison has not affected you at all. It has poisoned their own beings, their own growth. They have missed a great opportunity, and perhaps they will have to wait for lives to find it again.
I hope they come to understand what they have done. They have done such ugly things that you cannot believe.
Just this morning, more information came from a sannyasin. When the Share-a-Home people had come here, a certain drug was purchased in a big quantity by this fascist gang of Sheela's. They were injecting that drug into the Share-a-Home people so they remained calm and quiet.

Otherwise, they were street people; they have lived in a totally different way -- rowdy, ever ready to fight and kill. But they overdosed one man and he died. I have been informed that they took the man and threw him out of Rancho Rajneesh.

To treat a man like that is disgusting. It simply proves only one thing: that this group of Sheela's had no heart at all. I would not have believed it, but seeing all the other information that is coming... and people are ready to witness for it in the courts.

The pharmacist of the commune was puzzled. He was very much against bringing in that much poison. "What is the reason?" They managed to bring the poison in, in some other roundabout way.

First to invite people here to share your home, and then you share death? If you cannot be loving to people, why have you called them here?

I was in silence. I was told it was "because there is more money from the festival than we need, and this will be good, humanitarian work." I said, "If it is something humanitarian you must do it." But it was not humanitarian. Now people are reporting to me that they were certainly brought here for voting.

For my whole life I have been teaching my sannyasins to be apolitical. Politics is for inferior minds. It is for those who are suffering from an inferiority complex. It is the inferiority complex that forces them to prove to themselves that they are not inferior -- they are governors, they are prime ministers, they are presidents.

But even if you are a president it does not change your inferiority, it does not make you superior. That's why

people like Nixon, becoming president, behave like criminals. In fact, your whole history is full of people who came to power and behaved like great criminals.
Your history is the history of criminology. It is worth burning completely, so your children never hear the names Genghis Khan, Tamerlane, Nadirshah, Alexander the Great, Napoleon Bonaparte, Ivan the Terrible, Joseph Stalin, Adolf Hitler, Benito Mussolini. It will be better if your children never hear these names. These names are contaminated. Don't poison poor children.
All these people were not violent before they came into power. Neither were Sheela and her group. They were simply as human as you are, as beautiful as you are, as loving as you are. Then what happens when people come into power? Power certainly makes a great change. Whatever these people have been carrying in their unconscious, now they have the opportunity to materialize it.
So from this experience, you have to learn one thing: somewhere deep down you may be also carrying Sheela, Puja, Vidya, and the whole gang. Your lovingness, your friendliness, may be just superficial. The only way to know whether it is really there, is to give you power. And that's what I am going to do now.
I have chosen Hasya. She is the beginning of my experiment. So be aware.
Everybody has to go through the power-trip. We have to make power just like a rotary club. For a few months somebody is the president, then somebody else, then somebody else -- give everybody a chance to look into his unconscious.

Power is of immense importance. It is a revolution. Something hidden and dormant becomes active, and something that was active goes to sleep. And each of you has to remember that power is not going to corrupt you. Lord Acton's famous quotation I have used many times: "Power corrupts, and absolute power corrupts absolutely." But I don't agree with him. It is not the power that corrupts. Corruption is in you. Power simply gives you an opportunity to show your real face. So power is not your enemy; it is a mirror.

You don't know. You may be carrying a Genghis Khan within you, a Tamerlane within you, a Nadirshah within you. Power gives you the insight to become aware of it all. I am not against power. All that is needed is that you should remain aware, more aware than before. Powerless you can afford to be unaware, but when you have power you cannot afford to be unaware. And then power can be of immense help -- to help you to destroy the Nadirshah within you, the Adolf Hitler within you. And if you can come out of power unscratched, then you will have an abundance of love, compassion, beauty, truth.

They have their own strength, but it is of a totally different dimension.

So I am not disappointed. Whatever happened, we are going to turn it into a golden opportunity. That's what I teach to you -- to turn everything into a golden opportunity. Sheela and her gang have done a great service to you. They have destroyed themselves, but they have given you an insight. Now keep awake. Don't fall asleep.

Question 2

BELOVED MASTER,
YOU HAVE OFTEN REFERRED TO THE QUOTE, "POWER CORRUPTS AND ABSOLUTE POWER CORRUPTS ABSOLUTELY." HOW CAN THIS BE PREVENTED FROM HAPPENING AGAIN? IS THE HORIZONTAL HIERARCHY REALLY POSSIBLE? ALLELUIA FOR THIS NEW DAY! ALLELUIA!

But I have answered your question before you have asked it.

Question 3
BELOVED MASTER,
I DON'T KNOW WHAT MAGIC HAPPENS DURING DARSHAN, BUT FALLING INTO THE DEEP, DEEP SILENCE THAT YOUR PRESENCE CREATES, I FIND IT HARD TO IMAGINE HOW IT IS POSSIBLE TO RECREATE THIS BEAUTIFUL SPACE IN YOUR ABSENCE. AND STRANGELY, A PART OF ME DOES NOT WANT TO BELIEVE IT IS POSSIBLE.
WHY IS THIS?

First, it is such a big event, such a great ecstasy, that you cannot believe it is really happening. You have been brought up by parents, teachers, society, schools, colleges, universities, religions. On one single point they all agree, that you are unworthy, and you have to deserve to be worthy. You have to prove that you are worthy.
And how do you have to prove it? By becoming someone else.

A Christian is trying to become Christ. A Buddhist is trying to become a Buddha.

Now there is a great problem: nature never repeats itself -- that's its beauty and its creativity. Human beings are not produced on an assembly line like Ford cars, where every minute one car comes out just the same. The predecessor was the same, the successor is going to be the same. Machines can be the same; man cannot be.

My opposition to communism is based on the fact that equality of human beings is a psychological impossibility. It is just like if somebody is tall and somebody is short, and you start creating people of equal size. So somebody's head is cut off, and somebody is put on a traction machine to pull his legs. What you will create will be a crippled world, not equal. I am against communism because it is psychologically absurd.

Every man is unique, and there is no way for anybody to become Christ again. Two thousand years are enough proof. Hundreds of popes but not a single Christ. Thousands of monks but not a single Christ. Twenty-five centuries are proof enough: millions of Buddhist monks all over Asia and not a single Gautam Buddha is born.

But a calamity happened instead. The person who tries to become Gautam Buddha or Jesus Christ, cannot become Jesus Christ and cannot become Gautam Buddha. The natural law does not allow any carbon copies. It believes in the original.

So they could not become Buddhas and Christs, but by trying to become Buddha and Christ they also missed what they could have become. And this is the frustration of the whole humanity.

You never ask, Who was Jesus trying to become? Who was Gautam Buddha trying to become? If you are really understanding, one thing is clear: Gautam Buddha, Mahavira, Jesus Christ, or Moses, or Lao Tzu, Chuang Tzu -- they were not trying to become anybody else. That is the basic reason why they could become what was their own potential.

If you have to learn something from their lives, this is the most fundamental thing: never try to become somebody else. But from your very childhood you are being conditioned that you are unworthy as you are; prove yourself by becoming somebody else.

In my childhood I was never an obedient child, and I have remained the same. Just now nobody is giving me orders, so my disobedience has no way to express itself.

Once in a while my mother comes while I am taking my lunch, and she forgets, and she starts saying, "Mix this with that. With this vegetable, curd would have been good." And I say, "You have known me for my whole life. If you say so, I am not going to do it. Still you go on doing the same thing."

She even tries to corrupt the minds of my kitchen people. I have told them, "Listen to her respectfully, but don't follow what she says."

I want to eat my food my way. Nobody is going to instruct me. Tastes differ, likes differ, individualities differ.

In my childhood there was a boy living just by the side of my house, my neighbor's son, and my father used to say, "Look at that boy." He was not my class fellow, he was two years ahead of me. "He always comes first. Why don't you try?"

I said, "Until you stop telling me, I am not going to try. In a way, I am also first -- from backwards. If there are thirty boys, I am the thirtieth. It is only a question from where you start counting. I can be first also, but I am not going to follow that idiot."

My father said, "He always comes first, and you call him an idiot."

I said, "Yes, I call him an idiot. He comes first because all the people in his class are just third-rate. Once in a while I have talked with him. He is just stupid. He can't answer a single question; he can't argue. The moment he sees me he tries to escape, afraid that I will catch hold of him and put him in a confusion."

Finally my father stopped saying these things. The year he stopped, I came first in the class.

He said, "You are something! What have you been doing to come thirtieth in the class?"

I said, "I have been giving wrong answers knowingly. If you had said to me, 'You have to pass,' I would have failed. It was good of you that you were only trying to bring me first. Remember, I am not going to be anybody's copy, and nobody is a model. I am just going to be myself; first or last does not matter."

And since that time I went on being first every year, in every class, until my master's degree. I topped the whole university.

My father could not believe it. "You are simply crazy. You yourself were writing wrong answers."

I said, "I had to, to stop you trying to model me according to somebody else. This much is certain: I am going to be

myself, so don't impose any ideas on me. Leave me alone, so that I can find my own self-nature."

You feel doubt because here there are five thousand people sitting by my side, so silently, so peacefully, as if there is no one. You feel immense peace, silence, joy, but you cannot believe it because you are a miserable person. Suffering is your fate. You are a sinner, born in sin -- a Christian. You have committed so many sins in millions of lives -- a Hindu. How can this be possible for you?

It may be possible for anybody else, but not for you. Your parents have never respected you, your teachers have never respected you. Everybody was advising, everybody was telling you to change. You were always wrong; they were always right. Naturally, you have accepted their ideas. You have been very obedient. And to be obedient is self-destructive.

I am not saying be disobedient to everything. Try to use your intelligence. If it is worth obeying, if it is according to your intelligence, your feelings, your heart, then you are not obeying anybody else; you are doing your thing.

If it is against your reason, your intelligence, your being, then whatever the cost, disobey it.

Obeying others, you have started thinking of yourself as just a miserable creature. You are not a Jesus Christ, you are not a Gautam Buddha, you are not a Chuang Tzu. What are you? Just nothing?

When I entered the university, first I went to see the vice-chancellor. I knocked on the door, asked him, "May I come in?" He said, "Yes." I went in, I remained standing.

He said, "Why don't you sit?"

I said, "It is better to stand in a place where even the vice-chancellor does not know how to respect a human being. Unless you stand up and receive me, I am going to stand here. And remember, unless you respect me, don't expect any respect from me. It is a mutual thing."

The man looked at me. He was simply shocked. He could not believe that a student would do that.

I said, "You can take your time and you can think."

A few moments passed in silence, and then he decided to stand up.

I said, "Now, this looks more human. Now if you come into my room in the hostel, I will stand up and receive you with love and respect. And it is not only for me that I am saying so. Do it with everybody. Continuously in your speeches you are saying that students are not respectful to the teachers -- and this is the reason why students are not respectful to the teachers. They should not be!"

Teachers or students makes no difference. Both have a human soul, unique, and they should be respectful. If the teachers are respectful to the students, I don't think any student can be disrespectful to the teachers. But you go on receiving their humiliation, and slowly slowly you get accustomed to being humiliated.

That's why you find it unbelievable even though it is happening; you experience it. What a tragedy! You experience it every day, and later on you start suspecting: perhaps you were imagining or dreaming, or perhaps it was some kind of hypnosis. "What happened? I was feeling so ecstatic and so silent and so peaceful and so loving."

A window just opens, and the moment you leave me, the window closes. You close it, because it goes against your whole past, which is heavy.
Secondly, I have nothing to do with what is happening here.
You love me. It is your doing.
You trust me. It is your doing.
Whenever you love, whenever you trust, you will feel doors opening into the unknown, new dimensions opening.
You are afraid, perhaps in my absence it will not happen.
Don't be afraid. I am already absent. I died the day I became enlightened. There is only silence and peace, there is no "I." I have to use that ugly word, for the simple reason that in language you have to follow the language and its grammar -- howsoever absurd.
One of the Hindus' masters, Swami Ramateertha, who had come to America, tried to change this language. He never used the word "I"; instead he used his name. He would say, "Rama is feeling thirsty," not, "I am feeling thirsty." It looked very odd, "Rama is feeling thirsty," "Rama wants to go for a walk."
In India his followers used to understand it, but in America people started asking, "What kind of language are you using? Why use 'Rama' again and again when you can simply say 'I want to go for a walk'?"
He said, "There is no 'I' in me, so I am using Rama just the way you use a name; it's arbitrary."
But it will make language ugly, and there is no point because Ramateertha's own life proved it. He was highly respected in America and Europe, so coming back to India, naturally he thought that first he should go to Varanasi, the

holy city of the Hindus -- perhaps the most ancient city in the world. And if he has been honored so much around the world, certainly Varanasi and its council of Hindu scholars will receive him.

He was invited by the council, but before the proceedings began, one Hindu priest stood up and said, "I want to ask a few things. First, do you know Sanskrit?"

Ramateertha was born in Punjab, so he was educated in Persian and Urdu. He had read Hindu scriptures in Persian and Urdu, not in Sanskrit. Naturally, he had to say, "I don't know Sanskrit, but I have read Sanskrit scriptures in Persian and Urdu."

The whole council of scholars laughed. They said, "If you don't know Sanskrit, you know nothing. First start to learn Sanskrit. Even your orange clothes do not suit you. A man who does not know Sanskrit, the holy language of the Hindus, has no right to pretend to be a Hindu saint."

And you will be surprised: Ramateertha went to the Himalayas, changed his clothes and started learning Sanskrit.

Now, who is being hurt?

If I was in his place, I would have laughed. I would have said, "Who bothers to be a Hindu saint? To know oneself, one does not need to know Sanskrit or Urdu or Persian. Knowing oneself needs silence, meditation."

And no language is holy, because Mohammedans say Arabic is holy, Jews say Hebrew is holy, Buddhists say Pali is holy, Jainas say Prakrit is holy -- and there is no criterion to decide who is right. There are three hundred languages in the world, and to the people who speak them they are holy.

I would have simply told that conference of Hindu scholars, "You are idiots and nothing else. You don't know that to know oneself you need no language. In fact, you need to drop all language, all words, the whole mind itself."
So that was only a gimmick, using Rama instead of "I." The "I" was there, very much there.
His disciple, Sardar Purnasingh, has written in his autobiography that one day Ramateertha's wife came to see him, poor woman, because he left her, renounced, became a Hindu monk, and the poor woman was somehow managing, working, cleaning, just to get food, shelter, clothes.
Knowing that Ramateertha has come back, she came just to see him, just to touch his feet -- he was a holy saint. There was no idea in her mind that he is her husband. But when Ramateertha looked from the window and saw his wife coming, he told Purnasingh, "Close the doors and tell that woman that I don't want to see her."
Purnasingh was a very sensitive man, a man of poetic and aesthetic abilities. He has produced tremendously beautiful literature. He could not believe it. He said, "You have been seeing women all over the world. Why particularly are you refusing this woman?"
Ramateertha said, "You don't know. She is my wife."
Purnasingh said, "Still? After renouncing that woman for twenty years, leaving her in utter poverty, you are still afraid of her? You still think of her as your wife? You have not renounced anything, and all your saintliness is just hocus-pocus. If you don't see her, I am going to leave you."
Just by changing language, nothing changes. By changing clothes, nothing changes.

Remember, that whatever is happening here to you, I am just a catalytic agent. You love me, you trust me, that's why you become silent.

Just try it, sitting by the side of a tree with the same love for the tree, with the same trust for the tree, with the same joy with the tree. And you will be surprised: the same serenity, the same silence will come over you.

Looking at a sunset, feel it. It is our existence; we are part of it. Watching a sunset or sunrise, or listening to the sound of a waterfall with the same attitude as you have towards me -- you will find it anywhere.

Just a bird on the wing, and the whole sky and the freedom -- watch it. Feel the joy of the bird. Feel the freedom of its wings, and you will find the same ecstasy there.

And once you start finding it in different situations, then there is no need for situations at all. Just close your eyes and be loving, be trusting to the whole existence. And you will find that there is only breathing, and everything else has stopped. The mind is no more functioning.

This is what ecstasy is.

I don't want you to be dependent on me. That will be a crime. I don't want to commit any crime. All the religious prophets and messiahs have committed that crime.

Jesus says to you, "I am your savior." I do not say so. You are your own savior.

I can show you the way I saved myself. You need not follow it in detail, but just the idea that a human being just like you, with all the frailties, with all the weaknesses that human beings are prone to....

I am not a messiah, I am not a prophet, I am not an incarnation of God. All that nonsense is just to make you

dependent. I feel really sick when Jesus says, "I am the shepherd and you are my sheep." I cannot believe that people did not object to it. This is humiliating.

No, I am not anybody's shepherd, and nobody is a sheep. You have to learn to be utterly independent, and that will be my joy and my reward. If I can make you utterly free, independent -- a savior unto yourself -- then my blessings will know no bounds.

You can make me immensely rejoicing and dancing. Any human being becoming independent from conditionings, from religions, scriptures, prophets, messiahs, has arrived home. He has found the treasure which was hidden in his own being.

So this is just to give you a glimpse. Now you have to experiment on your own in different situations whether the glimpse happens or not. It happens! If it can happen to me, why not to you?

I am not special.

All these people were trying to prove they are special. Jesus is special; he is the only begotten son of God, and who are you? Everybody is a bastard. The only begotten son of God is Jesus Christ. And very strange... God did not do anything when the only begotten son of God was being crucified.

It is said about Buddha that he was born when his mother was standing. Now, this is really unique. He was born standing -- and not only that, he walked seven steps and declared that "I am the supremost awakened person in the whole universe." And there have been idiots who have been believing it.

Jesus' virgin birth -- and there are idiots who are believing it.

It was impossible, because the Pill was not invented yet. And what about poor Joseph? Nobody thinks about the father of Jesus, that this is such an insult to poor Joseph. Nobody bothers about the man. On the contrary, the Holy Ghost made Mary pregnant and he is still the Holy Ghost. This was a rape. At least now he should be called Unholy Ghost. But something special....

Jainas say that Mahavira never perspired. Impossible, unless instead of skin he was covered with plastic. And plastic was not discovered at that time.

And perspiration is a very natural and useful process for the body. Every pore of your body breathes, and behind every pore there is a small gland which contains water, for a special reason: to keep your body temperature constant. You may go under the hot sun and it will start perspiring. The perspiration is the strategy of the body to befool the sun. The sun and its heat become involved with the perspiration and evaporate it. The heat does not enter within you and raise your temperature.

If you don't perspire, then.... Your life range is not very big -- from ninety-eight degrees to only one hundred and ten degrees, a twelve degrees' span. If you don't perspire you will burst with heat.

And Mahavira used to live naked. I think he must have perspired more than anybody else in the whole world.

This much I can say, that I don't perspire because I never go under the sun. I don't like heat. From one air-conditioned place to another air-conditioned place, in an air-conditioned limousine. Just for seconds I am not in an air-conditioned space. That much does not make any difference. I don't perspire.

But Mahavira? I cannot believe it. And you will be surprised: to make him special they say he does not urinate, because that looks bad. For a prophet to urinate -- a pissing prophet, mm? -- does not look right.

He does not defecate. But where does the food and water that he takes disappear? Neither does he perspire, nor does he urinate, nor does he defecate. Then where do the food and the water that he drinks disappear to? And he was one of the healthiest men.

If all the food goes on accumulating inside him, I don't see what will happen to him. He lived for eighty-two years. Just a little arithmetic and you will say that he will be almost as big as our commune's whole property -- one hundred and twenty-six square miles!

But they were trying to make these people special, so that you can be humiliated, made dependent, converted to Hinduism, to Jainism, to Buddhism, to Christianity.

I am not converting you. Or perhaps, if you understand the basic meaning of the word "convert," I am really converting you -- not to Christianity, not to Mohammedanism, not to Hinduism, but to yourself. And that is true conversion.

These meetings with me are simply small glimpses, that a human being exactly like you, with no speciality, with no claim, is capable of reaching, so why can't you reach?

My being here is a challenge to you. So whatsoever is happening to you in silent moments with me, allow it. It will happen when I am not there.

First, move slowly. A beautiful tree... just sit touching the tree, feeling the tree. It is alive and full of juice -- and it is not Christian, and it is not Hindu. It is just a beautiful tree

with no denomination. Feel its beauty, its life, its greenery, its flowers. Just be there as if there is nothing else to do in the world, and suddenly you will see the same things happening.
Use anything, and then stop using things. Just close your eyes and in your total aloneness experience the same things. That will be a day of great joy for you. It is your inheritance; something you had forgotten is remembered.

Question 4
BELOVED MASTER,
IS MATURATION AN ONGOING PROCESS?
HOW IS MATURATION RELATED TO AWARENESS?
PLEASE EXPLAIN.

Yes. Maturation is an ongoing process. There is no full stop, not even a semicolon anywhere... it goes on and on. The universe is infinite. So is the possibility of your maturing.
You can become so huge.... Your consciousness is not confined to your body. It can spread all over existence and all the stars can be within you. And there is no place where you will find a plate that says, "Here ends the universe." It is just not possible. It never begins; it never ends.
And you are part of it. You have been here always and you will be here always. Only forms change, and forms don't matter. What matters is the content. So remember that particularly in America, containers matter more than the content. Who cares about the content? The container has to be beautiful.

Remember, the container is not you. You are the content. Forms change, your being remains the same. And it goes on growing, maturing, goes on becoming more enriched.
And you ask, "What is the relationship between awareness and maturity?"
Awareness is the method; maturation is the result. Become more aware and you will have more maturity; hence, I teach you awareness and don't talk about maturity. It is going to happen if you are aware.
There are three steps of awareness.
First, become aware of your body -- walking, chopping wood or carrying water from the well. Be watchful, be alert, aware, conscious. Don't go on doing things like a zombie, like a somnambulist, a sleepwalker.
When you have become aware of your body and its actions, then move deeper -- to your mind and its activity, thoughts, imagination, projections. When you have become deeply aware of the mind, you will be surprised.
When you become aware of your bodily processes, you will be surprised there too. I can move my hand mechanically, I can move it with full awareness. When I move it with full awareness, there is grace, there is beauty.
I can speak without awareness. There are orators, speakers.... I don't know any oratory; I have never learned the art of speaking, because to me it looks foolish. If I have something to say, that is enough. But I am speaking to you with full awareness, each word, each pause... I am not an orator, not a speaker.
But when you are aware of speaking, it starts becoming art. It takes on the nuances of poetry and music.

One man, a Western journalist, wrote a book, THE NEW MYSTICS. His name is Aubrey Menen. He introduced me to the West. He has covered other mystics, but I was on his front cover. And the things he said, I could not believe myself.

He said that he has listened to Adolf Hitler, who was a tremendous orator. He has listened to Jawaharlal Nehru, the first prime minister of India, who could hold millions of people while he was speaking. He mentioned Kennedy -- President Kennedy, who was a great speaker.

But I was surprised: he said that listening to me, he felt a tremendous difference. "Certainly this man is not trained in oratory or speaking, but whatever he is saying is reaching directly to people's hearts. It was not the case with Adolf Hitler, Jawaharlal Nehru or President Kennedy; they were just repeating words like parrots."

This is bound to happen if you speak with awareness. Then every gesture, every word has a beauty of its own. There is grace.

When you become aware of the mind, you are in for a greater surprise. The more you become aware, the less thoughts move on the track. If you have one hundred percent thoughts, there is no awareness. If you have one percent awareness, there are only ninety-nine percent thoughts -- in exact proportion. When you have ninety-nine percent awareness, there is only one percent thought, because it is the same energy.

As you become more aware there is no energy available for thoughts; they die out. When you are one hundred percent aware, the mind becomes absolutely silent. That is the time to move still deeper.

The third step: to become aware of feelings, moods, emotions. In other words, first the body -- its action; second, the mind -- its activity; third, the heart and its functions.
When you move to the heart and bring your awareness there, again a new surprise. All that is good grows, and all that is bad starts disappearing. Love grows, hate disappears. Compassion grows, anger disappears. Sharing grows, greed disappears.
When your awareness of the heart is complete, the last surprise, and the greatest surprise: you don't have to take any step. A quantum leap happens on its own accord. From the heart, you suddenly find yourself in your being, at the very center.
There you are aware only of awareness, conscious only of consciousness. There is nothing else to be aware of, or to be conscious of. And this is the ultimate purity. This is what I call enlightenment.
And this is your birthright! If you miss, only you are responsible. You cannot dump the responsibility on anybody else.
And it is so simple and natural, that you just have to begin. Only the first step is difficult. The whole journey is simple. There is a saying that the first step is almost the whole journey.
Okay?

From Bondage to Freedom

Chapter #4

Chapter title: Where do we go from here?
18 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
FOR THE FIRST FEW DAYS AFTER SHEELA AND HER GANG ESCAPED, EVERYONE FELT GREATLY RELIEVED. NOW, AS THE HORROR STORIES UNFOLD, PEOPLE ARE REACTING BY NOT COMING TO WORK/WORSHIP, OR WORKING WITHOUT BEING THERE.
THERE IS SUSPICION, ANGER, RESENTMENT, AND MISTRUST OF THOSE WHO WERE ASSOCIATED WITH SHEELA AND WHO HAVE REMAINED.
WHERE DO WE GO FROM HERE?

Nowhere! We are going to be here. It is a significant question. It represents many sannyasins' minds.
Basically, this is how mind functions. When you get rid of something which was binding you, enslaving you, which was a fascist thing, you feel relieved, ecstatic. The moment you heard that Sheela and her gang had left, you danced throughout the city's streets.
But I knew that the second part would be coming soon -- because for three and a half years Sheela and her gang were taking every responsibility, were taking every care, and you were, in a way, unburdened.
Now that you are free, a question of responsibility arises, and that shakes you. You have been dependent, and now you are independent. It will take a little time for you to change yourself from dependence to independence. You will have to pass through this trauma.

This is simply a trauma.
You are worried because many of the people who were part of Sheela's group are still here. You should not be worried. They are here because they have revolted against Sheela and her group. They have done more than you have done. You should be respectful to them.
Sheela had asked all of them to go with her. They refused. They wanted to be here with me and with you and the commune. They had not come here for Sheela; they had come here for me. One of the sannyasins, Ava, even went with Sheela, but came back -- not even reaching the goal -- the Black Forest in Germany, where they are hiding like criminals.
They are no more wearing sannyasin dress, so they cannot be recognized. And they are hiding in a small village, afraid -- because they are going to be caught. Whatever they have done, they have to be rewarded for it.
Ava returned from the middle of the journey because, even being with them a few hours, she started feeling sick. The whole group was pathetic. She phoned here, and I told her it is her home, she can come back. These people were corrupted, led into things by Sheela, Puja, Shanti Bhadra, and they were as innocent as you are. They did whatever was told to them. Won't you give them a chance to change? Don't you have any love for your own people?
Even if Sheela, Puja, Savita, Shanti Bhadra -- who have all committed crimes of the first degree -- if they ask to come back, I will welcome them, because their very asking to come back means they have understood, and they won't be the same again. And whatever they did, good or bad, their

intention was never bad. They were doing it for you. Their end was never bad, their means may have been.
And a commune of loving people should be forgiving too. Love knows no resentment. Love only knows how to give opportunities for transformation.
So please drop any ideas of the people who belonged to the group and have remained here. To be suspicious of them, or to keep away from them, is ugly on your part. They need more love to regain their dignity. They need more love to be transformed.
And always remember one thing very fundamental to my way of life: anything a person does is just a mere act. It does not qualify and color his whole being. Being is vast.
I will not punish even a murderer, because the murder happened in the past. Nobody has the right to destroy this man's future, because in the future he may turn into a poet, a painter, a scientist, a musician, a dancer. One thing is certain: he has energy. He misused it. All that you have to do is treat him psychologically, to make it clear to him that something is wrong in his mind, to make him aware of how to drop it and how to change the direction of his energies. What is destructive can become creative.
I am against all punishment, particularly the death sentence. It is inhuman, resentful, revengeful, and without any consideration of the person -- in his situation even you would have done the same. And past is past. Why distort the future of a person? Any individual is worthy of respect. Your respect will help him to change. Your trust will help him to change.
So the people who have remained here need more love, more respect, need to be more sheltered, protected, so they

can drop their fear. And now we have a totally new regime. They will be working under it, and they can be of immense help, because they have worked for four years. We need a few experienced people. So anybody who is here, and anybody who wants to come back, is welcome.

This is not an ordinary society. You have to prove that it is extraordinary, that you are capable of trusting even those people who deceived you. That will make them feel ashamed, and that is the only way for their transformation. And, whatever they did, once you accept them we will not need to find out and discover and investigate -- they themselves will reveal all.

Trust creates such a space, and love gives such courage.

If a person can see, can say to the court, yes, he has murdered, and he is sorry for it, and he wants to be changed.... He does not know why he murdered. There must be something in his psychology which is wrong, which is destructive. But in the ordinary world outside he will be sentenced to death, or to remain in jail for his whole life, which is worse.

Naturally, the murderer cannot be changed by your courts, by your laws. And for thousands of years your laws have gone on growing, your courts go on becoming bigger, and you have more judges. But do you know, your murders are not less. They are increasing far more rapidly than your judges. Strange -- there is something basically wrong.

Anything that is done should not be taken in the spirit of revenge, punishment; but the outside society lives only with greed and fear. Give respectability to a person who is obedient to the rotten society, and give punishment to

anybody who does anything against the society. This society is not for transformation.

But my people should behave differently. You are to prepare the ground for the new man and for a new human existence. And these are the chances, opportunities.

Sheela has given you a great opportunity to learn the power of love and forgiveness, and to see that there is no alchemy which can transform a man other than love.

So if these people come back -- and also those who have remained here -- they should be specially treated, with love and great joy and dance and rejoicing that they have come home. And I promise you, your love will change them. There is no other way to change a person.

So don't unnecessarily get worried, seeing the same people still holding power posts. I know about it, but I know that they have revolted in favor of you, against Sheela -- and now you are misbehaving with them. They should be rewarded. And they are the people who will bring out everything that has been done; they are the authentic witnesses.

But if you are behaving badly with them, you will not be able to win their hearts. And five thousand people, trusting, loving, cannot win the hearts of a dozen people? Then love is useless; trust is useless.

You are just functioning with your old, conditioned mind that you have carried from the outside world.

And you are feeling another thing which you have to be reminded of, because if you are not reminded, you will create another fascist regime.

Freedom does not mean license.

In Magdalena restaurant, people are not ready to prepare food. They are free. They want to meditate. Then what is going to happen to five thousand people?

People are not working the way they were working under Sheela. That means you need Sheela. You should be working more -- to prove that Sheela's fascism was unnecessary. People are not coming to their work, and even if they come they don't work. Do you see the implication of it?

Five thousand people have to live self-sufficiently. You have to produce your food, your houses, your vegetables, your milk products -- everything. And if you are not working, because you think that's what freedom means, then you are behaving stupidly.

You should do just the opposite. You should work more, not as a slave, but out of your freedom and love for the whole commune, and you will prove that Sheela was wrong. And that will be the guarantee that nobody ever again takes any fascist steps. But if you act this way, then perhaps another Sheela will be needed; otherwise you cannot survive. It is simple arithmetic.

In Soviet Russia, when the country became independent from the czarist rule in 1917, in the Moscow main street a woman was found walking in the middle of the road. And when she was told by the policeman, "Walking in the middle of the road is not allowed"....

There are two possibilities: if the country decides, then keep to the left or keep to the right. But no country in the whole world has the idea to keep in the middle. Traffic will become impossible. Accidents will increase a thousandfold.

Just think, traffic in the middle! from both sides cars and buses and people walking! It will be a tragedy.
But the woman said, "Then what is the meaning of freedom, if I still have to keep the old rule?"
Don't be so idiotic, like that woman. Nobody should impose any rule over you. If you are responsible, intelligent, you will create a life of discipline on your own. So remember, you can choose. If you want Sheela back, I can call her and her whole gang, and give the commune to her. If you don't want anybody to be dictatorial to you, then take responsibility. Then work, and work more sincerely, honestly. The need simply disappears.
And you are a group of very intelligent people, but this is the trouble with intelligent people. They always try to misuse freedom.
I would like to remind you that Germany is one of the most intellectual countries in the world. It has given to the world people like Kant, Hegel, Feuerbach, Karl Marx, Sigmund Freud, Martin Heidegger -- great philosophers, great psychologists. And still a third-class crackpot, Adolf Hitler, managed to get all the intelligentsia of the country to follow him.
And I don't think humanity has learned anything out of it. If you don't learn, then history repeats. If you learn, then you can stop history repeating again.
Martin Heidegger was perhaps one of the most significant philosophers of the century, and he was a contemporary of Adolf Hitler. He supported Adolf Hitler -- inconceivable! The whole youth, which is the cream of the society, its intelligence, all the universities' vice-chancellors, professors -- they all supported Adolf Hitler, a man who

was uneducated, a man who was refused from the school of art, who was refused from the school of architecture, because he had no intelligence.

This man became the leader of the most intelligent country in the world, and he created the greatest fascist regime. He killed almost ten million people, and still people were supporting him. It has to be psychoanalyzed.

What was the reason? The reason was, Germany was defeated in the first world war. And the intellectuals tend to fight among themselves. They argue, rationalize, philosophize; they are not physically active people. And they are egoists. They think they have found the secret of life, every one of them.

After its defeat in the first world war, Germany was in a chaos. The chaos created Adolf Hitler, because he promised, and he fulfilled the promise, "I can make this country again united, again strong, so strong that it can rule over the whole world."

It was something that was immensely needed. People were not working, people were not being creative. Somebody was needed to make the country again creative, disciplined. And Adolf Hitler filled the gap. Within ten years Germany was again a world power.

Strange -- if you give people freedom, they become lazy, they don't want to work. But if you give them a fascist order, they work to their very potential; they create, they are united, they become strong.

Germany went on winning for five years. That proved that the people of Germany had chosen the right person -- the whole world on one side, and he alone was enough.

He gave the intelligentsia their ego as nobody had given them before. He said to them that the Nordic German race is the purest Aryan race, and it is its destiny to rule over the world, because all others are subhuman. It was tremendously gratifying. The intellectual ego was very much fulfilled, and even a man like Martin Heidegger fell into the trap.

Only after Hitler was defeated and Germany was almost destroyed, then people started looking back at what they had done, what kind of man they were supporting: a monster, a murderer who has killed millions of people -- perhaps the greatest murderer in the whole history.

So remember one thing: freedom is not license. Freedom is responsibility. And if you cannot take your responsibility yourself, then somebody is going to take the responsibility on your behalf. And then you are enslaved.

People have been asking me how it happened that five thousand people, almost all university graduates, having the best qualifications from the best universities of the world, could not see for four years.

The reason is, Sheela was not only doing something ugly and fascist, she was also creating the commune. She was also making the desert into an oasis. She was making the commune comfortable in every way. Every coin has two sides.

So you looked at the light side. And you were surrounded -- which Sheela and her group created -- with hostility in Oregon. That is a simple political strategy.

Adolf Hitler, in his autobiography MY STRUGGLE, says that if you want a nation to be strong, create enemies all

around it; otherwise, people relax. Keep them continuously in paranoia, fearing that there is danger all around.
And Sheela created that. She created the hostility of the Oregon government. She created the hostility of Americans in general. That made you come close to each other, become strong: "Be ready so that nobody can harm you." So if you don't take the responsibility, something like that is bound to happen again. History certainly repeats, because man does not learn.
Now I want no hostility with anybody. We have been here for four years. Others may have been for four generations -- that makes no difference. If in four years you cannot be Americans, you cannot be Americans in four hundred years either. Years don't count.
We love this land, and we are pouring our perspiration into this desert to make it an oasis. We have fallen in love with this desert.
And to me, America is perhaps the only hope for humanity, because the American Constitution is the only constitution which is authentically democratic. That is creating a trouble for American politicians, because those politicians are not democratic. So they go on continuously against their own Constitution.
We will fight for the Constitution of America against those Americans who are prostituting it. But there is no question of hostility. We are part of this country, and we are going to be part of this country forever.
And we are withdrawing everything that Sheela and her group created -- fear, paranoia. I would like the City of Rajneesh to change its name back to Antelope. There was

no need to change the name -- Antelope is so beautiful a name -- and why hurt people?

And I would like that the people of Antelope who have sold their properties to us should take them back. We have improved on their properties, we have renovated their dilapidated houses, and anyway, prices in four years have gone high. But I don't want -- because it is not a question of profit.... I would give them back at the same price as we had purchased them. And if they can take all the properties back.... We have such a big land here, why should our people live anywhere else?

We have three times more land than New York. We can create three New Yorks here. We have one hundred and twenty-six square miles. But we are not going to make those ugly structures, skyscrapers, against nature, against aesthetics. We will make small cottages which mix with nature, and we will make this place lush green. We need greenery, because the red becomes very great when there is greenery all around. Even trees understand it. Green trees and red flowers.... These are two basic colors.

And we want the government of Oregon to understand that we are Oregonians.

Governor Atiyeh has come from Lebanon. His father may have come, that does not matter. If he can be an Oregonian, why cannot you be an Oregonian? In fact, everybody in America is a foreigner except the Red Indians. Others have invaded the country. They have entered the country without any visa. They have exploited the poor people of the country. Their forefathers had no green cards.

We have not invaded. We have given more money for this land than anybody else was ready to give. This land was for

sale for fifty years, and nobody came to purchase it. The greatest offer was three and a half million. We have given six million dollars for the land.

You should compare it. The forefathers of Americans who had come here purchased New York for thirty dollars. Just a little arithmetic: thirty dollars for the whole of New York? -- then we should pay only ninety dollars for this whole land. Why six million dollars? But we want to be just and fair.

These people who have come, without a visa, with no green card, no American passport, are asking us.... They should feel a little ashamed.

We have come into the country legally, and I have chosen the place because I am in tremendous love with the American Constitution. It is far more holy than THE HOLY BIBLE, because it gives you all the democratic values of life: individuality, individual property, freedom of speech, freedom of information. It gives you everything that individual growth needs.

We are for the Constitution, but the politicians are just corrupting it, in every way. You will be surprised to know that half of Oregon is owned by the federal government. This is not right; this is not according to the Constitution. Government should not nationalize anything. This is underground communism. The property should belong to individuals -- what does the government have to do with it? And they had ideas to own the whole of Oregon. That's why they are against us -- because now they know they can never have the whole of Oregon. Rajneeshpuram is here and cannot be purchased. So they have been doing everything illegal, persecuting. But there is no fear. We

have the Constitution in our favor, and we will win in every court, so there is no question of fear.

And as far as the general masses of Oregon and America are concerned, we love them for one reason: that this is the only place which does not have a very loaded past.

For example, India has at least ten thousand years of conditioning. To change the Indian mind is an Himalayan task. But to change the American mind, to transform the American is simple. America does not have any past -- three hundred years only. Compared to countries like India or Europe, it has no past; it has only future. Its past is so small, it can be deprogrammed very easily.

My whole religion consists in deprogramming.

I don't have any program to give to you; and I don't want to give any program to you, because that is against humanity. I simply want to deprogram you -- clean, fresh, unburdened, just a bird on the wing in the sky. And you have to find yourself out of your freedom.

But freedom brings great responsibility. And I am trying to make you free, not only from fascist types of structures. I am trying to free you from Christianity, Hinduism, Buddhism, Mohammedanism, all religions. They are all fascist, because their basic idea is belief.

They destroy your reason, they destroy your inquiry, they destroy your intelligence. They give you borrowed, centuries-old rubbish and call it knowledge. You call the BIBLE holy and every day you worship it, with great respect, without knowing that this is the most pornographic book in the whole world. If the Supreme Court of America is really fair, the BIBLE should be X-rated. But the same is

the situation of other religious scriptures. All are pornography.

I want you to be free from any ideology so that you can be yourself and you can search and you can go into the unknown. That inquiry into the unknown is such an ecstasy, such a great excitement -- the only pilgrimage. There is no need to go to Israel, no need to go to the Kremlin, no need to go to Varanasi. These are not real pilgrimages.

The only pilgrimage is the move from the known into the unknown, and from the unknown into the unknowable.

I am not even giving you a God, because the whole idea of God is again fascist. God created you, so what are you? -- just puppets. And he could not find anything better, he created you with mud. Humus means mud; that's why you are called human beings -- from the Big Muddy Ranch.

And he was even more unfair to women, as if all the mud was exhausted in creating one Adam. But just to create inferiority -- this God is a male chauvinist -- he created the woman out of a rib of man.

He was not a qualified surgeon, still he did surgery -- a criminal act. And I have heard a story that because he created Eve from one of Adam's ribs, each night when Adam goes to sleep, Eve will count his ribs. She has been counting since then.

But to accept a God is to accept a bigger Adolf Hitler, supreme-most, omnipotent, omniscient, omnipresent. He can do anything. You are just puppets in his hands. He created you; he can de-create you any moment.

And the guy seems to be whimsical. According to Christianity he created you four thousand and four years

before Jesus Christ, and I am always puzzled, what has he been doing for the whole eternity? Six thousand years old, and what was the fellow doing all along? He has a company: a holy ghost, a son. The company is gay -- and AIDS is the result.

At least one woman would not have been bad. There would have been a little excitement, a little gossiping, love affairs, fights -- some story. But these three queens, what were they doing for the whole eternity? I have asked Christian theologians, "You have to answer me: What were they doing?"

I have rejected this unholy trinity completely. Existence has always been here. Nobody has created it.

And Friedrich Nietzsche is right at least on this point: that God is dead and man is free. Those two things together -- God is dead and man is free -- are very significant.

If God is alive, man cannot be free. He is always there, and he is everywhere.

I have heard about a nun who would not take her clothes off even while taking a bath in a closed bathroom. Other nuns said, "This seems to be a little crazy. Why don't you take your clothes off?"

She said, "How can I? God is everywhere. And he is all powerful and he can do anything, any stupid thing -- he can send the Holy Ghost to rape a virgin girl, Mary."

No, with God, man's freedom is not possible. God is a dictatorial idea. Communists may accept it.... Although they don't accept it, it would fit perfectly with them, with their ideology. But any democratic mind cannot accept God.

So my whole work here is to deprogram you -- from God, from hell and heaven, from all religions, from all political ideologies, which are nothing but exploitations of you.
Why has man been so much interested in heaven and hell? Poor man needs a promise; otherwise living will be impossible. Hope is his opium. He knows here there is nothing possible, only after death. That's why all the religions go on giving hope to the poor -- after death you will be rewarded. "Blessed are the poor for they shall inherit the kingdom of God."
I don't see any point in poverty, any virtue in poverty -- that they should inherit the kingdom of God. If being poor is virtue, then where is your pope, who is the richest man in the whole world, going to end up? All your popes will be found in hell. They are not poor people.
But it is a consolation, and it is also preventive of any revolution against the rich. The BIBLE says that a camel can pass through the eye of a needle, but the rich man cannot enter into the gates of heaven. At least rich people should throw out this BIBLE; this is not for them. But they go on worshipping, they go on making more churches, more cathedrals.
They go on donating, making trusts, because they know that this is simply a consolation for the poor. They are going to inherit the kingdom of God. They are already enjoying something of paradise -- and experience counts. The poor man will not be able to enjoy paradise. He will be so unacquainted with any comfort, with any luxury. He is accustomed to poverty. Hell will suit him better.
The rich man knows perfectly well that he is going to be in paradise. For the rich man the paradise is his greed: more

and more and more. For the poor man it is a consolation: to live with less and less and less.
I want you to be freed completely from heaven and hell.
Hell is your fear projected.
Heaven is your greed projected.
And when we can create paradise here, why bother with something which nobody knows exists or not, because nobody has ever come after death to inform us.
Strange -- the story is that Lazarus died. He was a poor man, so he must have got into paradise. Jesus revived him, but in the BIBLE there is no reference at all -- because he has been for four days in paradise -- Lazarus does not give any information. The only man who has come back does not give any information about paradise.
The reality is he was a friend of Jesus, and this whole thing was fake. Many people must have died in Jesus' time. If the man was capable of reviving people then why only Lazarus? This seems unkind. Other people are dying. You can revive them just by touching them or by calling them, "Come back." Such a small effort on your part and you give them life back. He never did that.
My own understanding is that Lazarus played the part; it was a trick. He was not dead. He was placed in a cave, and his two sisters, who were also followers of Jesus, waited for him. Messengers were sent. He came and he simply called from outside the cave, "Lazarus, get up!" And he got up. He was not even asleep. And he says nothing about paradise, or anything about what happened in those four days.
I want you to be freed from all this nonsense. Try to live here, now, as totally as possible.

And the paradise is now here. If there is a paradise after death, certainly you will inherit it, because you will have already practiced for it.
And don't be worried even if you are thrown into hell -- because you have been with me. I will be with you there, and we can create a great commune in hell.
And in hell there are all the colorful people. In heaven there are only sad, long faces, saints, dry bones, no juice, nothing. In paradise there is not even a single newspaper, no movie, no film actors, no poets, no painters. All the geniuses are in hell. So if we end up in hell, we are going to have a great time.
If we end up in paradise, we are still going to have a great time, teasing those idiotic saints, teaching them how to dance, how to sing.... Because for eternity, what are you going to do? Teach them how to make love, because all those monks must have been homosexuals.
All the monasteries are full of homosexuals. All the nunneries are full of lesbians. That's why I call AIDS a religious disease. It is the greatest contribution of all your religions to humanity.
It is death and nothing else. It is not a disease, because it has no cure. There is only one thing that has no cure, and that is death.
We are trying to live a different kind of life than in the outside world. So there are only two ways: either the way of Sheela or my way. I had chosen Sheela to be my secretary to give you a little taste of what fascism means. Now, live my way. Be responsible, so that there is no need for anybody to dictate to you.

Every individual should contribute to the commune. It is not an ordinary society. There are no families, it is an organic whole. Contribute... because I have been hearing that since Sheela has left, many people are saying, "I don't want to do this, I don't want to do that," and they were doing it for four years.
You can change your job if you feel like changing, you can do something else. But just because nobody is going to force you, don't let the commune become crippled. It has to become more healthy. It has to prove the truth of independence.

Question 2
BELOVED MASTER,
YOU HAVE SAID THAT SOME OF SHEELA'S SECURITY MEASURES CAME OUT OF PARANOIA. I FEEL VERY UNCOMFORTABLE ABOUT THE GUNS WE HAVE IN RAJNEESH MANDIR RIGHT NOW, AND ELSEWHERE ON THE RANCH.
BELOVED MASTER, THESE GUNS FREEZE MY HEART. PLEASE, CAN WE GET RID OF THE GUNS? DO WE NEED THEM?

We will get rid of the guns, but you are a mouse, not a man. How did you get initiated into sannyas? Those guns have done no harm to anybody, and those guns are not to do harm to anybody. Those guns are here so that no harm is done to you.
The whole world is full of guns, nuclear weapons, atomic bombs. It is perfectly right to have your own defense system.

It has nothing to do with Sheela's paranoia.
Just a simple understanding.... If you don't have guns, and tomorrow the fanatic religious groups which are there, they come on their motorbikes and start destroying your things, what are you going to do?
I am a nonviolent man, but that does not mean that I will allow anybody to practice violence on me. We will never do any harm to anybody, but those guns are perfectly right. Even big countries like America cannot drown their nuclear weapons in the ocean, for the simple reason that if they stop creating more nuclear weapons and the Soviet Union invades, they will be helpless. The same is the situation in the Soviet Union. They cannot stop.
But one thing is certain, and tremendously good, good news: America and the Soviet Union are so full of nuclear weapons that a third world war is impossible. Both the countries have enough nuclear energy to destroy humanity seven hundred times, and there is no Jesus Christ around to make the dead alive seven hundred times.
Jesus had promised to come, but one time was enough. The way you treated him, that ugly cross, and he was thirsty and he was asking for water.... A man of miracles could not manage a small cloud to shower on him. He was asking for water; he died thirsty. That experience was enough. He had promised his disciples he would be coming soon, but to stretch "soon" for two thousand years is too much. Even I cannot do that.
Both the countries are aware that now a third world war is not going to happen, for the simple reason that both have so much power that they will destroy the whole planet, all living things on the planet. So what is the point? War has

meaning if you can be victorious, if you can defeat somebody. But there will be no victory, no one victorious, no one defeated, simply all dead.

So it is good that nuclear weapons have come to a point where war is impossible. It is not impossible because of the politicians; it is impossible because of the nuclear weapons.

A few security guards are here. There is no question of any paranoia; I have been poisoned twice. Many attempts have been made on my life. The last one was made before I came here, and it is something that has to be understood -- in what a dirty political world we are living.

Ten thousand sannyasins were listening to a morning discourse, as you are listening. Suddenly twenty police officers, topmost police officers, came running in and informed me that they have been anonymously phoned by somebody saying that "A fanatic Hindu group -- the same group that assassinated Mahatma Gandhi -- wants to assassinate you this morning."

So we told them to sit and listen to the discourse, and certainly one man stood up and threw a knife, trying to kill me. The most amazing part of the story is that with ten thousand eye witnesses -- it is very rare to find ten thousand witnesses for any attempted murder -- twenty topmost police officers, the knife, and the man caught red-handed, still he was released as if he had not done anything.

We did not bother. I told my people, "It is a police case; let them try it -- because the police were present, they have caught the person, they have taken the knife; now let them try the case. It is a police case. If they want our witnesses, then ten thousand sannyasins are here."

They did not accept their own police officers, they did not accept any witnesses. Simply the case was dismissed, as if the knife was never thrown at me, as if the man was innocent.
Do you want such a thing to happen here? And it is more possible in America than anywhere else, because in India to carry a weapon is not easy; in America you can purchase any weapon.
If you are willing to see me assassinated, it will be a great experience. Those guards can be removed.
I would like you to raise your hands. Do you want the guards to be here? Then raise both of your hands.
And where is the mouse?
Okay?

From Bondage to Freedom

Chapter #5

Chapter title: The future is open
19 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
YOU SAID BEFORE THAT MEDITATIVE PEOPLE CANNOT BE CORRUPTED BY POWER, BUT HOW COME SHEELA AND HER GANG WERE CORRUPTED BY POWER?
PLEASE SAY SOMETHING ABOUT THE ORGANIZATION OF THE MEDITATIVE PEOPLE.

Meditative people cannot be corrupted -- ever. If somebody is corrupted, that only means he was not meditative. And

about Sheela, I can tell you certainly: she had no interest in meditation, in my way of life, my philosophy. Her interests were totally different.

She had come first to me because her husband was suffering from cancer, and the doctors in America had said that he cannot live more than two years. She was desperately in search of someone who could help.

Her husband, Chinmaya, was a beautiful man. He remained with me, and it almost always happens, when you are facing death meditation is easy. You cannot postpone it, because tomorrow you may not be here to meditate.

So Chinmaya tried hard to meditate, and that helped him to live. All the medical experts were agreed. They could not believe what had happened to him, because two years was the maximum limit for his disease.

But he lived almost ten years, and lived happily in spite of cancer, and died happily. Just a few years more and he would have been enlightened. But he reached to the point that in the next life the remaining small part can be done. His next life will be the last life.

Sheela had to remain with him, so it was just accidental, her coming to me, her remaining with me. And when Chinmaya started going beyond the two-year limit, she started behaving in an ugly way towards him.

Naturally, he was sick, had cancer... he was not so much interested in sexuality. All that he needed was womanly warmth.

So Sheela started having lovers. That was a great wound in Chinmaya. And my feeling is, he would have lived a little longer, but these wounds were becoming more and more. And Sheela was constantly fighting with him.

Before he died, Sheela had divided the room in two parts, and she was living with her new boyfriend and Chinmaya was left alone.
Cancer.... And he had passed eight years beyond medical speculation. When he came to be examined by the doctors they could not believe it. They said, "This is nothing but a miracle."
I do not do any miracles, and I do not believe in any miracles. But he meditated. There was nothing left for him -- only cancer and death.
But this wound, that at these last moments of his life Sheela would divide the room -- and he could hear her laughter, joy with her new boyfriend -- perhaps that was too much. Perhaps the will to live disappeared.
In a way, he was killed by Sheela.
Sheela never meditated. Not only that, you must have observed, she never even listened. While I was speaking she was sleeping. All the years in India, the time of my discourse was the time for her to sleep. Perhaps she was saving that time for the night with the boyfriend.
As far as I am concerned, I accept all types of people. I don't make conditions. Whoever comes to me, he is welcome.
Even if Sheela comes back -- as a person, as an individual -- she will have my trust and love just the same. I will not support her actions, her illegal and criminal actions. For that she will have to go to the court, go to the police.
And my suggestion will be that it will be better to come and confess everything before the court, and say to the court, "These are my acts and I am ready for the consequences. And don't be soft towards me. Be as hard as I have been

with these poor people." That will give her dignity, respect. You will start feeling proud of her.

Rather than hiding in the Black Forest like a criminal -- and how long can she hide? My sannyasins are all over the world. They have already reached the place where she is hiding. They have informed us that the people who are with her are almost in a sick state -- guilty. They have committed a crime against those who had loved them. Their guilt will kill them. At least, it will keep them unhealthy psychologically. They may go mad.

My suggestion is they should come back. Our love is unconditional.

And I would like to make one point clear: that a person can act in a wrong way; that does not mean that the person becomes wrong. Action is a small thing. A person is a tremendous reality. And the action is already past, and the person has a pure future in front of him.

If he hides the action he destroys his own future, because that action will go on and on in his mind as guilt. If he confesses it and is willing to take whatever punishment is needed for it, he will clean himself completely. His future will become pure.

Confessing to the court, she will get the most lenient punishment. And I would like to tell to the court that no criminal needs punishment; all criminals need treatment. For centuries criminals have been punished and you have not been able to change anything. Criminals go on growing; then you grow more courts, more advocates. It is an unnecessary burden.

And the criminals -- even if you imprison them, you are doing an absolutely irrational act, because living five years

or ten years in jail means living in the university of criminology, where all the real masters of crime are. You will learn more, and you will learn one thing from all great criminals: that to commit a crime is not illegal, but to be caught is illegal.

So all that you have to do is not to be caught; you have to be more clever, more cunning. Crime is not the problem. The problem is being caught.

So anybody who is sent to a prison comes out a bigger criminal. When he went into the prison, perhaps he was just an amateur -- that's why he was so easily caught. When he comes out, he comes out as a professional, expert. Now it will be difficult to catch him.

So my suggestion to the courts of the whole world is that up to now what you have been doing with the criminals is not right. A criminal has something wrong in his psychology. He needs psychiatric treatment.

Instead of making prisons, make places where he can be given psychiatric treatment, where he can meditate, study, become more intelligent. And give him all the respect that is due to a human being. His acts do not count; what counts is his being.

I had chosen Sheela to be my secretary, not because she was meditative, not because she understood my approach towards problems. My reason for choosing her was totally different.

She had a very practical mind, very pragmatic. She was intelligent. And thirdly, because she had no idea of my total vision; just necessary instructions she could repeat like a parrot. And I needed a parrot.

I was in silence. I had no need of a very articulate man, because the articulate man will hear me but his mind will constantly be changing it, making it more sophisticated, more polished. He will edit, he will add. It will not be pure. I needed a parrot who knows nothing of philosophy, knows nothing of religion, knows nothing of the ultimate problems of life. Sheela was perfect. She could only repeat what I was saying to her.

These were the basic reasons in the beginning that I had chosen my secretary.

Another point to be understood, which is significant.... Many questions have come that, "You are an enlightened being. How could you choose wrong people?"

Those questions are out of a misunderstanding. An enlightened person can see you in the moment in your totality, but your future is unpredictable. And there are only two possibilities: if your future is freedom, it has to be unpredictable. If your future is not freedom, then it can be predicted.

Almost all the religions have chosen a predictable future, but the implication is that man becomes a machine. Only machines are predictable.

If Mahavira, Buddha and others can see the whole future of humanity, that means everything is already determined. So what you are doing is simply being a robot. The idea of freedom becomes an illusion.

But to me, freedom is the highest value. To save freedom, I am ready to kill God. If God is there, no freedom is possible, because God is omnipotent, omnipresent, omniscient, he knows all, he is present everywhere, and he is all powerful.

Under such a despot -- Adolf Hitler millions of times magnified is your God -- how can small human beings have the taste of freedom? It is impossible.

I would like to repeat the sentence of Friedrich Nietzsche, who once in a while used to have tremendous insights. He said, "God is dead and man is now free."

Putting these two together is a tremendous insight. God is dead -- that has been said by many atheists in different ways, that is not new. What is new is the other part: and from now on man is free.

God's death becomes the freedom of man. God's life becomes the death of man. The choice is very clear. If you choose God, then you have chosen to be a robot, a machine who is destined to do something and there is no way to change.

The murderer will be a murderer.

The thief will be a thief.

The sinner will be a sinner.

The saint will be a saint.

And I am amazed that all over the world, our magistrates, judges, all the courts -- from the smallest court to the Supreme Court of any nation -- are filled with religious people. They all believe in God, and still they punish the sinners. Can you see the contradiction?

If God determines everybody's life -- before you are born your life is written already, what you are going to be, what is going to be your whole flavor of character -- if this is true, then no sinner should be punished. That is against religion. He was simply fulfilling a destiny that God has given him.

If you want to punish, punish God!

Then no saint should be praised, because whatever he is doing, he is in the same boat as the sinner. There is no difference. He is not holier than the sinner. Both are mechanical robots. One is manufactured to be a saint, another is manufactured to be a sinner. Neither the sinner is to be condemned, nor the saint is to be praised.

But strange things go on happening. People go on believing in God, and yet they go on insisting that whatever you do, you are responsible for it.

But responsibility needs freedom. Without freedom it is not possible for me to be responsible for my acts.

A puppet is not responsible for the dance, because the strings are in the hands of the puppeteer who is hiding behind the curtain. He is responsible. He can make the puppet dance, he can make the puppet fight, he can make the puppet sit cross-legged in meditation. But the puppet is not responsible for good or bad. If there is God, then there is no good, no bad.

These are simple implications.

God creates man, and God creates his destiny.

Nietzsche is a madman, but once in a while mad people have tremendous insights. Your sane people have no insight at all. This is something of supreme value when he says God is dead and, from now on, man is free. But freedom means responsibility.

So don't unnecessarily waste your time writing letters to me. I can see your present moment.

You can stand before a mirror. The mirror can see you the way you are in the present moment. The mirror cannot see that tomorrow you will be a murderer.

The tomorrow is open. All the dimensions are open. You can choose anything, and there are instances where murderers have changed and become great saints. This proves the freedom of man.

So when I had chosen Sheela to be my secretary, my reasons were: the secretary has to be pragmatic, practical in worldly affairs, because she will be taking care of the commune. And she will have to manage the commune amidst a world... she has to be alert and aware about worldly ways.

She was not very educated, she had no university degree -- she has been a waitress in a hotel in America -- but I did not want a very intellectual person to be my secretary, because the intellectual person will destroy my messages by his intellect. And I wanted just a parrot -- and she was good at doing it.

But the future is open.

I went into silence. The direct communication between me and you stopped; she became the only communication. She saw the opportunity, the great opportunity that you love me so much and you trust me so much that whatever message she brings from me you believe it.

That gave her a clue that you can be exploited, that she can bring any message to you which I have not given. She can change the message and you will trust totally and do it accordingly. That's why for three and a half years you simply remained unaware of what she was doing. And power has a strange quality. It brings all your hidden desires to the surface. That's why power corrupts.

It is not power that really corrupts, it only brings all the corrupted ideas in you to the surface, because power gives

you an opportunity to give those ideas a reality. Those dreams can be transformed and materialized.
And everybody is full of so many unconscious desires, of which he himself is not aware. Only power will show. And it has been happening all through history.
When Indira Gandhi came to power in India she was innocent, intelligent, not political at all. She had not come from the lowest political levels, fighting, struggling and reaching to the top. That way one becomes very cunning, clever, experienced. She had just got the power because she was the daughter of the first prime minister of India. So she never moved through the power struggle. She had never dreamed about it, she had never thought about it. Her father had never mentioned it.
But the committee, who was to decide, was in a very difficult position. There was Morarji Desai -- who was strong, adamant, stubborn and a perfect idiot. Once he gets into power, he is not going even to listen to the committee who appoints him. And he will do all kinds of stupidities, and there will be no way to prevent him.
And there were others, but they were all provincial leaders. Only Morarji's and Indira's names were national names -- Indira's because she was the daughter of Jawaharlal, and had followed Jawaharlal his whole life, taken care of her father because her mother died very early. And she sacrificed everything for the father. She sacrificed her own husband, abandoned her own husband, because she could not serve these two masters.
So it was thought that Indira will be good. She is innocent, not political, has never shown any political lust, has never tried to take advantage of her father's position. It will be

good to put her against Morarji Desai, because her father had so much respect and love that certainly she will be chosen.
And she was chosen. But once she got into power, things started changing. She became almost a dictator at one point.
She imposed an emergency on the whole country. She forced all the political people into jail. She did whatever she wanted. She dissolved the parliament. She went on postponing the elections. And this was the natural result of all her dictatorial methods -- that she has been assassinated by her bodyguards.
But nobody had any idea that a woman could turn into an Adolf Hitler.
The same happened in this small commune. You were engaged in creating an oasis in the desert, I was living in isolation and silence -- and she had the gap between the two. You were engaged in the work so much, and I was out of contact with you.
I have never been in any power position in my whole life, and I will never be, because I know something bigger than power. I know something more powerful than power.
I know love.
I know trust.
And I love unconditionally, and I trust unconditionally.
And I love and trust even those who are strangers, even those who have done things against me.
Just the other day Deeksha phoned. Knowing that now Sheela is gone, she wants to come back. And I told her that she is welcome. She has been giving to the INS and their agents all kinds of false stories. She has been giving them

absolute lies about me. But that does not matter. Perhaps she was angry, and in anger a person can do anything. But my doors can never be closed. So I have informed her, "You can come."

Hundreds of people are informing that they want to come; they were rejected by Sheela.

A few of them were intimate friends of Sheela in India, and they were rejected for the simple fact that here she never wanted anybody to be so close as to be a friend.

Politicians don't want friends. They keep a gap. For example, no man was able to put his hand on the shoulders of Adolf Hitler in a friendly way, or hug him.

You don't hug gods. You don't put your hand on the shoulder of God. The people who are thinking they have become great powers will not allow you that much intimacy and friendship, because you become dangerous. Being so close, you can do anything.

Champa was one of Sheela's close friends in India, but she never came here. A great intelligent step, knowing that here Sheela will not like to treat her in the same way, the same friendly way -- gossiping, sitting playing cards. Here she will be the fascist leader and you have to be just the followers.

Just a few days before Sheela left -- I have heard the story yesterday from a person who was present in the meeting -- she told a few people who were in some way part of her criminal strategies, "You have to surrender to me totally. Whatever I say you have to do."

Two persons, Siddha, the vice-chancellor of the meditation university here, and Prabodhi, one of the close workers in Sheela's group, simply disappeared.

We have been searching for them, they both were useful. Siddha was certainly one of the best psychiatrists you can find, had all the highest qualifications, has been for twelve years the head of an army psychiatric hospital. Prabodhi was very accurate in her work.

Both simply disappeared. And I inquired of Sheela what happened to them, Why? If they had to go, nobody is prevented, they could go -- but why so suddenly and without giving any reason, and without giving any address? And now we have been phoning their families. They have not heard anything about them.

These two persons remained silent when Sheela said, "You have to give your total surrender to me. Whatever I say you have to say yes. The word no does not exist anymore for you."

Amitabh, the chancellor of the meditation university, did not come back here. He had gone for three days just to relax in Hawaii, and from there he informed that "I am not coming back." Now, he has been associated with me for a long time, and he was the only certified psychoanalyst, perfectly insured, and he had the qualifications for being a chancellor of the university.

He had been coming to India every year for six, nine months; only in hot summer he could not tolerate it there, so he had to come back.

But without any reason -- just so that they should not come back -- it seems Sheela had created fear in these people, that coming back can be dangerous. And they were in powerful positions, they must be knowing many secrets. If they were not totally surrendered to Sheela, then they could be dangerous.

Power has the capacity to bring out the worst in you. It has never been known in the whole history that power has brought out the best in you.
Your question is significant, that meditation cannot be corrupted.
Yes, it cannot be corrupted. On the contrary, if a person is meditative, loving, power can bring the best out of him. And I would like that experiment to happen here.
The worst has always come out of power. But meditation can change the whole situation, the whole alchemy. And now I am suggesting people for power who are meditative, intelligent, loving. And I hope that we will be able to manage something new.
Use power to bring the best out of man.
And anyway, nothing like Sheela is going to happen, because now I am not going to stop speaking and being in direct contact with you.
I don't have any power, but I have love, which is far more powerful than any power. I cannot dictate to you -- but I need not dictate. Just a gesture of love is enough. Just my fingers pointing to the moon, and your eyes will turn towards the moon without any order, commandment.
So don't feel afraid at all, but remember your responsibility, which has become bigger, because Sheela was forcing you to do the work. Now you will have to do it out of your own spontaneous joy.
Your responsibility has become far greater. For example, last night it happened that the journalists who were here for a press conference also wanted to go to the funeral of the beautiful sannyasin Lazarus.

They were feeling hungry, and Isabel became very disturbed because all the restaurants were closed by eighty thirty, and all the people from the restaurants, disco, everywhere, had gone to the funeral procession.
Now, this is not being responsible. It had never happened in Sheela's time. So do you need a Sheela to keep you on the right track?
The journalists were hungry and they wanted to attend the funeral, but before attending the funeral they wanted to eat something. Somehow Anuradha arranged some food for them.
But this is not right. When nobody is dictating to you, that does not mean that you become lazy. Your output should be better than it was in Sheela's time. That will prove that the fascism that she was imposing on you was absolutely meaningless. But if your output falls down, then you know you are supporting Sheela. Then you are saying that without Sheela you cannot work, you need a whip.
I don't want anybody to whip you. There is no need. You can see the point that a skeleton crew should have been there in every place. That has always been the case; any gathering of the whole commune, there was always a skeleton crew available for essential things. Now, by closing restaurants completely you showed your love towards Lazarus, but you did not show responsibility. And you forgot that these are the things which help fascists to revive, because that seems to be the only way that works, otherwise things start falling apart.
I am giving you total responsibility and an opportunity. You have to prove that you don't need any dictatorial

regime to run the commune. You will remain alert, and you will remain aware of your responsibility.
Freedom and responsibility go together. More freedom, more responsibility. Total freedom, total responsibility. I hope nothing like this will happen again.

Question 2
BELOVED MASTER,
WHAT ARE THE RESPONSIBILITIES AND LIMITS OF A LEADER? AND WHAT ARE THE RESPONSIBILITIES AND DUTIES OF THOSE WHO ARE RULED?

You must be crazy. I am not a leader. A lover can never be a leader. All the leaders are loveless; their whole being is directed to one goal -- to be on the top, and whatever means are needed they will use to reach the end. They don't care about good means, they only care about their end.
A leader is a political phenomenon, and all politicians -- without any exception -- suffer from an inferiority complex. And the people who suffer from an inferiority complex are bound to get into politics, into leadership, so that they can prove to themselves and to the world that they are not inferior, they are superior.
But whatever power you can attain, it cannot destroy your inferiority. It has nothing to do with your inferiority; it is a projection to cover it up.
Inferiority disappears only in deep meditative silence. Then you know such a uniqueness that you don't want to be anybody else other than who you are. Just to be yourself is such a bliss. Who wants to be a leader?

You are asking, "What are the responsibilities of a leader?" Ask the leaders. I am not a leader, so of course I don't have any experience of the responsibilities of a leader.
I know love, and I know the response of love.
And you are not the ruled. Here in this commune nobody is a ruler and nobody is ruled. That's the whole point of creating this commune and other communes around the world, where people can live as individuals without being divided into classes of the rulers and the ruled.
This is not the Soviet Union. In the Soviet Union they were trying to create a classless society, but they were not aware of a simple fact, that to force the society to become classless, they will have to create new classes -- the ruler and the ruled.
Yes, the capitalist and the poor have disappeared, but the ruler and the ruled have appeared. And a strange thing came about.
When I say the capitalists and the poor have disappeared, I mean the capitalists have disappeared and poverty has been distributed equally, so now nobody feels poorer than anybody else. The Soviet Union is still a poor country -- even the middle class people in America are far richer -- just the names have changed. The bourgeois and the proletariat are no more there.
But an even more dangerous thing has happened, because a capitalist can go bankrupt and become poor. A poor man -- if he is intelligent -- can become the richest man. There is mobility, movement in a capitalist society. People are continuously changing: from middle class to super-rich, from super-rich to middle class, from middle class to lower

class, from lower class to middle class -- everywhere the change goes on.
But in Russia this is not possible; there is no mobility. The rulers are rulers and the ruled are ruled. For sixty years the same gang has been ruling, and the whole country is in the same position of being ruled, dictated.
Remember, here there is no leader, no led, no ruler, no ruled.
Even the people who are presidents of the foundation, commune, investment corporation and other corporate bodies, are not different from you. They don't have any more special powers than you have.
And they are not rulers. They are servants of the commune. They have put themselves in a humbler position -- because they have the capacity, generosity, love for the commune -- that they are ready to be servants of the commune.
To serve out of love is beautiful.
To rule is ugly, and I want my people to be the most beautiful people about everything.
Beauty has many dimensions. I want my people to be beautiful in all dimensions: graceful, humble, humane, loving, trusting, responsible individuals, intelligent, meditative. But not rulers and ruled.
So I don't know, because I have never been a ruler and I have never been one who is ruled.
I have never accepted anybody above me -- not even God -- and I have never accepted anybody below me, not even the devil.
To me, both are friends.

Question 3

BELOVED MASTER,
WHAT IF YOU ARE NOT THE REAL MASTER? WOULD IT STILL BE GOOD FOR ME TO BE WITH YOU?

You are asking about a real master. I am not even a master, so the question of being real or unreal does not arise. This is the same game in different ways -- the rulers, the ruled, the exploiters, the exploited; and in the spiritual world, the masters and the disciples, the saints and the sinners. But the division goes on and on.

Can't you live without division? Is there any necessity to divide? I am not a master, and I have never been a disciple either.

I have matured and centered and meditated, searched and found myself on my own accord. I have never followed anybody, and I don't want you to follow anybody -- me included.

I am just a man who has awakened, and you are still asleep. The difference is not much. You can be shocked, shaken and awakened -- just a little cold water on your eyes and you will be awakened.

I don't do such drastic things, because I don't want to interfere in your beautiful dreams. Even to interfere in anybody's dreams, to me, is violence. You can be pulled out of the bed and given a good slap on the face and you will be awake.

But I don't want to do such drastic things. It is transgressing, trespassing in your individual world. If you want to decide to sleep a little more, what is the harm? I

have never heard that anybody has done any harm while he is asleep.
In fact, there is a story about Nadirshah, one of the most ugly monsters who has happened on this earth. He was really and absolutely inhuman.
Once, while he was invading India, a very beautiful prostitute was brought in the night to give him some entertainment, and while she was going back, she said she was afraid: "It is dark, and I have to go seven miles."
Nadirshah said, "You don't understand that you have been a guest of Nadirshah. You will not go in the darkness; you will go in light."
The woman said, "But how can I go in light? It is the middle of the night."
Nadirshah told his soldiers, "Put fire to all the villages on the way, all the forests on the way, so the prostitute can go in light to her place."
Many villages were put on fire, the forests were put on fire. The prostitute could not believe that this can be a way to go in light.
This man, Nadirshah, heard about a great wise man in India, and he asked him to come. The wise man said, "To come to you will be enough proof that I am not wise, so the thing will be useless. You will have to come to the well."
Nadirshah felt intrigued and excited too. He had never seen anybody disobey him. This man must have some guts. He went to the man and he felt some strange aura and energy around him.
He said, "I have come. I want to ask you: it is said in the scriptures that to sleep too much is bad, but I love to sleep. In fact, I drink too much, and then to get up becomes

difficult. The hangover... and then it is better to have more to drink and go to sleep again. What is your suggestion? Should I stop it?"

The old man said, "No. Whatever the scriptures say means nothing. They were not written for you. They had no idea that a man like you will take instructions from the books. I would suggest you should sleep twenty-four hours, you should sleep forever. There is no need to wake up."

Nadirshah said, "This is strange advice. Twenty-four hours? Forever?"

The old man said, "Yes. Although it is against all the scriptures, but I say on my own authority that people like you need twenty-four hours of sleep, because whenever you are awake you will do some mischief. Asleep, much violence, much war, much trouble to the world will be stopped."

So there is not much wrong. And I never trespass, I just persuade from the outside of your bedroom. I don't even get in your bedroom, because to get in your bedroom without your permission is not right. And how to ask a sleeping man, "May I come in, sir?" So my whole work takes place outside your bedroom.

I create devices outside your bedroom. For example, I may scream suddenly that the house is on fire. I have not done anything to you. And hearing that the house is on fire -- even in sleep people hear that.

It is strange. They will not hear great advice in sleep, but if you say, "The house is on fire!" they will immediately hear it, and they will run out of the house.

That is up to you. It is not my responsibility. One thing I know: when you come out and you see the sunrise and the

birds singing and the beautiful sky so colorful, and the flowers, you will be grateful to me -- although the house is not on fire.

But I can lie. I don't think this lie harms anybody.

And all enlightened people have to lie, because truth cannot be said to you. You won't understand it; you are fast asleep, snoring. Secondly, truth cannot be said in language. The moment you put the experience of truth in language, it becomes untrue.

So, rather than distorting the truth and making it untrue, it is far better to create a device -- which is a lie. But it works!

I have brought many people out of their bedroom, asking "Where is the fire?"

And I say, "I don't know. Just once in a while I get this urge to call 'The house is on fire!'"

I don't know the responsibility of the leader; I don't know the responsibility of the led.

I know the responsibility of love. I know the responsibility of the beloved. When love calls you, listen to it. That's the only responsibility. When love says something to you, let it enter into the deepest core of your being.

When love knocks on your door, open the door.

The real beloved, in fact, does not close the door at all, but waits at the door for the lover to come, so that he need not even knock.

Sannyas is a love affair. It has nothing to do with ruled and the rulers, leaders and the led. It has certainly to do with love and lovers.

And the beauty of love is: it does not create hierarchy.

I may be enlightened, you may not be enlightened, but because I love you, I am not holier than you. Because I love you, I declare that you have every capacity, ability, potentiality to be enlightened. It is just a question of your decision.
But I cannot impose the decision on you. At the most, love persuades. And love has many ways to persuade. It is only hate that imposes.
Just looking into your eyes is a persuasion, is a message. Just the gesture of my hand is to touch your heart.
The silence that I love -- and I speak only to give you these few small pauses of silence. Just look at this silence, and we all have become one. All divisions are lost and there is an immense peace, a tremendous feeling of joy arising in you.
I want to give you the taste of enlightenment in as many ways as possible, so one day finally you say, "Okay. I am going to wake up now."

Question 4
BELOVED MASTER,
IS IT TRUE THAT POWER-ORIENTED PEOPLE WERE NEEDED TO CREATE THIS COMMUNE? IS IT ALSO TRUE THAT MEDITATIVE AND LOVING PEOPLE CANNOT CREATE SUCH BEAUTIFUL AND RICH COMMUNES?
PLEASE COMMENT.

Power-oriented people can create much, but their creation is basically criminal. And sooner or later, it is going to fall apart.

Meditative people, loving people, can create higher things, better things. And whatever they create is never in the service of death and destruction. Whatever they create is basically godliness. Whatever they create remains forever; it is eternal.

Adolf Hitler used to say that the regime that he is creating is going to last for one thousand years.

I want you to know, what we are creating is going to last forever.

Love is immortal. Love knows no death. Meditation leads you within yourself to eternity.

So don't think that I had put Sheela and her group to create the commune. They turned out to be power-oriented. Perhaps any one of you would have turned out to be the same. You all carry the same desire to be somebody special.

What has happened was bound to happen. It is a tremendously good experience that it happened so soon, just in four years. And now we have learned a lesson and we will not allow it to happen again.

The whole fault was mine, that I was silent. I had my reasons to be silent. I wanted to be silent forever, because words don't convey... it is not real communion that happens through words. I wanted to communicate through silence. So my reason was there to be silent, but I cannot say that it was not my fault. I knew that something like that is possible, but I also knew that I can start speaking any moment when I see that things have come to a peak and they have to be stopped.

And no harm has happened to you. In fact, you have become more mature through the experience. It will make

you more responsible, less dependent on authorities, more responsible on your own towards the whole commune.
We will turn this fascist nightmare we have passed through, into something beautiful. It is always in our hands to change things.
I have started changing the same nightmare into a beautiful experience that will help you along the way, and you will not fall in the same hole again.
Sheela has done a great service to you, and you should feel gratitude to her and her gang.

Question 5
BELOVED MASTER,
HOW CAN TRUST AND DOUBT GO TOGETHER?

There is no difficulty.
Just trust in doubt.
Okay?

From Bondage to Freedom
Chapter #6
Chapter title: The meaning of responsibility
20 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
HOW DID WE WHO LOVE YOU LET THIS UGLINESS HAPPEN TO YOUR VISION AND TO OURSELVES? I SAW THINGS I THOUGHT WERE UGLY. I'D TELL MYSELF, "THE MASTER MUST WANT IT THIS WAY.

I DON'T SEE THE WHOLE PICTURE. I DON'T WANT TO BE NEGATIVE."
WHAT IS THE BLINDNESS IN US?

First, you should all forgive me for being twenty minutes late. This has happened because of you. You do not understand the meaning of the word "responsibility."
And if you do not understand the meaning of that word, you are going to create another Sheela, another fascist regime again. And this time I will not be against it.
People are not turning up to their worship. They are not doing their work as well as they were doing before. They leave their work earlier -- as if they needed some dictatorship to do the necessary work.
Responsibility means that you do your best, so that there is no need for anybody to dictate to you.
Everybody wants to decide what should be done and what should not be done. If five thousand people decide that way, do you think anything can be done?
Poor Hasya is continuously pestered by many of you, that the work should be done this way, or it should be done that way. To whom is she going to listen?
People are approaching her, that about everything votes should be taken. Do you want the whole time -- day in, day out -- for each and every thing, voting? Is it a voting club? Don't be stupid, otherwise.... You created Sheela before, and you will create Sheela again.
Last time I interfered and destroyed the whole fascist structure. Next time, perhaps I will not do that. What is the point, if you are going to create it again and again? Then the old is gold -- more efficient.

You have not looked at this side. Sheela was only one side of the coin; you are the other side. Without you, she could not have been, and done ugly, criminal things.
And now you are starting to be the tower of Babel. Everybody is arguing, discussing, giving his opinion, and that opinion should be followed. Now there are five thousand people -- and what opinion can you give? You are blind, you are in darkness, you live in unconsciousness. If I had not told you what Sheela was doing, you would have completely lived under Sheela without any problem.
You have to recognize it, that your opinion carries no value. Unless you are enlightened, your vote is just stupidity.
It is your votes that make Adolf Hitlers, Joseph Stalins, Benito Mussolinis. It is your votes that create Nixon. Your votes don't mean anything.
And your opinions? What opinions do you have? Are you here to express your opinions? Or to come to a point of silence, meditativeness, where all opinions disappear -- just a clarity, a vision to see. Opinion belongs to the blind. It is mere opinion; it has no solidity in it. The man of clarity has no opinions. He has the truth. And in my commune only truth has the right to decide. If you want to be decisive, become enlightened first; otherwise, you will simply create a suicide for the commune.
From the morning till twelve o'clock in the night, I am engaged in unnecessary things. That's why I am twenty minutes late. You are responsible for it. I have never been twenty minutes late, ever.
But if you don't allow me to sleep, you don't give me a chance to rest, then it is going to happen. So before I start

answering the question, the question of questions is: From today, can you start working on your own, as fully, as totally, as intensively as possible?
You have to prove to Sheela and all those who think in fascist terms, that a loving commune can be more creative, can be more productive, can be a more joyous phenomenon.
If you cannot prove that, then Sheela is right. Perhaps you drove her into being a dictator.
Samya was there last night, tired. I have never seen her so tired before -- she is always laughing, joyous -- because the whole day you have been torturing her. One sannyasin will not leave her office, because he wants to see all the books -- what has happened, what is going to happen. He wants to give his opinion on every matter.
Do you think this man is behaving in any other way than dictatorial? He has been persuaded three times to leave, and he will come back again -- he will not leave unless all his answers are being accepted, and all his questions are being answered.
Is this the way of love? Is this the way that you can prove dictatorship is not the right way? This is proving that dictatorship is the right way. This man never tortured Sheela. Where has he been for these four years, with all his opinions? For four years he was a mouse, and now suddenly he has become a lion.
And five thousand lions cannot live together.
Then the only way is to reduce the lions back to mice, and they will be happy. Only I will be unhappy that my people are not capable enough to be lions.

So from today, everybody has to do better than he was doing before. Everybody has to reach to his worship. These excuses won't do -- that "I did not feel like it; I wanted to sleep a little longer." But what about the last four years? -- four years you always did feel to go, and now suddenly a great transformation has happened to you. If Sheela wanted you to work fourteen hours a day, you worked.

Samya and Hasya are trying in every possible way to reduce your work hours, but not the quality of the work, not the outcome of the work.

You were listening to me only on alternate days, and you were happy. Hasya immediately changed that, and you are listening to me every day. You have not thanked her.

Your complaint has been that your letters were not reaching to me -- that's true -- that you were not certain whether my answers were my answers or Sheela's own inventions. That is also true.

She has done every criminal act. You will be surprised: even in my videotapes -- in the originals she has changed everything that will go against her. There was no way for me to know what they were doing. The editors would get the edited version of my lecture. The videotapes around the world were reaching, not as I had delivered them; they have taken out sentences, passages. And you were perfectly happy with Sheela.

Now I have made an arrangement that all the heads of the corporations, whenever they want, can come to me when Hasya comes to see me. So it is not only Hasya who listens to what I say, other people will also be present there. They will be witnesses to whether Hasya has brought all your letters or not.

But remember, your letters are ninety-nine percent bullshit, and I don't want to be drowned in bullshit. So write only that which you feel is absolutely meaningful, essential, and write it in as small a way as possible, because I don't want to hear your opinions for five hours a day, every day. I am already crazy; what do you want? So you have to be careful. Your letters will reach, your response will be given to you; but you also have to learn something.

I receive files of letters which are not possible for me to go through. Don't make it impossible. Then naturally I have to leave it to Hasya to look through those letters, and mark only the important passages, and bring only the important letters.

So just your writing is not enough that it should reach to me. You have to make it significant enough, carrying some meaning, for it to reach to me.

But everything will reach, so you need not be afraid and worried. And whatever people are now in place of the old fascist regime, they have been chosen by different councils on my advice. They will take care that no democratic value is destroyed. Finally they are just servants of the commune. And you have to learn to behave in a democratic way too. Democracy cannot exist only because a few people are in power who are democratic. If you are accustomed to being dictated to, ordered, then the whole commune will fall apart.

You have to learn that if they advise you to do something, do it. Do it to your best. And now I am available, and I am going to speak to my very last breath. But don't become a burden. You have to make the people who are managing

unburdened, light, joyous, so they can feel happy with you. Don't torture them.

There have been sannyasins at my house, and they were forcing their way against the guards. Now, if five thousand people come to see me every day, I will have to escape from this place. I am accustomed to living in isolation and silence. I don't want you to disturb me. Everything that is a problem to you should come through the proper people. I don't hold any post. I cannot do anything right away, immediately. I have no power.

Even if you reach me with a demand, the demand has to go to Hasya, Anuradha, John -- the people who will be running the commune. So why bother me? Why should you not take your demand directly to them? And your demand has to be rational, legitimate.

I had said that the people who are suffering from AIDS -- we have isolated them -- should be given whatever we can give to them: respect, love. They should not be treated as criminals or condemned people. They are victims. And you listened and you followed it.

But they started becoming dictators. They started asking for Havana cigars, Mexican cigars, champagne. They thought that I have allowed them -- as if by bringing AIDS here, they have brought a great contribution to the commune. I was trying to respect their humanity, but they were not only AIDS patients, they were idiots too.

By the way, Sheela and her group's crimes go on growing every day more and more. Two of those people who were found with AIDS have been checked again; their results were negative, they were forced there. But Puja was culturing all kinds of viruses, and she managed to make

their results come out positive. This is so ugly -- and from a woman! And what was the reason for all this?

Those people had refused to participate in certain crimes that the group wanted. This was a punishment. Neither of them is an AIDS patient. But what a punishment! Man can be so inhuman to other men that it is almost inconceivable. This was one reason.

The second reason was that they wanted -- they had already created a housing complex in the City of Rajneesh for five hundred people, with separate attached bathrooms -- they wanted to make an AIDS home. They never said that to me. To me they said they wanted to make it for people who are recovering, people who are old and their families don't want them, people who are suffering from diseases and need treatment, and our medical corporation can take charge of those people. I said, "That's perfectly good." But finally, when they wanted to open the AIDS home, at the last moment they wanted me to be in the press conference to declare it. I said, "But this was never told to me."

I immediately canceled the press conference, because to bring AIDS people, five hundred people, is endangering not only our commune; it is endangering all the people around the City of Rajneesh, in fact, endangering the whole of Oregon.

That was their way to take revenge on the Oregonians -- clever, but ugly, inhuman, disgusting. They have spent almost two million dollars on the housing complex, and now it is lying empty.

No sannyasin wants to go and live there. In fact, the people they had forced to live in Antelope don't want to go there.

Remember it: for four years you were going there without any complaint. Just a little longer, on your own responsibility... because the harm that you have done to Antelope, the wounds that you have given to the people of Antelope, you have to heal them.

So just for a few days more continue to live there. Before you leave Antelope completely -- because we don't need it, we have enough land, enough houses -- before you leave Antelope, first change its name from City of Rajneesh back to Antelope. We have our city; why force a name on people who will detest it? Don't you understand simple psychology? You want my name to be unnecessarily condemned?

So before you leave Antelope you have to change the name. Before you leave Antelope we have to sell all the properties of Antelope. If the people of Antelope want their city back, they have to take their houses back, they have to purchase them.

We have given them enough money for it. We will not ask for payment for all the developments that we have done in their dilapidated houses. In four years prices have gone much higher. We will ask only the same amount that we have paid to them, and we are giving them renovated, better houses.

They have to take all those houses, and then you can move. But it will take a few days -- and I have heard that you have been saying that you don't want to go there at all.

If you had this much courage, then why for four years were you going there, living there? Now, out of sheer responsibility for the commune, because the commune has invested money there, which has to be taken out.... The

people of Antelope will be very happy that you simply leave their houses, and they move in their houses free, without giving any money for them. That will be harming the commune.

Sheela has left the commune fifty-five million dollars in debt. We will make it; there is not much problem. But if you start behaving this way, you will be creating more debt. So first change the name back to Antelope. And the Oregonians who are so much in sympathy with Antelope, they should help them. The government of Oregon should help them, give them loans, purchase the properties. Right now we have almost two-thirds of the properties of Antelope.

So whatever you have been doing under dictatorship, now you have to do on your own responsibility. You have to understand the implications of everything.

Sheela and her group have created a hostility between the commune and Oregonians. We have to destroy that hostility.

The first step will be for Antelope to be given back to the people who have lived there for hundreds of years. We don't have any political aspirations.

The second step will be, anybody who has committed crimes against the law, we will help the state to find the person, to hold him responsible for the crime.

Now a totally new situation has arisen. The state government of Oregon and the commune here have a common enemy: the fascist group that Sheela was leading. The enemy of the enemy is a friend. This can become a great bridge, and we should make as much use of it as possible.

Except the poor Red Indians, everybody in America is a foreigner. It does not matter whether you came a hundred years ago, or three hundred years ago. And we came only four years ago: the other foreigners should not treat us as if they are native Americans. That's what they are doing. And what they have done, we are not doing to America. They have invaded the country. We have not come here invading the country.

Most of the sannyasins here are Americans. There may be a few Italians, a few Germans, a few Dutch, but these same people have come before as invaders. They are now the owners of the whole continent, and there is no possibility that the Red Indians will again be able to have their land back. For the Red Indians there seems to be no possibility to attain freedom.

America has the most beautiful Constitution. If it really follows its own Constitution, America should be ruled by the Red Indians, not by Ronald Reagan.

But Red Indians are put in reservation camps, in forests, in isolated places. "Reservation" is simply the American translation for the German word "concentration camp" -- without wires around it, because America is more sophisticated.

They don't put barbed wire around the camps; they have found a better method. They give pensions to all the Red Indians so they need not work. When somebody gets money and has no work, what is he going to do? Drink alcohol, gamble, go to prostitutes -- he has to do something; he has money and no work -- and remain continuously drugged.

The Red Indians never think of freedom, cannot think, they are so drugged. The barbed wire around the concentration camps in Germany was nothing. The American politicians have placed barbed wire inside the human psychology of the Red Indians. They have almost lost everything.

These people, who have the best Constitution in the world, behave most unconstitutionally, for the simple reason that the Constitution is so full of great ideals that the third-rate dirty politicians cannot rise to that height. There is such a gap that they have to do things against the Constitution. They are doing things against the Constitution to us.

The Constitution wants human dignity, respect for individuality, all other democratic values, but the Constitution does not seem to apply to us.

We have done no harm. We have really contributed something, created an oasis out of a desert, and if the government was helpful, fair, we would have changed this whole land into a luscious, green land full of many lakes, the best holiday resort in the whole country.

And we could have created great economic help to Oregon -- which needs it, because it is millions of dollars in debt to the federal government. We could have created a place for the tourists from all over the world. Already, thousands of sannyasins are coming. If it becomes a beautiful resort place, nonsannyasins will also be coming.

We can help the economy of Oregon. What are the Oregon politicians doing? Half of the land of Oregon they have given to the federal government. They still have to pay perhaps two hundred million dollars in debt. All that they can do is give the rest of Oregon also to the federal government. This is really underground communism.

The basic principle of freedom is that property should belong to the individuals, that the state should not own anything. Nationalization is against democracy, but that is going on underground everywhere.
Why are they so much against us? They know now that these one hundred and twenty-six square miles can never become the property of the government. And why have they wanted the whole of Oregon to become federal property? This is a good desert to experiment with nuclear weapons. Now we are in the middle of it. Our presence is dangerous for them. We are going to be here, and we will not allow this beautiful land to become a factory for death. That's why I said it is a strange situation. We have nothing against anybody, and I have tremendous respect for the American Constitution. That is the only Constitution in the whole world which has some possibility for the future of humanity. It should be saved at any cost.
And I want it to be known all over America that we will fight for the American Constitution against the Americans who are trying to prostitute it. They have to be told it is a Constitution, it is not prostitution.
Now your question:

"Beloved Master, how did we who love you, let this ugliness happen to your vision and to ourselves? I saw things I thought were ugly. I'd tell myself, 'The master must want it this way. I don't see the whole picture. I don't want to be negative.'
"What is the blindness in us?"

The blindness is in every person who has been brought up to be dependent on a father figure -- God is doing everything. You are not responsible for anything. If you are poor, God must be wanting it this way. If you are sick, God must be wanting it this way.

The whole of humanity has been reduced to a helpless child, dependent on a father figure who does not exist anywhere.

So you go on changing your father figures. Nothing changes by that. The Christian becomes Hindu; he changes his gods, but his psychology is the same. The Hindu becomes Christian; he changes his God, but the psychology is the same. There are three hundred religions in the world, but the psychology of all the religions is exactly the same. And the psychology is: keep man dependent, irresponsible, always hoping, praying to someone who does not exist. This has created the whole tragedy.

Whatever was done here, your reason was saying to you, "This is not right." But you thought, "The master must be wanting it this way."

When have I told you to think on these lines? I have been teaching reasoning, doubt, skepticism, inquiry, independence, and you are doing just the opposite. That's why Sheela never wanted me to speak again. That's why they have tampered with my tapes -- the original tapes. Now there is no way to find out what they have changed. But they don't know.... I am still alive, and what I had said ten years ago -- I will say something more outrageous today, because ten years' experience will be added to it. They never wanted me to speak to you. Sheela was persuading me that my health will suffer if I start speaking.

I said, "But what will I do with my health? Just remaining healthy and waiting for death?" I started speaking against her will.
Just the other day I have been informed that my milk was poisoned, slow poisoning, so that I become sick -- if not dead, at least not able to talk to you, so she remains the representative.
Or perhaps the poison was just to make my tongue dead so I cannot speak. They have been experimenting with it. I have come to know about one doctor who took a cup of tea and she found that for the whole day she could not speak. Her tongue was almost paralyzed.
Sheela was telling you that total surrender was needed.
I am telling you total responsibility is needed.
And you have to prove that what total surrender can do, total responsibility can do a hundred times better!
I was teaching you doubt; she was teaching you to believe.
Because I insisted on speaking, her gang and their activities became exposed. If I had remained silent you would have continued to think, "Perhaps the master wants it this way."
It means you have never listened to me. You have not tried to understand me at all. I never want you to do anything against your reason, against your own dignity.
I want to give you back your pride of being the highest expression of evolution.
So from now on, remember, even if I go on speaking for my whole life, one day I will have to leave the body. Somebody cunning, clever, political, can again make you into a fascist group. Don't let this happen.
But that does not mean that you become a nuisance in the commune. You have to learn a balance. You know only

two things: either you will be a slave or a nuisance. Can't you find a middle course? -- where you are sensible, not nuisance, just sense, and where you are not a slave but pure freedom.
Act out of your sensitivity, your freedom, your love -- and I don't think there is any problem: you can manage it.
I love you so much, I trust you so much. I have such high evaluation of your intelligence, that I can say you can make the impossible possible.

Question 2
BELOVED MASTER,
YESTERDAY I WAS SAD WHEN YOU SAID, "I TAKE THE BLAME FOR EVERYTHING THAT HAS HAPPENED."
WHY SHOULD YOU BE BLAMED? EVERY MOMENT YOU ARE TRYING TO MAKE US LOVING, MEDITATIVE AND CELEBRATIVE. IF THERE IS ANY BLAME, WE ARE ALL RESPONSIBLE. WE ARE NOT LOVING, MEDITATIVE AND ALERT, AND THAT IS WHY SHEELA AND HER GANG COULD DARE TO DO SUCH EVIL ACTIONS.
PLEASE TELL US HOW TO BECOME MORE MEDITATIVE, LOVING AND RESPONSIBLE.

That's why I have said that I am responsible for whatever happened -- because you are fast asleep. You are not alert, aware; you live like a somnambulist, walking in your sleep. How can you say that you are responsible for it all?
Neither can I say Sheela and her group are responsible. They belong to the same category as you. They just had

power and in their sleep they did whatever sleep allows you to do. You had no power, you followed them, because what can a sleeper do?
So the whole responsibility is basically mine. I should not have gone into silence and isolation.
But it has been a great experiment, and a great experience that a man like me should not leave you alone in the hands of people who are just like you.
The law, perhaps, may not allow it, but this is my deepest longing: that Sheela and her group should be forgiven, and if any punishment is needed they should give it to me.
Only I am responsible, because I went into silence. I had never thought that silence can lead to such calamity.

Question 3
BELOVED MASTER,
NOW THE TIME OF THE "MOMS AND KIDS" IS GONE. THE WORSHIP IS HAPPENING WITH FAR MORE RESPONSIBILITY. I CAN SEE THAT WE ALL FEEL FREE TO EXPRESS OUR THOUGHTS, IDEAS AND FEELINGS. BUT IT HURTS TO SEE THAT THIS INCLUDES PEOPLE'S NEGATIVITY AND NEED TO ACT OUT THEIR OWN FEELINGS -- ESPECIALLY IF THEY HAVE NEVER HAD AN OPPORTUNITY BEFORE.
HOW DOES THE COORDINATOR GET INVOLVED IN THIS? HOW DO WE ALL TAKE CARE OF THIS? WHAT IS THE RESPONSIBILITY OF A COORDINATOR?

One thing you all have to understand. For four years you have repressed your ideas, your opinions, so you must be carrying a great load and you all would like to throw that load on poor Hasya.

You should at least be this much alert: that Hasya has not forced you, repressed you. The people who had repressed you have gone.

But you can go into the mountains and express yourself as loudly as you can -- just to unburden. It helps, it helps immensely. It is a psychological treatment, so just try. Go in the mountains, find a good place, and say everything that you always wanted to say. But don't bring your opinions and expressions into the commune, because that will just create a wastage of energy.

The coordinator is just to look after so many people: that their work does not conflict with each other, that the people are not doing the same work -- unnecessarily duplicating. The coordinator is just to watch that everybody is in his position, not sleepy, and not doing unnecessary work.

And he is a link between you and the president of your corporation, so any problems that you have, he can take them to the corporation. He is responsible to you that no harm happens to you, that in no way are you placed where you don't want to be, that you are not mistreated. The coordinator has to be aware of all these things.

He is not under the service of the federation, corporation, foundation, or any other body. He is in the service of the people of whom he is the coordinator. His responsibility is that his people should remain healthy, happy, rejoicing, and they should not suffer on any account through bureaucracy.

Your responsibility to the coordinator is to listen to him, to do what is needed by the commune. The coordinator is a link. His work is double. He takes your needs to the president and he brings the president's messages of what is needed to be done, what the commune needs right now. He is just a messenger.

I have heard that many people are very much disturbed with a few coordinators who have been in with Sheela and her gang. Certainly you feel resentful, but that is not right. These people have not left. They revolted against Sheela and the criminal group -- you should think of it -- and you resent them.

Sheela and the people with her will hate them, and you resent them. They don't have any shelter anywhere. They understand that they belonged to a wrong group, but they were as innocent as you are. They also thought, "This is what the master wants us to do."

And the proof is that they revolted. Even the secretary of Sheela revolted against her, which was really courageous. She proved to be a real jewel. Sheela was very much afraid of her because she knew everything; she was Sheela's secretary, so every paper had passed through her. She knows all that they have done. Sheela wanted to take her with her. She even tried to poison the poor girl. If she cannot take her, then it is better to kill her. It seems killing people became to them just a very simple thing.

But Geeta has remained, and she will be of immense help. She is, because most of the stories that have come to exposure are because of Geeta, because she knows the right person who will tell the story. If you feel resentful towards Geeta that will not be in any way nice. That will not show

your love, your heart. That will simply show a very stupid reaction.

Hasya was asking me, "Should we remove all these people? -- Geeta, Padma, Ava, and others?"

I said, "No. They have revolted against Sheela. They should be rewarded, not punished. And they will be of immense help to you, because this thing is going to become a bigger Watergate than Nixon could manage."

Don't feel resentful. I can understand your mind. Seeing the same faces in the same places, you feel angry. But you should be a little more understanding. I want them to be in the same places, because in the same places they can be of help to you.

The case is going to be one of a serious kind. It is going to be international news. Already what has happened is being talked about around the earth.

Now Sheela is in London and the whole group has disappeared -- perhaps separately into different places. They are hiding like criminals, but they all will be caught. The earth is small, and my sannyasins are all the way around the earth. They may deceive Interpol, but they cannot deceive my sannyasins. And all of my sannyasins have suffered -- not only you. Sannyasins in other communes have also suffered.

They cannot deceive this army of one million sannyasins. We will get hold of them. And Ava, Padma, Patipada, Geeta -- these will be the people, key people who will be of immense help.

For example, Geeta just informed me that before Sheela left, she has taken twenty-five letterheads of each corporation. That means she is still thinking of doing more

crime. We have to report it to the police, that she has taken blank forms from each corporation. Now she can write anything on those blank forms, make the whole corporation responsible, and in that way disrupt the whole commune. So please, just do me a favor. These people are not your enemies; they were as much deceived as you were deceived. And I cannot tolerate it that they should be punished in any way, removed from their places.

Yes, I would like them to change their behavior and attitude. For four years they have been trained in a wrong discipline. They should drop that completely and start from the very scratch. And they have to deliver everything that they know, whatever the cost, to help the commune.

So you drop any antagonism. Your antagonism will keep them closed. They will not be able to expose everything that they know. You don't know what more must have been happening.

Sheela has asked.... This is information from Geeta. Geeta was typing so she knows that this is absolutely correct; otherwise it would be difficult for me to get this information. Now we can find the person and verify it. The person is here, one of our great scientists. She asked him, "Can a machine be made with death rays?"

That is being experimented with by the American government, by the Russian government. All over the world scientists are thinking of death rays. And you will be surprised, our sannyasin is capable of making it.

The moment he became aware that this was going to be used, he asked, "I can make it. There are certain sounds -- you will not hear those sounds, but the machine will create

those sounds, and they will kill you. I am capable of making it, but if it is going to kill humans I will not." Now, without Geeta it would have been impossible to know about this. Now we can ask the scientist and the scientist can give his testimony to the court that he was asked for this and he had refused.

Be kind to these people -- a little more kind than you are to others. And kindness costs nothing. Be loving to these people, so they can feel at home, so they can feel that they are not suspected, that they are not doubted, that everybody is not watching them as enemies. Otherwise, it will be difficult for them to open their mouths, and they may be carrying immensely important information.

So I will not change them from their positions. I would rather like you to change your attitude. Your attitude is wrong. If you are antagonistic to them, you are forcing them to go with Sheela's group. If these four people, five people who are here.... Ava had gone with Sheela, but returned from Seattle, feeling that she was going with a criminal group. Now you should appreciate her courage. These four, five people will be able to encourage others who are hiding as criminals that there is no need to be afraid in the commune. "Even if we have done something wrong, the commune has a large heart that can forgive and forget, and allow us to live a new way of life." These people will be the proof for others that they can also come and they will be welcomed.

I know that there was Sheela, Puja, Shanti Bhadra -- the most criminal out of the whole group, they were the main criminals. Others simply followed, perhaps in the same way as you followed. If all those people return to the commune,

you will be strengthened in the court, before the law, in every way. You will have actual witnesses, and that is what is needed.
So these people should receive your respect and love. Even go out of the way to show your respect and love to them, and tell them, "You have come home. The past is past and the future is free. You can change, and you can help the commune."

Question 4
BELOVED MASTER,
ALL THIS IS REALLY REMINDING ME WHY I'M HERE. OUR CIRCUS/CAMP/COMMUNE IS THE PERFECT OPPORTUNITY TO FIND OUT WHO WE ARE. WITNESSING THROUGH ACTIONS THE TRUTH COMES OUT AND OUR HEARTS CAN SING WITH JOY AND LOVE.

That is not a question.

Question 5
BELOVED MASTER,
OUT OF THIS MUD, THE LOTUS PARADISE.

That's certainly true.
Lotuses grow only out of mud, and Sheela and her group have done the basic work: they have created mud. Now you do the second part!
Okay?

Chapter #7

Chapter title: Love is not surrender
21 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
LAST MONTH I WAS FACED WITH A RECOGNITION THAT WHERE THERE IS LIGHT THERE IS ALSO A SHADOW SIDE OF DARKNESS. YET UNTIL THE LAST FEW DAYS I STILL CLUNG TO THE ILLUSION OF SOME SEPARATION BETWEEN THEM, IN PARTICULAR THAT HERE ON THE RANCH WITH YOU THERE WAS LIGHT, AND OUTSIDE THERE WAS DARKNESS.
NOW I'M EXPERIENCING THE INSEPARABILITY OF LIGHT AND DARKNESS, BOTH WITHIN MYSELF AND WITHIN THE COMMUNE. ARE LIGHT AND DARKNESS ALSO INSEPARABLE WITHIN YOU? IS THIS A REALITY WE HAVE TO FACE TO LET OUR LOVE GROW DEEPER?

The existence consists not of contradictions, but of complementaries. Light and darkness are neither separable nor inseparable; they are one.
Darkness simply means less light.
Light means less darkness.
The difference is only of degrees.
There are animals, birds, who see only in darkness. Your day is their night. Their night is your day. And what you see is a very small fraction of the immense phenomenon of

lightdarkness. I am using it as a single word, not even with a hyphen between the two.
You don't see X-rays. Your vision has a limited capacity. Below it there is infinity, above it there is infinity. So you have to drop the Aristotelian logic from your mind. Aristotle has dominated the human mind, particularly the Western mind, for almost two thousand years. But now it is possible to get rid of the old man.
Aristotle's basic strategy was to divide things into contradictions: right and wrong, good and bad, life and death, man and woman. Within these past fifty years, all have proved to be only complementaries, not contradictions at all. Nobody has proved so wrong as Aristotle. I myself call him not Aristotle, but Aristotle-itis, a very dangerous disease, undetected for two thousand years. It has crippled your thinking, your comprehension of the wholeness of life. And he himself did not have a scientific mind in any sense. He says in his books that women have less teeth than men. Obviously man is superior, and the woman is inferior in every way; how can she have the same number of teeth? But very strange.... Aristotle had two wives; he could have counted their teeth before he wrote his book -- this is simple, very simple scientific methodology -- and he would have found the truth, that man or woman, it does not matter, they all have the same number of teeth.
And you will be surprised: before Aristotle it was believed; Aristotle believed in it, and after Aristotle for almost fifteen hundred years it was believed. Doctors believed it. No dentist had the courage to say, "This is all rubbish," because to speak against Aristotle was not possible. He was

the father of Western logic. You've got a very funny father for Western logic!

Your mind is still dominated by Aristotle. For you, it seems, Albert Einstein has not happened yet. The greatest contribution of Albert Einstein is that in existence everything is relative, and the differences are only of degrees. There are no absolute contradictions.

You are, perhaps, not even aware of Carl Gustav Jung's contribution, because he discovered -- it will be better to say REdiscovered, because in the East it has been known for five thousand years -- that man is half man and half woman, and that woman is half woman and half man.

It seems to be very simple. Because a child is born by the meeting of man and woman, both contribute to the child's life. Naturally, the child will have something of man and something of woman. It is only two sides of one coin. On one side is the figure of a woman, on the other side the figure of a man. If somebody is man, that means his side which has the figure of man is in his conscious, and his woman is in his unconscious.

You get surprised when you hear that some man wants to become a woman. Now, through plastic surgery, it is possible.

We have here one of the best plastic surgeons who changes sexes, Leeladhar. He hates the work, but I told him, "It is immensely beneficial. You should not hate it. If a man can have both the experiences in life -- for thirty years he remains a man, and then becomes a woman -- he will be more enriched in his experience."

At least he will not say, like the poets have been saying for centuries, that the woman is a mystery. He will know

nothing is a mystery, it is only a question of hormones, and a very simple difference.

The woman's genitalia are like your pockets. If you have to search for something, you have to put your hand inside. And the function of the surgeon is to pull the pocket out so the pocket hangs out. That is man's genitalia. You don't have to search anything, it is already hanging out like Jesus Christ on the cross.

That's why even an old woman can keep her charm, beauty, attraction. In fact, after her menopause she becomes more interested in sex than she has ever been. That is nearabout the age forty-eight, and that is the time when man becomes tired, finished, spent. That is a good time for a sex change. And Leeladhar is doing a great service to humanity. In the future, I don't think there will be anybody who has not experienced both the sides. And then you will not say that men and women are opposites. They are not; they are one -- just complementaries.

The same is true about darkness and light, and about every contradiction that you can conceive of. There are no contradictions anywhere in the world.

Just the other night one very intelligent journalist from Germany was asking me, "Can you tell me which of these two statements is from Sheela?"

One statement was: "I love Bhagwan totally."

The second statement was: "Bhagwan is the most corrupted man."

The journalist was thinking that these are contradictory, so I will have to choose one. I could see his face and his eyes in a shock and daze when I said both the statements are from Sheela. I don't know where she made those

statements, but one thing is certain: I can be absolutely certain both came from Sheela -- because your love is always carrying behind it, hate. Your hate is always carrying behind it, love.

Unless you become enlightened and you know the oneness of love and hate, you transcend to a new vision of existence where things are one, your ordinary love disappears, your ordinary hate disappears.... Gautam Buddha has called that state compassion.

And his second question was for me: "I ask you, do you still love Sheela?"

I said, "There is no problem. My love is not of the category of love and hate, my love is of the category of compassion."

Compassion does not depend on the person, the object. Compassion is unconditional. Love is not. Love is so conditional that it is bound to turn into hate sooner or later, because nobody can fulfill anybody else's conditions. That is an impossibility.

Each individual is so unique.... How can you fulfill all the conditions that your husband is imposing on you, or your wife is imposing on you? Soon the honeymoon is over, and you are standing like enemies -- of course, intimate enemies living together in a kind of coexistence; once in a while making love, once in a while throwing pillows and things at each other.... And this game of love and hate goes on all around the earth, twenty-four hours. Millions of couples go on doing it.

Have you observed it? Whenever you fight with your wife and she screams and throws pillows, and you scream and the whole drama... strangely enough, it ends in making

love. There must be a deep relationship between both. They are not separate things.
My compassion does not depend on you. That's why I don't impose anything on you.
I don't convert anybody. The word "missionary" to me is a four-letter word. It is something disgusting. It is interfering into the other person's being.
The sannyasins who have come to me, have come out of their own freedom, and their freedom has not been tampered with in any way by me. And they are free at any moment to love. They are free to fall in love; they are free to fall in hate. My compassion remains in its place. Whether you love me or you hate me does not make any difference.
He asked me, "If Sheela and her gang come back would you accept them?"
I said, "Certainly, I will welcome them."
He was puzzled. A German mind is easily puzzled. A German mind is not flexible, it is made more of steel than of human fibers.
He said, "You will welcome her?"
I said, "Certainly."
He said, "But she has committed crimes! What are you going to do with her crimes?"
I said, "I will send her to my therapists. And we have all kinds of therapies possible. So she will have to move through all those therapies, which will cleanse her mind, make it clearer, more perceptive, so that she recognizes that what she did was something in the unconscious of her own mind. And once you recognize something as your own

unconscious -- this is a law of nature -- it loses control over you."

Not only to Sheela, this is my approach to all crime. For five thousand years we have been punishing criminals, and the whole story is simply hilarious.

A man tries to commit suicide but is caught red-handed, so he could not commit it. Now, the court in many countries gives him death as punishment.

Strange world. Strange laws made by great men.

You support the man. He was committing suicide -- that was a crime. You caught him, and now you kill him and that is punishment. In fact, you are fulfilling his desire which he has not been able to fulfill.

Somebody commits a murder -- certainly the greatest crime. But the question is: the murder is committed in the past, the man has a long future ahead; who gives you the authority to hang this man and destroy his future? For one thing, killing him will not bring life to the man who is murdered.

Killing him is not justice but only revenge. You are doing the same that the man had done. But he is a criminal because he is powerless, alone, and you have the power of the government, the power of the law, the power of the army, so naturally you can justify your crime as law. But murder in any way is unlawful.

Can any court give life to any man? If the courts cannot give life to any man, then no court has the authority to destroy any man's life. And, in fact, it is not needed at all. That the man committed murder simply means something is wrong with his psychology. It is not a crime; it is a disease. It has to be treated, not punished.

And for a single act you condemn the whole man. That too, is not justified. You can condemn the act, but you cannot condemn the individual. The individual has to be respected, just as he was respected before. All that can be done is, he should be sent respectfully into a psychiatric nursing home, treated, helped, so the wound in his psychology which created the crime disappears.

Your jails are nothing but universities for criminology. A man goes into your jail for two years' confinement. He was just an amateur, obviously; otherwise it would not have been so easy to catch hold of him. But in the jail he finds great thieves, master thieves, experts of crime who have come many times to the jail and treat the jail as their home. They are called jailbirds.

Outside, they don't like it very much. You leave them and soon they will commit a crime and will be back again. And all the criminals in the jail know one thing: that they have been punished not because they committed the crime; they have been punished because they were CAUGHT... because they know people who have committed the same crime on a far greater scale and are respectable citizens, are receiving Nobel Prizes. They have not been caught.

So the real crime is to be caught. Crime itself is not crime. And once this enters into the mind of a person, you have spoiled his psychology forever.

This is the history of five thousand years. Courts go on growing, criminals go on growing on a greater scale, bigger scale. Your courts, your laws, your jails have not prevented the criminals. After five thousand years it is time to have a look: What is the achievement?

So not only with Sheela.... She has committed crimes of all sorts.

Just the other day we received information from California, from one of the sannyasins who used to be Sheela's secretary in India. She informs us that Sheela had a bank account in Switzerland. The bank account is in the name of Sheela and Savita -- and the account is not small, it is forty-three million dollars. They have been siphoning money from the European communes into this bank account.

The information came once before also, when I was silent. Sheela simply mentioned that some woman had informed the government that "Savita and I have a bank balance, but we are having that bank balance for you. In case you have to leave America we will need it to create a commune in Switzerland."

I said, "The bank account is for me and I am not aware of it? You never told me. At least let me know how much money is in the account."

They never told me. She said, "I will find out."

I asked Savita just two days before she left. She said, "I will find out."

You don't forget forty-three million dollars!

And now the account will be used by all this criminal gang. The money belongs to European communes; it was meant to come here for the construction of the commune.

I said in the press conference that we are left by Sheela and her gang with a fifty-five million dollar debt. About forty-three million of the mystery is solved. Now it is only a question of a twelve million dollar debt, and that too will be solved! It will just take time to figure out their books -- here, and all over the world.

Perhaps this forty-three million was from the time this sannyasin was Sheela's secretary. But that was four years ago. In these four years she may have accumulated more money. And the excuse she must have been giving to people is that it is needed for the master.

I was not even aware that I am so rich.

I am the poorest man on the earth -- nothing belongs to me. From my shoes up to my hat, everything belongs to the commune. If I have to leave the commune, I have to leave naked! There is no other way. And I wonder how I am going to get a ticket back to India. I don't have a single dollar. For twenty years I have not seen money. My people have loved me so much, they have taken care of me. There was no need for me.... I have not yet seen, in four years, what the dollar bill looks like. And anyway I will not touch it; it may be carrying AIDS!

Now, if the government is sensitive and has any feeling for people's lives, all dollars which move from hand to hand should be stopped. People should be given credit cards. And this is now possible with computers. In the commune it is possible. We don't have any currency, we don't use any dollars; we use only a credit card which remains your personal possession, it does not move in other people's hands.

Sheela has committed every kind of crime conceivable. Every day information is coming from different sources, from the sannyasins who have been afraid to tell it while she was here.

One sannyasin has informed us that they were looking at the possibility of putting poison on postal stamps, because people have the habit when they put the postal stamps on

the envelope, to use their tongue and their saliva. And if the postal stamp is already poisoned, it can kill them and nobody can be caught.

They were inquiring about these things from people -- "Is this possible? Is that possible?" They had all kinds of literature on poison -- how to poison; how big a dose is needed if you want to kill the person immediately, or if you want to kill the person slowly within six months, eight months, so you are not caught.

The two persons they had forced to live in Desiderata, telling them that they have been found with AIDS, have been checked again. Neither of them has AIDS. The two persons are back in the commune.

Sheela's accomplice in all the medical crimes was Puja, who was culturing all kinds of viruses. They had made a clandestine lab in their house, where they had all kinds of poisons, viruses. Perhaps they mixed AIDS virus in the samples of the blood of these two persons, so the results came positive.

Now, this is so ugly, inconceivable. But there must be some reason why these two persons were forced to live there. Perhaps they had refused to do some crime. Perhaps Sheela and Puja wanted them to kill somebody, or destroy a Wasco County building, and they refused and this was the punishment.

And if they had not gone, they may have injected them with the virus, just as they polluted their blood samples which went out for examination, for testing. They may have injected those people under any excuse and killed them.

Still I say I will accept them, because everybody in his deep unconscious carries the criminal. The difference is only that

they got the opportunity for their criminal to surface. And they have given you a good insight -- that when power is in your hands, be very mindful that your unconscious will try to exploit and take advantage of the situation. Beware of yourself, because you are so unconscious and so asleep.
Your question is that you have been thinking up to now that in the commune there is all light, and outside the commune there is all darkness. This is not something new. This is as ancient as humanity.
In Adolf Hitler's time, Germans thought only Germany has the light and the whole world is full of darkness.
In England, mothers used to create fear in their children, "Don't go out! Adolf Hitler is coming!" And that was enough, not only to frighten the children, it was enough to frighten anybody. He was the devil. England, America, and their allies, were divine powers.
But you don't see the situation. America was a divine power because it was fighting against the darkness and the devil. And the same America destroyed Nagasaki and Hiroshima without any reason or excuse.
The war was going to end anyway. Germany had already accepted defeat. Japan could not go on fighting on its own strength. The forces against Japan were moving deeper into Japan and destroying their whole strength. In at the most one or two weeks Japan would have been on its knees just with ordinary weapons. The atom bombs were not needed at all.
But the president of America, whose name you have to change.... His name was Harry Truman, and he is nothing but Harry unTruman. I will use the new name, not the old. Harry unTruman, president of America, killed innocent

civilians in two cities in Japan, who had done nothing wrong against anybody -- for the simple reason that they wanted to experiment whether the atom bomb is really reliable or not.

In Hiroshima, one hundred and twenty thousand people died -- just for an experiment, just to be convinced that their scientists have succeeded.

But history will never call Harry unTruman a criminal. He has become a hero. Your whole history is full of criminals whom you have been told and taught are heroes.

In India, the ancient story of the Hindu religion is that Rama, their incarnation of God, was fighting against Ravana, who ruled over Sri Lanka, Ceylon, and was nothing but the devil incarnate. And this is absolutely false. He was one of the most learned men the world has known. And if he was against Rama, he had valid reasons for it.

In India, it was a custom, when a princess was going to be married, then all the kings who wanted to marry her would be invited, and they would be given some task to do. The princess would accept the one who could do the task and garland him as her husband.

One beautiful princess, Sita, was going to be married. All the kings were invited; Rama was invited, Ravana was invited, and it was absolutely certain that the task was such that perhaps only Ravana would be able to fulfill it.

There was a very big bow of Shiva, so heavy that you could not move it even, and the task was to take it up and break it into two pieces just with your bare hands. It was as solid as steel.

Many kings tried; they could not even lift it up. The question of breaking it would not arise. There were a few who could not even move it on the ground.
Ravana was a very mighty king -- physically a King Kong -- so there was every fear... and Rama was just a boy. So the only way was somehow to take Ravana out of the competition.
So a conspiracy was done by Rama. A messenger, a false messenger, was sent who informed Ravana, just as he was standing up, "Lord, your capital in Sri Lanka is on fire." And he had made his capital perhaps the most beautiful capital of those days. It it said his capital was made completely out of gold.
Naturally, he rushed. And you will be surprised, because from Ayodhya, India, Ceylon is thousands of miles away. But Indian scriptures have every description, detailed descriptions of airplanes -- he went in his airplane immediately, but found that it was a false report. And in the meantime, Rama broke the bow, married Sita, and this was the reason why finally Ravana stole Sita from Rama's hands. So Hindus think that Ravana was a devil, and the kingdom of Ceylon was the kingdom of devils.
It is always easy to keep yourself divine, full of light, and to describe anybody who is hostile to you as devils, as darkness. But even the idea, to describe others as devils, darkness, and think of yourself as light, is ugly.
And you are asking me, "What is the case with you?"
I am neither light nor darkness. I have transcended the duality in all the dimensions. I look at life as an organic whole. So either you can say I am both light and darkness, or you can say I am neither.

But you have to understand the fact that both are possible as plausible descriptions of me, because I am only a witness.
Light comes: I see. Darkness comes: I see.
A saint comes: I see. A sinner comes: I see.
I am just a mirror, so whatever is in front of me is reflected. But the mirror is not a film plate; the moment you have moved, the mirror is empty again.
In my room I am sitting empty. Most of my day is just a mirror, mirroring nothing. Only when I come to you, or to some interview, to the press, the media, then my mirror reflects. Whatever I say is not prepared. I don't know myself what my mirror is going to reflect, because it depends on you, your question.
I am transcendental, and that's what I want you to be. Meditation takes you beyond the opposites, the contradictions, and makes you a pure witness. And to be a pure witness is the ultimate goal of consciousness. There is nothing beyond it, because whatever will be happening, you will remain the witness. Even if God comes in front of you, you will be only a witness.
Witnessing is the highest point of the evolution of consciousness. That's why I have dropped God, paradise, hell, heaven. What is the point of all this paraphernalia? Stick to the basic essential, and that is: be a witness. Right now, you are!
Are you not witnessing this silence?
Try to keep this flavor as long as you can. Slowly slowly it becomes your very existence. It is -- you just have to discover it.

Question 2
BELOVED MASTER,
IN THE STORY YOU TELL OF BODHIDHARMA HANDING OVER HIS KEY TO A DISCIPLE, THIS DISCIPLE CUTS OFF HIS HAND AS A WAY OF DEMONSTRATING HIS SURRENDER, HIS READINESS TO DO WHATSOEVER THE MASTER WISHES HIM TO DO.
IS THERE A DIFFERENCE BETWEEN THIS AVAILABILITY TO A MASTER AND BEING THE PERFECT PARROT AS YOU HAVE RECENTLY DESCRIBED SHEELA?

You are also a parrot. You have not understood the story that I have told. You have not even heard it. In your sleep you have managed to convince yourself that you have heard the story, that you have understood the story.
First, let me repeat the story.
It was not a question of surrender.
Bodhidharma is one of the greatest enlightened men who has ever existed, and one of the most unique amongst all the enlightened men. In many ways he surpasses his own master, Gautam Buddha.
Gautam Buddha was a man of manners, son of a king, well educated in etiquette, in language, literature, music, archery -- in whatsoever was available there in those days, he was educated.
Bodhidharma was an uneducated person. So there are bound to be differences. But he was a very straightforward man, no sophistication, no way of being nice. He was just a sword, really sharp to cut off any head.

He went to China. His fame had reached before him. The emperor of China, Wu, who ruled over all China -- which is one-fourth of the world -- was one of the greatest emperors. He came to receive Bodhidharma, because he had heard so many strange stories about him. And he had already become converted to Buddhism by other Buddhist monks who had reached before Bodhidharma.

Emperor Wu asked Bodhidharma, "I have made thousands of statues of Buddha, thousands of temples in China. I am financially supporting hundreds of monasteries where thousands of Buddhist monks are living. What is going to be my reward? I am doing everything which is virtuous." That's what the other monks were telling him. That's what the other priests of other religions have been telling rich people: donate to the church, donate to the religion, and you will be rewarded immensely in paradise.

I also say to you, Donate if you want to go to hell with me, because I don't like heaven at all. All those idiotic saints who do not even drink tea, who have never sung a song, who have never danced, who have never loved a woman -- just dry bones. Heaven must be a graveyard, a long graveyard filled with skeletons moving all around, carrying their harps and playing on the harp, "Alleluia." I cannot tolerate that kind of nonsense. Once in a while it is okay, but for eternity?

And you are not going to meet any beautiful people in heaven, people with juice, people with color -- poets, painters, dancers, film actors and actresses, philosophers, atheists, scientists -- all the people who had genius of some kind, talented people.

You will not find Michelangelo there, or Leonardo da Vinci, or Kant, or Socrates. No, that is impossible. All these people are in hell, and I would love to take you all to hell, because hell must be a tremendously beautiful place where all these geniuses have gathered. And once we reach there, we are going to make it a really great oasis. It is not Oregon. You will not have to face idiotic hostility. You will be received with great joy.

But all other religions have been telling you, "Donate; that is the greatest virtue." The money goes to the priest. The money goes to the bishop, to the cardinal, and finally it reaches to the Vatican.

Now, my suggestion is that the Vatican should be turned into an AIDS home, because they are responsible for homosexuality. They should be forced to accept their criminal act. To teach people celibacy, to teach that monks cannot have any love relationship with a woman, and nuns cannot have any contact with men, you are preparing the ground for homosexuality. And AIDS is the ultimate outcome of this homosexuality. That's why I call AIDS a very virtuous disease, immensely religious.

There used to be a saying that "All roads lead to Rome." I would like to say to you: all roads still lead to Rome, but not for everybody -- only for people who are suffering from AIDS. People suffering from AIDS from all over the world should start moving towards the Vatican.

The pope is the richest man in the world. He controls more riches than any Rockefeller, he has more power than any king or queen. In fact, there is only one queen in the whole world, and that is in England. Four other queens are in playing cards, but all five have the same power.

The pope has the grip over six hundred million Catholics, and money goes on pouring into the Vatican.

So the Emperor Wu asks the first question to Bodhidharma, "I have donated so much. What is going to be my reward?" He was not aware that Bodhidharma was a very straightforward man. He said, "Nothing. Instead, you should be punished."

The emperor could not believe it. He said, "But all the monks have been telling me, 'Donate. Make temples. Make caravanserais. Make hospitals, schools. Give in charity to the monasteries.' And you are making just the opposite statement."

Bodhidharma said, "In the first place, from where did you get all this money? For that you will be punished. Secondly, these people have been exploiting you, and you are a just an idiot. No virtue in it, only stupidity."

To talk to the emperor of such a big empire in this way you need real guts. And Bodhidharma is the strongest man in the whole of history. The emperor wanted to change the subject. Bodhidharma said, "Nothing doing. I am not entering your capital. I am not interested in being your guest. I am going to the hills in the Himalayas. I have found a cave while I was coming here. It is really beautiful."

There the story happened that you are mentioning. Bodhidharma sat in that cave facing the wall. That too, only Bodhidharma can do. A few people came -- impressed because he has put the emperor into his right place. That man was exploiting the whole country. The whole country was suffering in poverty because of him, and nobody had the courage to say it. And this man did it in a single sentence, and refused to be a guest of a criminal.

So a few people came there, but he would not turn towards them. He said, "I will turn only when I see that somebody who has guts has come; otherwise, whether to face towards the wall or towards your faces makes no difference."
Finally this young man came, who said to Bodhidharma, "You have to turn now! I, for whom you have been waiting, have come. Do you want some proof?"
And before Bodhidharma could say anything, with his sword the man cut off his hand and placed it at Bodhidharma's feet. And he said, "If you want me to cut off my head, I can do that too; otherwise, turn towards me!"
It was not a question of surrender. How have you managed to hear surrender? This man has not cut off the hand to show his surrender. He has really shown his unique individuality, not surrender. Just the opposite!
He is not surrendering to Bodhidharma; he is forcing Bodhidharma, "Now you cannot go against your promise; otherwise, I am going to cut off my head too."
And Bodhidharma turned immediately. He had to. He said, "This is too much. There was no need to cut off the hand."
The man said, "The hand does not matter, neither does the head. I have lived with this hand and with this head for fifty years, and there is no ecstasy, no blissfulness. The whole life has been just a long story of misery, suffering, pain. It has been just a tragedy. Seeing you, a man of steel, I thought perhaps here is the man who knows the secret. "So if I have to live, I have to live with you. And you have to teach me; otherwise, there is no point in living."
It was not a question of surrender. In fact, he forced Bodhidharma to accept him as his disciple, and he proved worthy.

Such people have disappeared from the world.
And you think you surrendered to Sheela? Don't hide your cowardliness -- because I have not been teaching you to surrender. I have been teaching you to be individual, and to take responsibility, to do everything that you can do for yourself and the commune. But do it out of love, not out of fear. Surrender is fear.
Love is not surrender. Love does not ask you to surrender. Love does not ask for anything. Love simply gives. And the miracle is, that when you give out of love the whole existence returns it a thousandfold, as if, from all over around you, roses start showering on you. You cannot imagine, cannot conceive of it, unless you experience it. But give it a try. You will not be losing anything.
Love is not something like a commodity, that if you give it you will have less of it. It is not money, that you had ten dollars and five you have given; now you have only five dollars left.
Love is not a commodity. It is not a quantity; it is a quality. Give it, and you will be surprised that from unknown sources, from everywhere, love is flowing towards you. Give it unconditionally, and once you have known the taste and the joy of giving unconditionally, you will also know that the existence is very generous.
But it gives only to the givers, and you are always begging. That's why I am against prayer, because all prayer is begging. "Give me this. Lord, give me today's bread." What nonsense! You cannot even create today's bread?
And Jesus is thought to do miracles -- turning stones into bread, walking on water, making dead people alive. And he also goes on asking, "Lord, give us our bread for today."

What about small, simple human beings, who cannot walk on water, and cannot make bread out of stones, and cannot revive dead people? Naturally, they will be simply beggars. All the religions of the world have turned humanity into beggars, and they have all praised poverty to make you really beggars.

I am against poverty, and I am against begging. You have intelligence, you have physical strength; you can create. And if you cannot even create enough bread for yourself, then what is the point of going on living, dragging?

I believe in creativity, and I want every human being to be a creator. And we can create as much wealth as is needed. There is no need to be like the Soviet Union -- to distribute poverty. We can create so much wealth that nobody needs to hoard it. There is no need, because it is available, and you are capable of creating it.

Love will give you the secret key, the golden key, the master key.

Love unconditionally, and flowers will be showering on you from all the directions. And once you have known the generosity of existence you will never feel miserable.

You are part of such an opulent, luxurious abundance. Can't you see existence is luxurious?

To create one child, the male releases millions of sperms. This I call luxury! Existence is not miserly. Only one out of millions will become a child, and that too, once in a while. And that too, only if you are still listening to the idiots -- Ayatollah Khomeiniac, Pope the Polack, Shankaracharya the Idiot -- if you are listening to these people, only then. Otherwise, the Pill will prevent even that invading army, one million people -- just a small pill.

This is a real miracle, not making one dead man alive. This is a miracle: a small pill preventing millions of people. But as far as existence is concerned, it is really opulent in every way. It goes on flowering. How many flowers? And how many species of flowers? How many animals? And how many species of animals? How many birds? And how many species of birds?
In everything, existence creates luxuriously. It is not miserly.
Giving love unconditionally you will understand, and that understanding will be a transformation of you. It will make you a new man.
Okay?

From Bondage to Freedom

Chapter #8

Chapter title: Intelligence is a luxury
22 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
IS CHRISTIANITY THE ONLY RELIGION THAT HAS CAUSED SEX PERVERSION?
WHAT DO YOU SAY ABOUT HINDUISM?

Christianity is certainly one of the most perverted of all religions, but it is nothing compared with Hinduism. Hinduism is the oldest religion in the world, and it has caused in its own way many perversions. All those perversions that Christianity has created, Hinduism has been doing long before Christianity was born. In fact, there

are many Hindu scholars who believe that Christ never existed; he is only another name for Krishna, the Hindu perfect incarnation of God.

Krishna in Bengali is called Christo. Then you can see it is not very difficult that the name Krishna can become Christ. If it can become Christo, then Christ is not very far. And whatever teachings are there in the name of Christ are all borrowed from Hinduism. Perhaps that is the reason why Jews never accepted Christianity: it was a foreign teaching. For example, Jews have never believed in celibacy. Even their rabbis are married. Jesus advocated celibacy -- which is basically a Hindu concept. And from Hinduism it has reached to Jainism, to Buddhism, and perhaps to Christianity too.

The Hindu monk, for ten thousand years at least, has been insistently trying to prove that celibacy is spiritual power, that it connects you with divine power, with God. This is simply absurd.

Celibacy has nothing to do with holiness.

And celibacy gives no power; on the contrary, it creates a conflict within you because you are trying to fight with your own energy. It weakens you. Your own power becomes divided; and a house divided against itself cannot be powerful. And it was because of celibacy that tantra was born in India -- which is just a revolution, a rebellion against Hinduism.

Hinduism says celibacy is spiritual, and tantra made sex spiritual -- and tantra is closer to biology, physiology, science, humanity. Tantra has never created any perversion; but tantra never became a religion, it remained an independent philosophical approach. Anybody can follow

it. There is no question that you have to believe in God, that you have to believe in heaven and hell or anything.
Tantra is a tremendous meditation because sexual orgasm is your natural potentiality to feel, just for a moment, something of the beyond. Tantra uses orgasm and joins it with meditation, and what is only for a single moment can become your twenty-four hour state. And it makes it a scientific thing; that orgasm has nothing to do with the other person.
While you are making love you come to a peak of tension, and because that tension relaxes, you feel a tremendous silence descending on you, a great relaxation -- for a few moments no thought, no time. Everything has disappeared; there is only pure isness.

Tantra says this is your natural gift, and it has been given to you so that you can find the way that it is possible for you to be without thoughts, relaxed, and the same orgasmic experience will follow. It has nothing to do with the other. And once you know how to relax, how to drop the thoughts, how to stop time, how to stop mind, you discover your pure isness.
To me tantra seems to be the only contribution that seekers after truth have given to the world. It has no perversion of any kind. It uses nature to experience something which is very simple, and then makes you aware that this simple experience can be experienced in your aloneness. And that very moment you transcend the dependence on the other, because certainly the other is always a trouble, a pain in the neck.

Jean-Paul Sartre says, "The other is hell." It does not matter whether the other is man or woman -- "The other is hell" because you have to depend for your only meaningful experience in life on the other.

Tantra gives you tremendous freedom from the other, and a great gratitude for the other; it is because of the other that you have become able to attain freedom from all dependence.

Tantra arose in India as a rebellion against Hinduism -- because Hinduism was doing the same, on a greater scale, with more sophistication and philosophy, as Christianity did later on in a very crude and primitive way. Hinduism was teaching celibacy, and celibacy is bound to lead to perversions, particularly homosexuality. And homosexuality has brought the ultimate flowering in AIDS.

But one thing should be remembered: just like the Christian trinity, Hindus also have a trinity -- Brahma, the creator god; Vishnu, the god who maintains the world; and Shiva, who will destroy the world. This is a cycle. Then Brahma creates the world again, and for millions of years Vishnu maintains it; then one day Shiva destroys it. So you will be surprised to know that in the whole of India there is only one temple devoted to Brahma. Who cares for him? His work is finished -- he created the world.

All the temples are of Vishnu, or incarnations of Vishnu. All the incarnations of Hindu gods -- Rama, Krishna, they are all incarnations of Vishnu. Naturally, it is simple business that Vishnu maintains the world and he is in power.

And there are temples of Shiva too, but not so many as the temples of Krishna and Rama and other manifestations of Vishnu.

Shiva is worshipped out of fear because he is going to destroy the world. If you worship him he can be a little favorable to you. He may destroy you in some sophisticated way -- an electric chair, not a crude, ugly cross like the one on which Jesus was crucified; or giving you a disease, AIDS, which is far cruder a cross than the one Jesus was carrying and dying on.

Vishnu has a wife; he is not celibate. Shiva has a wife; he is not celibate. But gods have to be given some privilege which is not allowed to the Hindu monk. Gods are a different category. But it is very strange that nobody in ten thousand years has asked that when Vishnu and Shiva can have wives, then what is the reason that the Hindu monk should renounce the wife, the children, leave them in poverty, misery, disease, and gain spiritual power by it? In fact, he is committing a crime. And he will turn into a homosexual. I know hundreds of Hindu monks who are homosexual, because women will not be allowed in with them, alone; otherwise their whole purity, spirituality, will be immediately condemned. But men can remain with them. As far as I have known no Hindu monk is celibate, and there is no wonder in it because celibacy is an impossibility; and particularly for a Hindu monk.

It may be possible for a Jaina monk to be celibate because he eats only one time a day. He eats in his hands, making a cup of his hands, and whatever his two hands can have at one time, that's all that he has to eat. It cannot be much. He lives starving, hungry. There is no possibility for two

things: one, he will not have any intelligence, because intelligence comes to you only when you have an overflow of physical energy. Intelligence is a luxury. All the animals are living without it; it is a human luxury. But luxury can exist only when you have more energy than is needed for your physical survival.

And secondly, he can be celibate because he has not enough energy to create male sperms. If you see a Jaina monk you will feel pity: he is just bones. His eyes don't show any intelligence. Whatever he says seems to be simply ordinary. But his celibacy is killing him -- he is on a suicidal path. He may not be perverted in the ordinary sense of being a homosexual or a sodomist, but I call this too a perversion. He is destroying himself every day, he is dying! No Jaina monk needs AIDS: he creates it himself.

But Hindus and their monks are a different matter. You will find the Hindu monk eating very nourishing food, and eating too much; all the Hindu monks you will find overweight.

One of the great Hindu monks, Nityananda, the master of Swami Muktananda -- Muktananda was very well known in America. Nityananda had only one unique quality: his belly. I don't think in the whole history of man anybody had such a big belly! When he lies down you can see a strange shape.

When I saw him I told him, "You don't have a belly, your belly has a head and legs, because that is your major part!"

But he is worshipped, he is thought to be enlightened. And his belly is proof enough. And now this man cannot be celibate: he is eating so much that he will create sexual energy. What is he going to do with that energy? Anything

that he will do will be a perversion; and the easiest way is always homosexuality, because if he is found with a woman, all his respectability and great sainthood will disappear. He has to be with a man, and then nobody suspects.

And these people have never asked about their god Vishnu, who has a beautiful lady, Laxmi, with him. Their god Shiva has an even more beautiful woman, Parvati. Let me drift a little....

Shiva was so infatuated with Parvati that, when she died, he would not let her body be burned, as is the Hindu custom; on the contrary, he took the dead body of Parvati on his shoulder, and moved all over the country: perhaps somewhere, some physician might revive her again. He could not live without Parvati.

It took twelve years for him to go around the country, to visit all the great physicians. And he was so deadly blind in his infatuation that he did not even notice that in twelve years the legs of the woman fell, the hands of the woman fell, the head of the woman fell -- and he is still seeking a physician!

There are twelve most holy places in India where Parvati's limbs had fallen. But strange, this man is mad! And to make those places holy, and on the other hand to insist that celibacy is needed for man.... For gods there are different rules, for man there are different rules.

I talked only about two gods. One more incident will show you what kind of gods Hindus have. In fact all religions have pornography in their literature, but nobody can surpass Hindus.

It is said, one day Brahma and Vishnu argued about something and could not come to a settlement, so they said, "We should go to Shiva; perhaps he can help us come to a conclusion."

Shiva's son was sitting at the door, watching. He was told that nobody was to be allowed, but he had never thought that Vishnu, Brahma, were included, and he was at a loss: how to prevent these gods? That will be insulting. So he allowed them. Shiva was making love to Parvati. These two gentlemen came and stood there for six hours, and the love went on, and Shiva and Parvati did not take any note of the two gentlemen standing there.

Frustrated and angry they left and cursed Shiva, "You have insulted us badly, and we curse you that you will be remembered by your sex organs." That's why Shiva's statue is just a phallic symbol resting in Parvati's vagina. And all over India that statue is worshipped, and nobody bothers what they are worshipping! And they are great spiritual people worshipping genitalia, and that too, in a state of making love!

It is ugly. But religious people are blind, everywhere. No Hindu ever thinks, "What is this shivalinga?" Even the name, shivalinga, means the genitalia of Shiva. They go on calling it shivalinga without understanding even the meaning of the word. There are no statues of Shiva, only these phallic symbols -- because of the curse.

Only Brahma is without a wife -- obviously, because he is the creator god. From where will he find a wife? But what he did is even worse. He created a woman and became so infatuated that he started running after the woman to catch hold of her and rape her! His own daughter! But gods are

allowed every crime. And the woman, afraid that he would rape her, became a cow.

Brahma became a bull; you cannot deceive Brahma, the god, the creator -- and that's how the whole creation has come into being. That's why there are so many species of animals, man, insects. The reason is: the woman goes on changing and Brahma goes on following, changing himself into the male. It is still continuing.

It is not just a short affair like the Christian God, who made the whole world in six days, and was so tired on the seventh that he rested; and since then he has been resting. Nothing has been heard about him. Monday never came again; he has never been back on the job. Just in six days he got spent, finished!

Brahma is still continuing, chasing the woman. He has not yet caught her because she goes on changing her form, he has to change his form; by the time he reaches closer she changes her form. And the creation goes on and on in different species. This idea looks closer to evolution; otherwise, why so many species? What is the need? So many mosquitoes -- what is the need? So many bedbugs -- what is the need?

The Christian God cannot answer that he created bedbugs to suck the blood of Christians; and created mosquitoes, created snakes and scorpions -- for poor Christians! But what can Brahma do? The woman is certainly a mystery: she goes on becoming things which even Brahma may think is not right, but what can he do? -- he is infatuated. She becomes a scorpion so he has to become a scorpion. She becomes a bedbug; feeling that now Brahma will stop. But he is not going to stop -- he becomes a bigger bedbug.

And the story continues; the creation is continuous. But the reason for this continuity is that the father is trying to rape his own daughter.

What do you call it? -- perversion or spirituality?

Hinduism has all the perversion that Christianity has, and much more.

One of the incarnations of God is Krishna. Hindus believe that there are going to be twenty-four incarnations of God. Twenty-three have happened; for the twenty-fourth they are waiting.

That, too, is a subtle psychology in every religion: some hope has to be left. Jesus Christ is coming back; the twenty-fourth incarnation of God is going to happen.... And they have been thinking this for thousands of years. It never happens, and it is not going to happen ever. It is just a hope, an opium, to keep people thinking of the future so they can forget their misery in the present. The twenty-fourth God will come and release you from your bondage, suffering, misery, pain -- everything. He will open the door of paradise for you.

Krishna had sixteen thousand wives. These were not married to him; he had married only one woman, Rukmani -- one out of sixteen thousand. These were other people's wives whom he had taken forcibly. Their children, their husbands were deprived. And what are you going to do with sixteen thousand wives?

Even one wife is enough to finish you. Sixteen thousand wives! Perhaps the strategy is that sixteen thousand wives will quarrel among themselves, and Krishna will be saved; nobody will bother about him. He may not even know their

names, he may not know their faces; he may not have made love to many of those women.

He has done a great crime! Those women belong to somebody else -- what is that man going to do? What are the children of those women going to do? They have lost their mother unnecessarily. But no Hindu objects that such a thing is simply the worst crime you can commit. And of course Rukmani behaved just like any woman will behave: became very jealous that this man goes on bringing women.

I had a meditation camp in Gujarat, in India, in a very beautiful place, Tulsishyam. In the valley -- it was a mountainous place -- in the valley there is a temple of Krishna with one of his beloveds, Tulsi, who is not his wife. And on top of the hill there is a temple of Rukmani, but made in such a way that Krishna cannot see the temple, but Rukmani can go on watching from there what is happening there in Krishna's temple with Tulsi. I loved the idea! -- the whole human psychology.

Rukmani is alone and angry. You can see her face: the despair, anger, hate, jealousy. And the temple is facing towards the valley. I have been in the temple and stood by the side of Rukmani's statue. You can see Krishna and Tulsi. They are nothing more than statues, but you can see from there both the fellows. Standing in Krishna's temple you cannot see Rukmani, nor her temple. It is hidden in bushes, high in the mountain. But whoever was the architect has made it plain that Rukmani must have been very jealous -- just like any woman.

And Krishna was nothing but a playboy, and that too, not a nice one. I have no objection: if some woman loves him and he loves her, to me there is no problem, that is perfectly

good. But he has forced those sixteen thousand women from their homes, and imprisoned them in his own palace. This is not love! This is not even human. But he is considered to be the perfect incarnation of God. The other twenty-three will be partial incarnations of God. What a perfection!

You ask me about Hinduism and its sexual perversion.... All the religions have their sexual perversion. They have created sex maniacs, they have created rapists, they have created homosexuals, they have created lesbians; and now the ultimate outcome of it all is AIDS. AIDS is the great contribution of all the religions together.

And idiotic politicians are making homosexuality illegal. They should make all these religions illegal, because they are the cause of all sexual perversions, and unless they are removed from the psychology of man, man can never be really natural. And that is one of the fundamentals for his growth.

You can only grow by being natural.

And nature has provided you everything, even a glimpse of meditation which will lead you to the ultimate goal of enlightenment.

But making homosexuality illegal is making the symptom illegal, not the cause. And nobody is taking care what is the cause, who are the people who have forced man to be sexually perverted? Your saints, your founders of religions are the greatest criminals humanity has known. They have perverted you in every possible way. Their whole teaching is against nature.

Mohammedanism allows every Mohammedan four wives. Nature produces equal numbers of men and women. Now,

if a man marries four wives then what are the other three men going to do? You are forcing them into some perversion. Either they will become homosexuals, or they will follow the path of sodomy and make love to animals. And if homosexuality has brought AIDS, no one knows what will happen if sodomy spreads, because if you make homosexuality illegal, a crime, you are driving people towards sodomy. Sodomy is not a crime, so people will start making love to dogs, to cows, to deer. And if a man making love to another man has created this disease, you can conceive something even worse will happen out of sodomy.

The simple thing is: make celibacy a crime, anybody who remains celibate will be sent into jail for five years. Make all the monks marry the nuns. Of course the Polack pope will be in difficulty: no nun will like to be married to the Polack. Then Mother Teresa will be good.

But something has to be done to uproot the cause, the very cause; otherwise humanity cannot be saved.

Question 2

BELOVED MASTER,

WHY ARE THERE SO MANY GERMAN SANNYASINS WHO COME HERE YEAR BY YEAR FOR A COUPLE OF MONTHS AND TOTALLY REFUSE TO GO INTO ONE OF THE EUROPEAN COMMUNES?

WHY IS THE ATMOSPHERE IN GERMANY SO HOSTILE THAT WE ARE NOT ALLOWED TO GO INTO THE STREETS ALONE, EVEN IN DAYTIME? HOW CAN WE LIVE WITH THIS HOSTILITY?

HERE I HAVE THE POSSIBILITY OF BEING ALONE. I LOVE THE SPACE HERE, AND NATURE SURROUNDING ME. GERMANY IS TIGHT AND THE COMMUNES ARE IN THE CITIES.
PLEASE COMMENT.

Germany is still being followed by the shadow of Adolf Hitler. Adolf Hitler has contaminated the German mind to such depths that even the new generation, which has not known Adolf Hitler and what he did in Germany, in some way carries the impact.
Adolf Hitler has the unique distinction in the whole history of man of killing ten million people. There have been Alexander the Great, Ivan the Terrible, Napoleon Bonaparte, Genghis Khan, Tamerlane, Nadirshah -- but they have all proved pygmies in comparison to this madman, Adolf Hitler.
Adolf Hitler is in the air. The German mind is still the by-product of this man, so when German sannyasins come here, they find a totally different atmosphere. They feel respected, loved; they feel their dignity, and they start deep down relaxing. So when the question comes of them going back, they don't want to. They have tasted something better than Germany.
Just the other night one very beautiful and intelligent German journalist was asking me if I ever leave America where will I go. I said, "In the first place I am not going to leave America until I get my green card. Alive, I cannot leave America without the green card. I will fight up to the Supreme Court."

They have only six categories for obtaining the green card, and I have applied on five categories. And if they want me to apply on the sixth I can do that too. The sixth is marriage, and I can marry as many women as they want, because the more women you marry, the more you become capable of obtaining the green card. I can defeat Krishna very easily. I can break all the records!

And on each category I am going to fight separately. Each category will take twenty years to be decided by the Supreme Court, by the time it reaches to the Supreme Court. If I get the green card, good; if I don't get, I will start the case in the second category. Five categories means one hundred years! All the Supreme Court judges will be dead, at least twenty presidents will be dead; all the INS officers and their two, three generations will be dead. I will be dead -- but the fight will continue!

My people will be here, my grave will be here, and my grave will ask for the green card. And this is strange: living you won't allow me to be here, but if I die, you will allow my grave to be here. What kind of logic is there? Just be dead, and you get the green card. Is America a worshipper of death?

And for four years they have not been able to find a single argument against my applications. A whole department is continuously working, but I will tell them, "You will never find anything against me." Who can prove that I am not a religious man? And if I am not a religious man, then on what grounds are Jesus, Mohammed, Buddha, Krishna, religious people? Who can prove that I am not a religious leader?

You all can stand as a witness. How many people do they want to witness? I have one million sannyasins around the world.

Jainism is a religion which has only three hundred thousand people, and you accept it, and you have accepted Jainas and given them green cards. In fact, you will have to tell me which number makes a man a religious leader? And what is the criterion? Even five people accepting me as their leader are enough. Even a single person accepting me as his leader.... You cannot destroy a single individual's right.

For four years they have been working. So I told the German journalist that if they give me the green card tomorrow, I will immediately move to Germany. He was shocked. He said, "Why Germany?"

I said, "Because Germany needs me. After Adolf Hitler somebody is needed to destroy the conditioning that he has left behind. And I would love to have a little taste of German politicians too. I have seen the American politicians and their stupidity; I would like to see the German politicians, how they behave with me."

But I can understand the sannyasins who come here and don't want to go. They should find a way not to go. There are always ways. If you don't want to go -- this whole earth belongs to us. All political boundaries are false. And nobody ever asks, "When Columbus landed in America, did he have any visa, any green card?

I am going to fight the case, and anybody who does not want to go is welcome. Fight! -- because we want to destroy all these visas and green cards and passports. There is no need; the whole earth is ours, and movement is man's birthright.

If you want to live in Germany or in India, why should you be stopped? And every day foreigners are getting to your country and you don't think about it. When a child is born he is a foreigner, coming from outer space, and he is okay. And Germany is not that far away. And you don't ask the child, "Where is the visa?" and "Apply for the green card!" And he is absolutely a foreigner. He is not coming from anywhere on the earth. He is coming from somewhere, from some other planet, and who knows...? He should show his passport. America should decide that each child born should bring his green card with him. Just make a law; otherwise the child is illegal.

This whole thing is so idiotically nonsensical.

Man is simply man -- neither American nor German nor Indian nor African.

And each man should be respected just as a human being. His color does not matter, where he was born does not matter.

He was born on this earth, and the earth has no lines on it dividing it into nations.

The first man who walked on the moon, when he came back and was asked what was his first idea when he walked on the moon and looked at the earth, he said, "My first idea was, 'My beautiful earth!'" It looked so beautiful from there, because from there it is as lighted as the moon. But the way he said, "My beautiful earth!"... The Soviet Union was not excluded.

The earth is one whole, and sooner or later humanity has to accept it as one whole.

As my communes around the world become more consolidated, stronger, then Rajneeshpuram is going to be

the capital of the whole world. And we are going to give you international visas, international passports. You need not have an American passport or Indian passport. It is so humiliating, insulting. You will have an international passport. We are going to issue international passports, and we will tell the whole world that those passports should be respected; otherwise our communes around the world will revolt. They will burn all their passports, and all their visas, and all their green cards.

And we would like to see one million people imprisoned for the single reason that they have committed the crime that they wanted the whole earth to be one. If you are imprisoned for such a cause it is something sacred.

Question 3

BELOVED MASTER,

IN THE PAST FEW DAYS YOU HAVE REPEATEDLY DISCUSSED THE NEED TO SUPPORT THE FORMER "MOMS." YOU KEEP ON REMINDING THE REST OF US THAT WE ARE RESPONSIBLE FOR SHEELA, WE ALLOWED HER TO DO WHAT SHE DID.

THESE MOMS ARE THE SAME ONES WHO THREATENED ME FOR THREE YEARS TO EITHER DO WHAT THEY TOLD ME TO -- SURRENDER TO YOU, THEY TOLD ME -- OR LEAVE.

I, AND MANY OF US, WITHOUT KNOWING ALL THE FACTS, STAYED ON TO BE WITH YOU AND HELP CREATE WHAT WE WERE TOLD WAS YOUR VISION.

NOW YOU CONDEMN US FOR STAYING HERE, THAT WE MUST KEEP THESE VERY SAME PEOPLE

IN THEIR POWER POSITIONS. I DO NOT UNDERSTAND WHY WE CANNOT LOVE THESE MOMS AND STILL THEY COULD NOT BECOME MORE ASSIMILATED AND LIVE WITH THE REST OF US; AND NEW, FRESH PEOPLE DO WHAT THESE MOMS HAD BEEN DOING.
PLEASE EXPLAIN.

First, the days of the moms are over. Nobody is a mom anymore. I was not even aware that there were moms! It must have been Sheela's idea. She was married to a Jew: "mom" is a Jewish word, and Jewish moms are the most dangerous in the world. For your own sake they will kill you!
But I am keeping the same people in their positions for the simple reason that they should not feel that remaining behind, revolting against Sheela's group, they have been punished. They should be rewarded, not punished. They are the people who are going to expose the whole series of crimes of Sheela and her group. To remove them from their positions is insulting to them. They will certainly take it as a punishment.
You should love them and respect them more than ever, because before you were respecting them out of fear; now respect them out of love because they decided to remain with you and not to go with Sheela, who was threatening them in every possible way. And they knew perfectly well that she has been trying to kill people; she has already killed one person. She was trying to poison my milk!
So these people of course are no longer moms, of course they don't have any fascist authority, so why unnecessarily

be disrespectful to those who have remained with you? They have chosen you rather than Sheela.

And as far as those persons are concerned, I would like to say to them, "Forget that fascist nightmare, and behave with everybody just as a sannyasin." There is no hierarchy. While I am here there is no possibility of any hierarchy. Hasya is just a sannyasin, no more than you. You may be working in the kitchen, she is working in the office. You may be a doctor, she is the president of the foundation. These are functions, so while she is in the office she is president; when she is out of the office she is just the same as you are.

The plumber and the professor are not different when they are dancing in the disco. You cannot say to anybody, "You are a plumber -- I cannot dance with you, I am the vice-chancellor of the university."

There is no hierarchy, but functions have to be different. Everybody is needed. Sometimes we can do without the professor, but we cannot do without the plumber. Sometimes we can do without the president, but we cannot do without the kitchen people.

All functions which are needed by the commune to survive, and not only to survive but live abundantly, are equal; functions are equal. But when somebody is doing his function, you should behave with the person according to his function.

For example, if you go to the president.... I have given the prefix to all women sannyasins, "ma" -- "Ma Prem Hasya." The men have been given names with "swami." So when somebody is functioning in an office, you have to be respectful, even though he may be your friend. You should

address Hasya as "Ma," not "mom." You should address John as "Swami." But when they are out of their office you can address them as Hasya, as John; they are your friends. Just a little alertness, awareness on everybody's part, and there is no difficulty in it. If we can leave our position, power, work, in the office, it will help you to be more human, more loving, more loved, more respected. And while I am here there is no problem.

This nightmare happened only because I was silent for three and a half years. When I said this to a journalist, he immediately responded, "That means you are responsible for it."

I said, "Certainly. I am responsible for Adolf Hitler, because why was I not born in Germany at that time? I am responsible for every criminal in the world because why was I not there to prevent him? I was not silent to give an opportunity to Sheela to create a fascist regime. My reason to be silent was my own. But certainly it gave her an opportunity, and she forgot completely that she was only there to represent me."

She must have been thinking that I am going to be silent forever. The moment I started feeling that something was going wrong, I came back.

But this experience was immensely good. In my whole life I have never felt that anything bad happens. You have just to use it in a right way. And we will use it in a right way, we are using it in a right way. The commune is more clean, unburdened, fresh, more joyous, more aware.

And these three and a half years' silence were needed for me to get disconnected with all that I have said before. Now I am speaking on my own authority, on my own

experience. That discontinuity was absolutely needed. And you will see the difference.

I have spoken on Jesus before; I am speaking on Jesus now too, but now I am saying exactly what I see, feel, experience. Then I was choosing from Jesus' sayings because I was trying to find my own people.

When you open a new shop you need customers! When I opened my shop I saw all my customers were accustomed to going to other shops. They were all divided: somebody was Hindu, somebody was Mohammedan, somebody was Christian. There was not a single person who was freely available to me. Then naturally I started speaking on Jesus, Krishna, Mahavira, Buddha, Sufis, Zen mystics -- Lao Tzu, Chuang Tzu, Milarepa, Marpa.... I covered the whole range, and got hold of many customers from other shops. It was necessary. Now I have got my own customers, and I can say to you the truth. And you are able to hear it and to understand it. Before you would not have been able to understand it.

So it has been a good experience in every way and we will make much use of it. It was a great cleansing. And you are far stronger, because all those people had committed crimes: if they had remained here, the whole commune would have been condemned sooner or later as criminal. You don't see the point: their leaving makes them criminals; otherwise, why have they left so suddenly? And the situation has changed completely. Now we will be supporting law, the courts, the government, against the criminals. Your whole commune is saved; otherwise your whole commune was going to be against the government because of those people.

It is really something to rejoice in that our commune has nothing to do with crime, the criminals have left; and we will support the government and the law against those criminals in every way.
This will bridge the gap that they had created between you and Oregon, between you and America. By their going away, the gap has disappeared. Now we are Oregonians, authentic Oregonians, the latest Oregonians -- fresh and new. Now we are Americans, and we will try in every way to save the Constitution of America against any crime that destroys the democratic values.
It has been tremendously important, beautiful. You will understand it only later on, looking backwards: they have done a great service to you, unknowing.
Okay?

From Bondage to Freedom

Chapter #9

Chapter title: Intelligence is a luxury
23 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
I AM SO ANGRY RIGHT NOW, AND I DON'T KNOW WHAT TO DO ABOUT IT.
IN SPITE OF WHAT YOU SAID ABOUT RESPONSIBILITY THE OTHER DAY, I CAN'T EVEN GO TO WORSHIP.
PLEASE COMMENT.

This is something basic to be understood. Your love is not love. It is full of hate, anger, jealousy, everything that goes against the qualities of love.

It is very dangerous to allow you to love me, because I am allowing you all other things also. Your love can turn into hate any moment. It is so superficial. It is just a mind game. You don't know what love is. Please don't call me "Beloved Master." Those words on your lips become poisonous.

What anger are you feeling against me? I have given you my vision, my insight, my compassion, my friendship, everything that I have. And the reward is your anger.

You should be angry towards yourself, but it is very easy to project ugly things upon others.

Whatever happened in these three and a half years while I was silent -- almost absent -- you cannot make me responsible for it. You are responsible. You behaved like idiots.

Five thousand intelligent people could not see that they were being ordered to do things which were inhuman. They were being ordered to kill people, to poison people; and you could not even think -- can I be behind it?

I love life, love, laughter. How many times have I said to you that these three L's are my basic philosophy?

When you were given orders by a fascist group who was dominating you to poison the water system of a whole city, to kill my physician, my caretaker, my dentist....

And just the other night we have discovered suddenly five hundred beautiful fish died in Patanjali Lake. That means that before leaving, that group has dumped poison into Patanjali Lake. It is fortunate that we are not taking Patanjali Lake's water for your use. It is being used for

irrigation; otherwise you would be, many of you, with those dead fish.

And you are angry at me.

You must be retarded. Can't you see a simple point? A man who has never been life-negative, who has been changing your lifelong habits of nonvegetarian food into vegetarian food, who is not willing even to kill any animal.... Don't you have even a small, logical understanding? A man who is teaching you to be a vegetarian will help you to destroy a whole innocent city, The Dalles, by poisoning its water system? The thing was so stupid!

And you were doing everything. And if I had not started speaking, you would have been doing all those things even now. Now you don't feel like worshipping. What has happened to your courage? For three and a half years why were you worshipping? -- for the simple reason that you need somebody on top of you to force you, to enslave you, to order you and command you; then you are ready to do anything. Then even killing people becomes worship.

But you cannot go to worship on your own accord. Should you be angry at me or at yourself -- at your stupidity, retardedness? You need a fascist type of structure. And you were all perfectly fine doing everything that was illegal! And I am telling you, "Be responsible, never do anything against the law, never do anything against human values, against the ideals of democracy, freedom."

Now you don't even feel to go to worship. You need somebody with a gun behind you; then only can you worship.

Hasya has removed the bodyguards, and she was thinking slowly to remove the guns from the commune. They don't

fit with our approach to life. We don't want to harm anybody. We want to create a loving atmosphere.
But just one day after she had removed the bodyguards, one idiot immediately jumped up. Now she has to put the bodyguards back again. And now the security will be more strict.
And if you are feeling angry with me, what the hell are you doing here? Get lost!
This is not a place for anger and not a place for people who cannot take responsibility, because these are the people who create fascist structures. We don't want these people at all. So simply pack your luggage and go to hell. The county road goes directly to hell.
I have been loving to you, and I started speaking only because of you, because I was being informed that things are going wrong. I was available to my physician, to my dentist, to my caretaker, and when they all felt that now things are going beyond the limits.... Even my room was bugged. Even my milk was being poisoned. That was too much for them, and they said, "Now something has to be done. These people have taken too much advantage."
That's why I started speaking; otherwise I was going to remain silent for my whole life. I have spoken for thirty years -- nearabout four hundred books, each book containing at least five hundred pages. I don't think there is anybody else in the whole history who has four hundred books of that size and that penetration.
There was no need for me.... I have spoken enough. Just for you I am speaking, so that this fascist order can be dissolved and you can live freely as human beings in a democratic way. But it seems you are not capable of living

in a democratic way. You always need Adolf Hitlers, Joseph Stalins, Benito Mussolinis. Without your need, these people cannot come to power.
Yesterday I had told you, when anybody is in the office, on a post -- for example, the president of the commune or the president of the foundation or the presidents of other corporations -- you have to address them either as Ma or as Swami. I withdraw it. You can address people just by their name, anywhere.
I wanted to make it the simplest possible society, where there is no hierarchy. But perhaps you are angry because you cannot function in a democratic world. But this commune is going to become one of the best democracies in the world -- a direct democracy. So it is better, those who cannot feel good in a democratic atmosphere, they should leave. They can go to the Soviet Union. This is not their place.

Question 2
BELOVED MASTER,
WHY HAVE YOU ALLOWED ALL THIS TO HAPPEN TO US?
I FEEL THAT YOU HAVE KNOWN ALL ALONG WHAT WAS HAPPENING IN THE COMMUNE, AND I'M ANGRY AT YOU.
WAS IT A LESSON WE HAD TO LEARN?

I have told you a thousand and one times that I am not a god. I am not a messiah, or a prophet. God is omniscient. He knows everything, what is happening anywhere -- past, present, future.

The people who have made God omniscient were all fascists, and they created a fascist God -- because if God knows about the future, that means the future is determined. Then where is the possibility of freedom? Freedom can exist only if the future is open. But about an open future there is no possibility of prediction. The man who was so beautiful may commit a murder tomorrow. Tomorrow is open.

The saint can become a murderer.

The murderer can become a saint.

The idea in all the religions of an omniscient God is a fascist idea. It means everything is determined. Whether you are taking coffee or tea tomorrow morning, is already determined for millennia. And you cannot choose; you will have to take what is your destiny.

Even the religions like Buddhism, Jainism, which do not accept a God, could not resist the temptation of making their religious leaders omniscient. God is not there, but Mahavira is omniscient, Buddha is omniscient; so what is the difference? As far as humanity is concerned, life remains mechanical, robotlike. Whatever is going to happen is going to happen; you cannot do anything about it. I am not a god, and I am not a prophet, and I am not a messiah. I am a simple human being.

When I had chosen Sheela she was a beautiful woman, immensely capable of doing things, very practical, courageous. I had given the commune into the hands of Sheela, Vidya, Savita, who had never shown any fascist tendency.

And they worked hard. They created this commune. They changed this desert into an oasis under tremendous pressure

by the politicians, by the attorney general. And these people were all illegally trying to destroy the commune -- they were fighting with them, they were protecting the commune.

Naturally, if you start fighting with politicians you start learning politics; otherwise you cannot fight. If you start opposing dirty cunning minds, by and by, unknowingly, unconsciously, you fall in the same trap. You have to follow the same rules. In fact, if you are opposed to a dirty politician, you have to be dirtier; otherwise, you cannot win.

This gave them the taste of power.

I was in silence and this was my instruction: I don't want to know what is happening in the world. Sheela, my physician, my dentist, my caretaker, they were all told that nothing has to be brought to my notice unless it is absolutely necessary. I wanted to live in isolation. This is my birthright. Who are you to be angry about it?

And these people, when I had given them the opportunity, were totally different. Perhaps anybody of you, in such circumstances, would have turned out the same, because everybody, deep in the unconscious, carries a lust for power. But it remains unconscious because there is no opportunity for it to become a reality. These people saw that unconscious will to power surfacing because the opportunity was there.There was nobody to prevent them, and they were able to use my name in everything.

And I am not omniscient.

I never knew what they were saying to you. I never knew when they bugged my room. So you can see that I am not omniscient. At least I would have known that my room was

being bugged, under the excuse that they were putting a switch so that I could alarm the guards if there was any emergency.

I had never touched that switch, because there was never any emergency. Inside the switch they had put a microphone. And if I cannot see just by the side of my chair that there is a microphone, what do you expect of me? I am just like you. I don't have any pretensions to be holier than you, higher than you. Just a little difference -- that I am awake and you are asleep. But I was also asleep....

In fact, because you are asleep, it makes it clear that any moment you can be awake. Sleep is possible only for a person who can be awake. Rocks don't sleep. Only living beings sleep. They can be awakened. But I don't see that by being awakened you become omniscient, or omnipresent, or omnipotent. These are just egoistic, megalomaniac ideas. I don't have any ego or any megalomania, I am simply awake. That means I know who I am. That does not include the bugging device. So I was not aware at all what was happening, and whatever Sheela was bringing to me was always the good news, that things are going perfectly well. But you can see the opportunity. First she had to fight with the dirty politicians, so she had to learn the same tactics, the same strategy. She had to fight in courts against illegal charges, so she had to understand law. And she was continuously creating a commune here, so she had in her hands the immense power of money.

We have put more than two hundred million dollars in the commune. From all over the world, sannyasins have poured whatsoever they could. Just an opportunity.... Who does not want to be rich? There is nothing wrong in being rich, but

one should not try to be rich through wrong means. Create wealth, and be rich! This was simply theft. The money was coming for the commune, and she was slowly taking a few parts and accumulating it.

And this woman who has informed was her secretary five years before. They were intimate friends, so whatever she says seems to be meaningful. She is dying of cancer, and it always happens when you are dying, you want to unburden yourself of any lie that you have been hiding. That's why she has written the letter saying that "I am dying, but I want to relate that Sheela has stolen forty-three million dollars and she has it in a bank account in Switzerland."

So money -- it is everybody's desire, and there is no harm in it, but be creative. Stealing, and that too stealing from a commune who loves you, is criminal. She has no money of her own. She was just a waitress in a hotel before she came to me. Waitresses in hotels don't have forty-three million dollars in accounts.

She had the opportunity -- that you love me, you trust me. For thirty years thousands of sannyasins have loved me, trusted me, and nobody has been cheated, nobody has been exploited, no fascism has come out of it. But I was in silence, and I was completely in isolation: not talking to anybody, not meeting anybody. This gave her another opportunity: that, in my name, she can manipulate you. She started slowly, but things have a way of growing. Everything grows. The more she became powerful, the more the lust for power to control. She dropped all those sannyasins who were intelligent enough to see the difference between what she was saying and what I have been teaching -- not only different, but just the contrary.

I have been teaching to you: Don't believe -- inquire, doubt, search. Unless you know, it is better to remain ignorant. At least you are honest. Belief is self-deception. You don't know, but the belief covers your ignorance.

Ask anybody outside the commune, "Is there a God?" and he will say "Yes," as if he knows. He does not know himself, and he knows God! And just try to argue with him, and soon you will come to know that it is his belief, that from the very beginning he has been conditioned that there is a God.

It will look very strange to you that all the religions have prevented people from discovering the truth of life -- because before you discover, inquire, question, they fill your mind with all kinds of beliefs. Those beliefs give you a deceptive feeling as if you know.

But there is much difference in "as if" to know, and "to know." Knowing transforms you. "As if" to know, you remain the same.

You go to the church, you go to the synagogue, you go to the temple, you read holy scriptures, but no transformation happens.

I have been teaching to you not belief but doubt. Doubt is clean, fresh, young.

Every child is born with doubt, not with a belief. Every child asks thousands of questions. Those questions show that he has doubts, that he is skeptical. He is continuously asking, "Why?"

If you go to the Soviet Union and you ask a child is there a God, he will say no. That, too, is a belief. He has not inquired. Just in the Soviet Union he has been conditioned that there is no God. What is the difference between a theist

and an atheist? between a Catholic and a communist? Both are doing the same thing: destroying your quest, giving you ready-made answers.

Ready-made answers don't help. Unless you discover the answer yourself, unless the truth is your own experience, you are not going to have a transformation.

Information is not transformation. You can become very knowledgeable through information, but your ignorance remains the same. The greatest knowledgeable person is ignorant, is just like any ignorant person who knows nothing.

Perhaps the ignorant person is in a better position than the so-called knowledgeable scholar, professor, theologian, because the ignorant person at least is honest. He says, "I do not know." From that honest beginning he can start a journey of knowing, because nobody can remain satisfied with ignorance.

So either he will become knowledgeable -- which is cheap. All the schools, colleges, universities, churches -- they are doing that cheap thing. They give you knowledgeability and you forget that you are ignorant. It is opium. All knowledgeability is a kind of drug so that you can forget your original ignorance. But it remains there.

My teaching is radically different. I want you to drop all knowledgeability.

I am reminded about P.D. Ouspensky. He was one of the greatest mathematicians of this century, and he has written one of the greatest books, TERTIUM ORGANUM.

I have never come across any other book which has such crystal-clear statements. It can deceive anybody. It seems as if the man knows!

In the beginning of the book he writes, "Aristotle wrote one book, ORGANUM. Organum means the first principle of knowledge. Bacon wrote NOVUM ORGANUM, New Principle of Knowledge. Both are very significant steps in the world of knowledge."

And Ouspensky says, "Now I am revealing to the world TERTIUM ORGANUM, the Third Canon of Knowledge. And I want to say that the third existed even before the first -- I am simply revealing it. Otherwise, it is the ancientmost: even before the first, it was in existence."

And reading -- I have read all the three -- certainly he surpasses Aristotle and Bacon both. They look like pygmies; he is a giant. And the way of his writing is certainly unique. He does not write in paragraphs, because each sentence is so important that he writes only maxims, very logical.

He was world-famous before the Russian revolution. But he was also a very sincere and honest man. He knew that whatever he has written, it is just knowledgeability. He knows nothing. He has not experienced anything.

He wanted to meet someone who has experienced, who has been face to face with reality. And then he heard the name of Gurdjieff.

He went around the world in search of somebody who really knows. He was in India for a long time, searching for some wise man, but could not find. Frustrated, after years when he came back to Moscow.... It is very symbolic that he met George Gurdjieff in the same restaurant where he always used to go. He had seen Gurdjieff before, too, because they were both visitors to the same restaurant. But

he had never thought much of it. Gurdjieff did not look like a wise man.

Gurdjieff was a totally different kind of person than you understand a wise man should be -- nice, polite, beautiful like Gautam Buddha. He was a Caucasian, very strong. He could kill any man just with his hands.

And Ouspensky could not believe, when he was told by one of his friends, that "This is the man you have been searching for. He knows, but it is difficult to approach him. I will manage, I belong to his inner circle. And very rarely he accepts anybody, but perhaps you may be accepted."

So one night he took Ouspensky to Gurdjieff's place. A dozen people were sitting there around Gurdjieff. These two also sat down. Half an hour passed, nobody spoke. Ouspensky was getting troubled. What is happening? Even the friend who had come was sitting with closed eyes. He nudged him and said, "Do something. This way I will never be introduced."

So the friend told Gurdjieff, "I have brought a new person. He wants to become part of our circle. It is up to you to accept him or not."

Gurdjieff called Ouspensky to come close so he could see into his eyes. And Ouspensky said, "I have never seen such eyes, and I have never felt so nervous -- almost on the point of breakdown. And that man's eyes were penetrating to the very deepest core of my being, like swords."

A few minutes passed. It was a cold night; snow was falling, and Ouspensky was perspiring.

Gurdjieff pulled out a piece of paper, gave it to Ouspensky, and he said, "I know about you. I have seen your book, TERTIUM ORGANUM. You know nothing, but still you

have written a very great book. But you cannot deceive anybody who knows.

"You go into the other room and, on this paper, on one side you write what you know, and on the other side you write what you don't know -- because whatever you know, we are never going to discuss it. That is finished; you know it. Whatever you don't know, I will teach you."

Ouspensky, for the first time, was faced with the question, "What do you know?" A writer of many books, world-famous, and he could not write a single thing that he knows.

He came back, gave the blank paper back, and he said, "I don't know anything. Forgive me, perhaps I am not qualified to be part of your inner circle."

Gurdjieff laughed. He said, "This is not disqualification; this is qualification. You are honest, you are sincere. Being so famous, writing so many books, still you are capable of accepting the truth that you don't know anything. You are accepted in the group. Your training begins from this point: I do not know. Now there is a clean inquiry possible."

This has been my teaching to you. You are not to surrender. You are not to believe.

But that's what you did. And you are feeling angry at me. If I had taught you to believe and surrender the way Jesus has done, the way Mohammed has done, the way Moses has done, the way Krishna has done, then of course your anger was right.

If you want to be angry, be angry against Jesus Christ. Be angry against all the founders of religions.

They all say, "Believe and you will be saved."

And I say to you, "Believe and you are drowned."

I say to you, "Doubt, because that is something that you have come with. Nature has provided you a method for inquiry. Doubt is a method of inquiry."

In ten thousand years of religious history, religions have not contributed anything -- except AIDS, homosexuality, lesbianism, sadism, masochism, wars, discrimination -- all kinds of crimes: killing millions of people, burning living people.

They are all based on belief.

Science -- which is based on doubt -- has contributed within three hundred years everything from the smallest safety pin to the rocket that reaches to the moon.

If you count the blessings that science has showered on you you will be surprised. Your clothes, your glasses, your watches, your health, your medicine, your food -- everything science has improved. Science has only been unsuccessful in improving you, because all the religions are sitting on your neck.

I want you to get rid of all the religions and become a scientific seeker.

How can you feel anger against me?

I had no idea what was happening. The moment I came to know what was happening, I immediately stopped it. It did not take much time for me to stop it. What Sheela and her gang had managed in three and a half years, I finished within three days. And they were not even able to face me; they all escaped like criminals, cowards.

Criminals cannot be brave.

At least I had expected that Sheela would have to come to say goodbye to me. But no. In fact, she deceived. She informed me that she had a cold, so in two or three days,

when her cold was gone, she would see me. But she did not stay here for two or three days, the next day she was gone. I am getting information every day about where they are, what they are doing. And they are in a tremendous fear, because they have committed every kind of crime. They should be brought back. They will have to face the courts, and they will have to reap the crop that they have sown. It is poison.

But you are feeling angry at me because I must have known all this all the time. You impose your ideas on me, and you want me to behave accordingly.

I am not a person to accept anybody's projection, even though it is very ego-fulfilling. I don't have any ego, so there is no question. I can say to you I had no knowledge, I was absolutely ignorant of what was happening.

So drop this stupid anger. Go into the hills, shout, scream, freak out till you become calm and quiet. Then take a good bath and be purified and new. And now start living in the commune with your own responsibility.

I am not responsible for you.

You are not responsible for me.

Everybody has to be responsible for himself. That's the only way to be an individual, the only way to have freedom, integrity.

Question 3

BELOVED MASTER,

A FEW PEOPLE ARE FEELING NOT TO WEAR THEIR MALAS OR RED CLOTHES, BUT THEY CONSIDER THEMSELVES RAJNEESHEES AND WANT TO LIVE HERE.

HOW DOES THIS FIT YOUR VISION?

There are no Rajneeshees, and there is no Rajneeshism. That was also part of this fascist regime.
You cannot be Rajneeshees because there exists nothing like that. Even I am not a Rajneeshee, so how can you be? So, first thing, forget that you are a Rajneeshee.
Second thing, the mala and red clothes are symbolic of the commune. If you don't want to wear the mala and red clothes, then pack your luggage and get lost. This is not your place, and we don't want you to be here.
This only shows how the mind moves to extremes. Either you will be a slave or you will be licentious, but you cannot be a free individual.
Your red clothes are your identification that you have dropped all old conditionings, that you are the sunrise of the new man and of the new humanity.
The mala has one hundred and eight beads. It represents the one hundred and eight methods of meditation. Any method will do. It is just to remind you continuously that one hundred and eight doors are open to bring you into light, and you are unnecessarily groping in darkness. Choose any method. I have spoken extensively on all the methods of meditation.
Dropping the mala simply means forgetting the symbolic meaning of the mala. Dropping the mala means that you don't want to meditate. If you don't want to meditate, then what the hell are you doing here? It is a meditation commune.
And why were you not walking around without the mala and without red clothes before? Cowards!

When everything was being done against humanity and against you and against the law, that was the time to revolt. That time you were just docile. And now, because nobody is forcing you, you are walking around without the mala and without red clothes. You can walk, but that means walk out. And we don't want anything to do with such people, because these are the people who will again force the same structure.

My picture, and the locket in the mala, is simply symbolic. It is not something sacred. It is symbolic of your freedom from all religions the way I am free! It is symbolic that you are my fellow travelers. It is symbolic of your love.

It is difficult, of course, for me to hang around my neck one million lockets to show my love. It is easier for you.

On the one hand you address me, "Beloved Master" -- and you cannot have the mala and the locket. I know the reason. In the outside world, everywhere you will go you will be condemned, you will not be accepted. You will be misfits. And I want you to face the world, rather than get lost into the crowd. My picture is enough. You will not be accepted anywhere. So you can decide. If you don't have the courage to be rejected everywhere -- in your family, in your friends, in your society -- you are free. Nobody has told you to become sannyasins. You have become sannyasins on your own accord.

Naturally, if you don't want to remain sannyasins, you are perfectly welcome. But not on the streets of Rajneeshpuram.

Question 4

BELOVED MASTER,

THE OTHER DAY YOU SAID ALL MASTERS HAVE HAD TO LIE. I DON'T SEE THE NECESSITY FOR LIES. ISN'T IT RATHER THAT THE TRUTH, NO MATTER WHAT THE CONSEQUENCES, IS THE ONLY MEANS OF LIBERATING OURSELVES? BESIDES, WHAT DO WE HAVE TO LOSE?

First, you seem to be understanding more than I understand. In fact, you should be here and I should be sitting there. Come on! I am ready to vacate this place and I will be sitting there, and you do the job. Stand up! Now, don't chicken out!

All kinds of idiots have entered. Do you understand that there is no way to express truth in words?

Not a single enlightened person in the whole history has said that truth can be said. So whatever can be said will be a lie.

Lao Tzu, one of the greatest masters, never wrote any book. He continuously avoided his disciples persuading him, asking him, "Soon you will be gone; you are too old, and you have not given us anything written that we can remember, understand." And one day Lao Tzu left.

Even the emperor of China was a disciple of Lao Tzu. When he heard that Lao Tzu had left towards the Himalayas -- that was his long, long dream, to die in the peace, the eternal peace of the Himalayas -- he immediately sent messengers to all checkposts on the roads which lead to the Himalayas to say that, wherever Lao Tzu is found, he should be prevented from leaving. Unless he writes his experience he cannot leave China.

And he was caught at one of the posts on the border. The man on the post also happened to be a lover of Lao Tzu. Lao Tzu was a man worth loving.

He said, "It is difficult for me to prevent you, but these are orders from the emperor. And my own feeling also is that you should write the essential experience of your truth -- just a small treatise and you will be allowed to go. So rest in my cottage and start writing, because otherwise you cannot go to the Himalayas."

Under such circumstances, Lao Tzu wrote his only book, TAO TE CHING. The first sentence he wrote is, "The truth cannot be said, cannot be written. Please remember it while you are reading this book.

"This is a reminder that everything that I am going to say is bound to be untrue, for the simple reason that truth is experienced in a state of your mind where no thoughts, no language exists, when there is only space and utter silence."

Now, how to bring that experience of wordlessness into words? The moment you try to bring it into words, something changes.

It is exactly like when you have a staff that is perfectly straight. But put it in water, just halfway, and you will be surprised. It is no longer straight. Pull it out, it is straight. Put it back in water, it is no more straight.

Is water doing something to the straightness of your staff? No. It is still straight, but sun rays reflect differently from water, and that creates the illusion of crookedness.

I am saying the truth, I will be saying the truth, but words have their own associations, their own meanings, their own history.

So, first, when I put my experience into words, something becomes different. Second, then you hear it, and you can hear only according to your conditionings. Then, things become farther away from my experience.

Gautam Buddha was asked one day, "Why do all enlightened people insist that truth cannot be said? If it can be experienced, then what is the trouble? Why can it not be explained?"

And you all know -- you can experience love, but can you explain it, what it is?

You all experience beauty -- but can you explain what beauty is?

And these are nothing compared to truth, which is the deepest experience. If even beauty cannot be explained, love cannot be explained -- and everybody is experiencing it -- truth is absolutely unexplainable. Once in a while a person experiences truth, and nobody who is hearing about it has any idea what is being talked about.

Buddha said, "When I became enlightened, for seven days I did not speak a single word. I had decided not to speak my whole life because I did not want to destroy the truth of my experience. I was being persuaded, and one thing made me start speaking.

"The people who were persuading me, they said, 'You are right. There are people who will not understand; there are people who will misunderstand. But there is a third category also -- it may be a very small minority, one in a million -- who are just on the borderline. A little push, a little encouragement, and he will enter into the world of light, life, eternity. Won't you speak for that one man?'"

And Buddha agreed. He said, "There is no harm. Those who cannot understand me do not matter. Anyway they don't understand anything. Those who are going to misunderstand me will misunderstand everything in their life.

"I will speak for the one person in one million. Perhaps I can help one person; that is a great reward." And he spoke for forty-two years.

But whatever he spoke is not truth.

Truth basically cannot be expressed. It is approximately true, but there are no approximately true experiences: either it is true, or it is false. Howsoever close it is to truth, it remains a lie.

So remember, please, when I said enlightened people -- all enlightened people -- have lied, they have lied for your sake, for that one man in one million.

And that's what I am doing.

If you want to change places, I am ready. You can think it over.

Question 5

BELOVED MASTER,

OUR PRESENT SITUATION WAS CAUSED NOT ONLY BY SHEELA'S SUCCUMBING TO THE TEMPTATION OF POWER, BUT ALSO BY THE EXPLOITATION OF OUR WILLINGNESS TO SAY YES TO WHATEVER WAS ASKED, AS A GESTURE OF LOVE AND SURRENDER TO YOU.

IT SEEMS WE MUST FIRST FREE OURSELVES FROM THE EXPLOITATIVE DEPENDENCE OF MASTER AND DISCIPLE BY MAKING THIS

COMMUNE OUR COMMUNE, NOT YOURS. SO THAT YOU ARE OUR DEAREST FRIEND WITH WHOM WE ARE SHARING OUR HOME, RATHER THAN US SHARING YOUR VISION.
PLEASE COMMENT.

Why my vision? Share your vision! It is your commune. What has it to do with my vision? I am not a member of your commune. I live outside the commune and any day, if you want, I can leave this place.
Share your vision and do whatsoever you want to do. How ego works! How it finds ways!
Behind the curtain of this fascist order, you would like to dissolve the relationship between master and disciple. But I have always been saying I am not your master. So you are responsible if you think you are my disciple. I have already dropped the idea of being anybody's master. I am fed up with such people!
And now you are wanting that this commune should not be called my commune, but your commune. Agreed. It is your commune. Just one correction.... Why should your commune share my vision? What right do you have to share my vision? And if you share my vision, it becomes my commune. So you can choose. Either you share your vision -- and you are all blind, there is no vision, so the blind can lead the blind. And you will fall into some ditch, some creek.
But if you are sharing my vision, then this is my commune.

Question 6
BELOVED MASTER,

PEOPLE ARE ASKING TO BUILD LOG CABINS IN THE MOUNTAINS AND DO THEIR OWN THING. THEY FEEL IF THEY ARE WILLING TO PAY THEIR OWN EXPENSES, THEN IT IS ONLY BULLSHIT BUREAUCRACY WHICH STANDS IN THEIR WAY. CAN THIS APPROACH WORK?

Nobody is standing in your way, but you will be breaking the law. You will have to ask the state government. You have to ask LCDC, LUBA, and if they allow you, you can make cabins anywhere you like. This city cannot give you any permission, because this city is illegal.

And we don't have any bureaucracy here. For bureaucracy you have to go to the capital, Salem. Or, if you want even bigger bureaucracy, you have to go to Washington -- the White House, where every black thing is happening. But we cannot give you permission.

The land is ours, it is constitutionally our property, but the government is not functioning according to the Constitution. A strange fate -- that we have to fight for the Constitution against Americans! It is their Constitution, and they are prostituting it.

You cannot make cabins; otherwise you will be arrested. So just wait a little. We have no objection. In fact, we want all these hills to be turned lush green, with beautiful cabins in tune and harmony with nature, so this place can become one of the best resort places.

But you will be surprised, they have declared the city illegal. The city was legal for two years; they had incorporated the city. For two years it was getting support from the state and the federal government, as every city

gets. Now a sudden pressure -- perhaps from Christians -- and they change their mind. A legal city, legally incorporated by themselves, becomes illegal.

In a way, it is good that we are a unique city in the whole world. There is no other illegal city in the world. Either there is a city, or there is no city. An illegal city is a new phenomenon.

We are fighting, but the state government -- particularly the attorney general -- does not want the case to be decided by federal courts. This is strange. This means the attorney general and the state of Oregon do not believe in the American Constitution and the nation's higher courts. They think those higher courts will not be fair to them. They want it to be decided by a state court, which is simply illogical to anybody.

If the state itself is involved in the case, is a party -- one party is the illegal city of Rajneeshpuram, the other party is the state.... Now to decide the case in a state court means the state can pressure those judges. They are their servants. Their promotion depends on them.

This is so simple. And we are saying that because the state itself is involved, then a federal court should decide it. And we are not afraid about it, because whatever is, we are absolutely legal, constitutional. They are afraid that in the federal court they are going to lose the case. But they are in contempt of the federal courts.

They have to remember that we are not going to leave this thing. It will go up to the Supreme Court. And fortunately the Supreme Court of America is still the most fair court in the whole world. And we are absolutely certain to win.

There is no reason why five thousand people living two

years, remaining legal... then without any reason suddenly they are declared illegal.
In fact, the attorney general should be responsible. If this city is illegal, then why did you incorporate it in the first place? You should have explored, inquired. You did not do your homework. Secondly, the attorney general seems to be retarded. It took him two years to find out that the city is illegal.
We are going to fight, because we are absolutely certain that the Constitution of America values truth, values freedom, values the individual, respects individual property.
So we are ready to go to the federal court, but they are trying to fight hard that the case should be decided by a state court. A state court is under the state, under the attorney general. That will be something illegal. If it happens, we are not going to participate in the case. We will boycott it. It is illegal. A party in the case is also the judge in the case. This is simply absurd.
But we cannot help you to make cabins. You will have to wait. Let the city be legal, then the city can give you the permission to make cabins. There is no problem.
We will be making them ourselves, so you don't have to put in your expenses. We have enough money.

Question 7
BELOVED MASTER,
I HAVE NO MORE QUESTIONS WITH ME.

That's great!
Okay?

From Bondage to Freedom

Chapter #10

Chapter title: Struggling for the new man
24 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
JUDAS SOLD JESUS FOR THIRTY SILVER COINS, AND AFTER TWO THOUSAND YEARS WE SANNYASINS ARE STILL BEHAVING THE SAME WAY WITH YOU. IS THIS THE LAST EFFORT OF THE POLITICAL MIND ON ITS DEATHBED?

Man has not evolved as far as consciousness is concerned. Thousands of years have passed; man's stupidity remains the same.
Jesus has promised to come back, but I assure you he will not come. One experience with you was enough. Who wants to be tortured and crucified again? Who wants to be sold by the same people he loved? -- the same people for whom he was working his whole life, and he sacrificed himself. And that, too, for thirty pieces of silver.
There is some flaw in Charles Darwin's theory of evolution. I am not a supporter of it. He thinks apes became men in a long process of evolution. But we have known apes for ten thousand years -- not a single one has tried to become man again. And if apes can become men, then men certainly can

become supermen, but there seems to be no sign at all. On the contrary, man is continuously degrading himself. America is one of the most cultured, and the latest country in the world, with a small history of three hundred years. But in three hundred years, twenty percent of America's presidents have been assassinated. Just that fact shows that America is barbarious. And strange to say that the twenty percent who have been assassinated include the best presidents America had -- Abraham Lincoln and Kennedy. They do not assassinate phony characters like Jimmy Carter, and they will not assassinate Ronald Reagan. They fit with them. They are as much retarded as the common masses are. Abraham Lincoln does not fit. He is far above the retarded people.

The average mental age of humanity is only thirteen years. This you call evolution? A man is ninety years old, and he has the mind of a thirteen year old. It is because of this retardedness that he believes all kinds of idiotic beliefs, dogmas, religions. He never questions, never inquires, never explores. He does not have consciousness enough to go on a quest for truth.

And of course the politicians don't want him to evolve. The priests don't want him to evolve, because man's evolution is their death. An evolved man, a conscious man, has no need of political leaders to tell him what is right and what is wrong. He does not require any pope, any Mother Teresa, any Ayatollah Khomeini, any Shankaracharya. In fact, these people will seem to him retarded.

So all the religions and all the political parties of the world are conspiring against humanity. To keep man enslaved, the

best way is that he remains a helpless child, always in search of a father figure.
In politics he finds father figures.
In religion he finds father figures.
It is not a coincidence that Christian priests are called fathers.
I have heard: two small boys were playing, a Christian and a Jew. The Jewish boy asked -- because a Christian minister had passed and the Christian boy had saluted and asked the blessings of the father.... The Jewish boy said, "It is very strange, your religion; your father has no wife, has no children. How does he become a father?"
How do women, nuns, become mother superiors? They are not married; they don't have children. The reason is psychological: people need father figures.
Even Jesus behaves in a retarded way when he calls God the father. Many things are implied in it. Calling God the father means he cannot remain independent, on his own. He needs a great omnipotent, omnipresent, omniscient father. Jesus died on the cross in immense frustration, because all his hopes were crushed. He shouted at the sky, "Father, have you forsaken me?" But nobody bothers to think that the father has never promised anything. It was all your imagination. You create a father, far above in the sky, then you start praying to the father. And naturally your prayers are mostly not fulfilled. You know -- because you are a sinner -- your prayer is not authentic. Deep down you doubt, you are skeptical, and prayer is fulfilled only when there is total surrender. And that is impossible.
Doubt is something essential, something you are born with. You can repress it, but you cannot eliminate it. It is

repressed, but it is within you and will not allow your surrender and belief to be total. And naturally all the religions are telling you that you are born in sin, and you are committing sin in everything -- by getting married, by having children, by eating this, by drinking that.

If you follow exactly what religions want you to do, suicide is the only virtue. You cannot live, you cannot laugh, you cannot love. Naturally, you know your prayers are not heard, not answered, because you are not worthy.

But you never look at the problem: is there anyone to listen to your prayers, or is it only your projection? Out of helplessness and fear, you create the father. And then out of misery and suffering, you pray.

Once in a while a prayer is fulfilled. That is simply coincidence. That does not prove the reality of God or the reality of prayer.

It happened, once a man used to meet me when I used to go for a morning walk. He was the only other man up that early in the morning. We became sort of friends. He told me, "I am a great believer in the monkey god Hanuman."

Indians have strange gods. It is good that Darwin never came to India; otherwise he would have used this monkey god as one of the proofs that man has come from the monkeys. Man is still worshipping his forefathers -- and it looks logical.

But Indians worship trees; Indians worship rivers. Indians worship phallic symbols -- absolutely pornographic. India is really a museum of all the bizarre and berserk. It is one of the oldest countries; it has collected really antique stupidities, and continues.

The man said to me, "I am a worshipper of Hanuman, the monkey god. Hanuman is a true god."
I said, "You are the first man.... Just tell me a little more. How did you manage to find out that he is a true god?"
He said, "My son was out of service, without employment. I prayed to Hanuman and gave him an ultimatum, 'If within a month my son does not get employment, I will stop worshipping you.' And my son got the employment within the month. I have absolute proof that Hanuman is a real god."
I said, "You keep your proof and remain happy, but never try it again. Coincidences do not happen every day."
He said, "What do you mean?"
I said, "Your wife is sick, suffering from cancer. Give it a try again. Threaten your monkey god, 'If within one month the cancer does not disappear, I am going to stop worshipping you.'"
He said, "That is a good idea, because I never thought about it." But rather than the cancer disappearing, his wife died. He was very angry at Hanuman.
I said, "It is all you. There is no monkey god; it is your projection. Sometimes as a coincidence your prayer is fulfilled. Sometimes, most of the times, it is not fulfilled."
But he said, "This is too much. I had asked him to remove the cancer, and he has removed my wife!" Still he is thinking that the monkey god exists.
People need some protection from above, particularly retarded people. They have created God. They have created mediators -- the popes, shankaracharyas, Khomeinis. There are millions of these mediators around the world. They are parasites, and their whole business depends on one thing:

that God should continue to exist. And I say to you, there is no God.

You are here. If you want to live a life enriched with love, music, poetry -- if you want your life not to be something like a burden that you carry from the cradle to the grave, but a dance -- then you have to evolve your intelligence, your awareness, your consciousness. Nobody is going to help you, and nobody is going to save you. All saviors are false -- exploiters. All prophets are taking advantage of your stupidity.

The new man will not have any messiahs, prophets, saviors, god-men. There is no need. These are the needs of those who have remained stuck in their mental growth.

I want to emphasize the point that if a man can have ninety years of physical age and thirteen years of mental age, the vice versa is also possible, and should be made possible. A thirteen-year-old boy can have the mind and mental age of a ninety-year-old man. And that will be the day of rejoicing, when your mental age is ahead of your physical age. That is the beginning of a superman, the beginning of the new man, a new humanity.

Then no cowboy film actors can become your presidents. Then millions of idiots cannot gather to see a football match. Then there will be a totally different perceptivity about things.

A California university has been surveying for one year and has come to the conclusion that every time there is a boxing match, violence in California increases immediately -- thirteen percent more than the normal. The people who enjoy seeing boxing are really satisfying their own violence, getting excited.

Why does the violence rate all over the state increase? And they have been studying only violence. They should study rape and other crimes too, and they will find an increase in every crime. Knowing this, why is boxing not made a crime?

It is a crime -- a thirteen percent increase in the rate of violence for the following whole week. How many murders will happen? And who is responsible for it? And what do your politicians go on doing?

It is a simple understanding, that boxing should be banned. Can't you find something, some entertainment that helps to make you more human, rather than making you more animal?

Boxing is dragging you backwards; but Muhammad Ali, and people like that, are your heroes. If Muhammad Ali and people like him remain your heroes, you are going to crucify Jesus. It does not matter whether two thousand years have passed or not.

Evolution needs a certain structure. It needs a certain education. It needs a certain sensitivity.

Entertainments should be a raising of your consciousness. Mikhail Naimy's book, THE BOOK OF MIRDAD, should be filmed, should be shown to people. Just seeing that film you will feel a great upliftment. The book should be made available to every library, to every university, but most of the people have not even heard the name of Mikhail Naimy. His book -- one of the greatest masterpieces of art, beauty, meditation, consciousness -- remains unknown to the major part of humanity.

What do the universities go on doing? They are not doing what they are supposed to be doing. They are not creating the universal consciousness in man.

Even universities go on teaching you, "You are American, you are Russian, you are Indian." At least universities should stop this nonsense. Universities should teach you that you are human. Color makes no difference, and there are no boundaries on the earth. The whole earth is ours.

If all the universities of the world start teaching you to be human -- not Christian, not Mohammedan, not Hindu, not Buddhist -- there will be a possibility of evolution. But, on the contrary, there are Catholic universities. How is it possible? It is a contradiction in terms. A university has to be universal; it cannot be Catholic. There are Hindu universities, there are Mohammedan universities. Even education is contaminated, polluted.

Ronald Reagan was proposing that, in every educational institution, prayer should become compulsory. In the first place, prayer can never be compulsory. Anything compulsory is hated. Secondly, which prayer are you going to make -- Catholic, Protestant, Jewish, Buddhist, Hindu? Who is going to decide?

The proposal was absolutely absurd. And it is good that the Supreme Court of America refused it. It is a pressuring of educational systems by the government.

But I would like the Supreme Court to consider again -- not prayer, but meditation.

Meditation does not belong to any religion. In fact, meditation makes you capable of dropping your Christianity, your Judaism, your Hinduism, because now you know the real truth of your being, which is not in your

holy scriptures, which cannot be in anything given to you from outside. It has to be discovered by yourself. It is your freedom to discover it or not.

Meditation is not religious. Meditation is a scientific method. Atheists can practice this; no God is needed. Prayer needs a God. For meditation no belief is needed, no requisite. Meditation is simply a method to enter into your innermost being and to become more conscious.

Right now, man's consciousness is very superficial. One-tenth of your being is conscious. Your unconscious is nine times more than your consciousness. It is as if just on your porch you have a little candle, and the whole house which has many rooms is in utter darkness. Your whole house has to be lighted. In that light is transformation.

If a man becomes fully conscious there is no corner of darkness in his being which is unconscious. He cannot commit a crime. He cannot do anything wrong -- not because you have told him, not because the BIBLE says so, not because the ten commandments are there, no. Now he has his own insight.

Now he can see himself what is right and what is wrong. And seeing, nobody falls in a well. In darkness it is possible to fall in a well. Seeing, nobody can do anything wrong. But seeing is possible only when there is no darkness within you.

A fully conscious human being is the new man. We are struggling for the new man.

That's why I go on destroying your conditionings. My whole effort is to deprogram you and make you clean -- as clean, as pure, as innocent as you were when you were born.

You were not born a Christian, you were not born Jewish; you were born just an innocent potentiality of growth which has been stopped by the vested interests. And those vested interests are still in power. They are doing their best to destroy any possibility for human evolution.

My people have to fight for their own sake and for the sake of humanity. First, become enlightened, and then spread your light to anybody who is interested.

Everybody is interested. Who would not like to become more conscious, more alive, more loving, more compassionate? Just models are needed. People are needed who can create a tremendous urge in others that they can also have the same joy, the same dance, the same song and the same fragrance.

The politicians and the priests are still not on their deathbed. We will have to put them on their deathbed. They will resist, but what to do? Either they have to become part of an evolutionary process or they have to disappear from the earth.

No more crucifixion can be allowed. We have done enough crime against the potential growth of humanity. It is time that it should be stopped. But the only way to stop is: begin with yourself. You should become an example -- that you are neither Hindu, nor Mohammedan, nor Christian, that you don't believe in God, heaven and hell; that you don't believe that you are American, Russian, Indian, that you claim the whole earth to be yours, that you claim the universe to be yours.

It is our home. There is no need to divide it. Division brings war, bloodshed. Politicians want it to remain divided.

In an undivided humanity, politicians will be out of employment. An undivided humanity -- then what does the Polack pope have to do? Go to Poland and become really what he is, just a Polack.

Humanity is the greatest flowering of existence. And existence has given you a responsibility; it has trusted you that now you will carry evolution further. But for ten thousand years or more there has not been any change at all.

It is very shameful. It is ugly, disgusting.

My people have to free themselves from all conditions. Meditate deeply. Move beyond your thoughts, emotions, and search for the center of the cyclone. There is a center in each of you -- the very source of your life. It has to be found.

It should be the goal of your life to find it. Once you are there, everything will go through a revolution.

All the revolutions that have happened before -- French revolution, Russian revolution, Chinese revolution -- are not revolutions, just changes of power gangs, changes from one mafia to another mafia.

The real revolution is only one, and that happens within you, within each individual. And it has to be done really fast, because the idiotic politicians of the world are preparing for a global suicide by nuclear weapons.

Now there are two dangers for the destruction of humanity. One comes from politicians -- the nuclear weapons. The other comes from religions -- the disease called AIDS. Religions have contributed nothing except this great thing, AIDS. AIDS is born out of homosexuality. Religions -- all the religions of the world -- have been teaching celibacy,

which is unnatural, unscientific. And I am amazed, not a single scientist, not a single medical expert will say the truth: that celibacy is impossible.

It is programmed in your biology. Just as a woman has to go through her monthly period -- she cannot do anything about it, it is part of her biology -- in the same way, man, by his food, by his exercise, by his work, goes on creating male sperms.

And he has only a small space for them. When the space is full, they want to get out. And it seems to be logical, because they are alive and they want to get out into the world and grow and become beings. If you don't give them a natural outlet, then they will find some unnatural outlet. If monasteries keep only men, and nunneries keep only women, then naturally men will become homosexuals. Homosexuality is a by-product of the religious stupidity of insisting on celibacy. Unless you prevent celibacy being preached from all the platforms in churches, in temples, in mosques, you cannot get rid of homosexuality. And homosexuality has come to a climax in the disease AIDS, which has no cure. AIDS is simply slow suicide.

So politicians have created death for you, and your religious leaders have created death for you. And it is time to revolt against both. But you can revolt against both only if you go through an inner revolution which will give you strength, stamina, courage, guts and insight.

Question 2

BELOVED MASTER,

IS MATURATION AN ONGOING PROCESS? HOW IS MATURATION RELATED TO AWARENESS? PLEASE EXPLAIN.

Yes, maturation is an ongoing process. There is no limit to it -- not even the sky is the limit. Your consciousness is far bigger than the whole universe. It is infinitely infinite. You cannot come to a point where you can say, "Enough." There is always more and more. There is always a possibility to go on growing. And growing, maturing is such a beautiful experience, that who wants to stop it?

We are stopped in every way. Even a great scientist like Albert Einstein has used only fifteen percent of his intelligence. What to say about ordinary people? -- they never use more than five percent.

Just think, if Einstein was capable of using one hundred percent of his intelligence he would have given the world unimaginable richness.

And if everybody is using his consciousness one hundred percent, then who would like to go to heaven and live with those dead saints, dodos, masochists, whose only qualification was self-torture? -- which is simply a psychological disease.

If everybody uses one hundred percent intelligence, we can create paradise here. There is no need to go anywhere. We can give man as long a life as he wants, as healthy a life as he wants. We can create so much wealth that it becomes just like air -- nobody needs to hoard it.

Using your intelligence totally, means the beginning of maturity.

Awareness is only a methodology. First, become aware of how much intelligence you are using, or are you using it at all? Belief, faith, are not intelligent. It is taking a decision against your intelligence. Awareness is a methodology to watch how much intelligence you are using. And just in that watching you will see that you are not using much. There are many ways awareness will make you alert. You can use it.

Awareness will bring you to your one hundred percent intelligence, will make you almost divine. And awareness does not stop there. Awareness helps you to use your intelligence fully.

Intelligence is your outgoing road, connecting you to the world, to the objects. Intelligence will give you more science, more technology. In fact, there is no need for man to work anymore, if we can use our intelligence. Machines can do almost everything. And you need not go on carrying, according to Jesus, the cross on your shoulders. That is stupid.

Machines can do everything, and you are freed for the first time from slavery; otherwise, it is only in name that you feel you are free. But you have to earn the bread, you have to earn some money to make a shelter, a house, money for medicine, money for other things.

So it seems you are independent, but you are not. The old slavery is no more there; now you are not chained, but there are invisible chains -- your children, your old parents, your sick wife, your job.

Man is not yet free. He is working eight hours, and still carrying files home. Working late in the night at home, working on Sundays. Still the files go on growing on his

table, and there seems to be no end to it. Enter any office and you will see these people, see these people's tables. Can you call them free? Just think about yourself: are you really free?

There is only one possibility: supertechnology, which can do all the work and man will be completely free to be creative. You can play your guitar, sing your song. You can paint, you can make sculptures. You can do thousands of things to beautify this earth. You can make beautiful gardens, ponds.

There is so much to be done to make this earth beautiful. Even if there is a God he may start feeling jealous, thinking that it was wrong to drive Adam and Eve out of heaven; those people are doing far better. And there will be no surprise -- if there is a God, one day he will knock on your doors and will say, "May I come in?"

Awareness will release your intelligence, will make you mature. And then maturity goes on growing.

Ordinarily you simply grow old, you don't grow up. Growing old is one thing, growing up is totally different. All animals grow old: no animal, except man, can grow up. Growing old simply means you are coming closer to your death -- not much of an achievement. Growing up means you are coming to realize the deathless, the eternal which has no beginning and no end. All fear disappears. All paranoia disappears. You are not mortals.

Growing old, you are mortals. Growing up, you become immortals. You know you will be changing many houses. You will be changing many forms, but each form will be better than the past one, because you are growing, you are maturing. You deserve better forms, better bodies. And,

finally, there comes a moment when you don't need any body. You can remain just pure consciousness spread all over existence. It is not a loss, it is a gain.
A dewdrop slipping from the lotus leaf into the ocean.... You can think the poor drop is lost, has lost its identity. But just look from a different dimension: the drop has become the ocean. He has not lost anything, he has become vast. He has become oceanic.
Awareness is the method to first wake up your intelligence, then to wake up your being, then to help you become mature, give you the realization of immortality, and ultimately to make you one with the whole.

Question 3
BELOVED MASTER,
YOU HAVE OFTEN REFERRED TO THE QUOTE, "POWER CORRUPTS, AND ABSOLUTE POWER CORRUPTS ABSOLUTELY." HOW CAN THIS BE PREVENTED FROM HAPPENING AGAIN?
IS A HORIZONTAL HIERARCHY REALLY POSSIBLE?
ALLELUIA FOR THIS NEW DAY.

That sentence is not mine. I have quoted Lord Acton, so a few things have to be clarified.
I agree with him to a certain extent, but basically I disagree with him. His quotation is, "Power corrupts, and absolute power corrupts absolutely."
This is a factual experience of the whole history of man. Whoever comes to power, goes through a great change. A

man you have never thought would do such criminal acts starts doing them on a large scale.

When Adolf Hitler was chosen by Germany to be the chancellor -- and remember, Germany is one of the most intelligent countries in the world, seriously intelligent. They are so serious that they cannot understand any jokes. But there are no two opinions about their intellectuality. They have given to the world the best philosophers like Kant, Hegel, Feuerbach, Freud, Marx, Albert Einstein. In every field they have contributed. In music, in poetry, in literature. Just one problem with them: they don't have a sense of humor.

I have heard that if you tell a joke to an Englishman he laughs two times: first, just to be polite to you -- it is expected, you are telling a joke; not to laugh is ungentlemanly. He does not understand what is the matter, but just to look nice he follows etiquette. He is a gentleman, he laughs. And the second time, he laughs in the middle of the night when he gets the joke.

The German laughs only once -- that too, when he sees that others are laughing, so there must be something in it. Next time never comes.

But if you tell a joke to a Jew he does not laugh at all. On the contrary, he says, "Stop all this nonsense. The joke is very old, stale. Secondly, you are telling it all wrong!"

Such a serious country, and they fell into the hands of an idiot. Even Charlie Chaplin would have been better. If they wanted the same type of mustache, Charlie Chaplin was capable of doing it.

What happened? Adolf Hitler was not a bad man in the beginning. In fact, the whole country felt that he was

capable of bringing the chaos in the country to an end, he could make the country strong.

And he did that, but once he was in power then his own personality started going into a change. Now it was not a question of making Germany strong, financially rich. Now it became a question of conquering the whole world. What happened? -- and this has been happening always.

So, factually, Lord Acton is right, that power corrupts and absolute power corrupts absolutely. But Lord Acton himself was a politician. He cannot go very deep into the psychology of the matter.

Power does not corrupt; it simply gives you an opportunity to bring all your unconscious into the conscious. You always wanted to do these things, but there was no opportunity. So you had repressed all those desires, because they were making you miserable. But any desire repressed remains alive and, whenever there is an opportunity, the desire rises to the conscious mind.

Power does not corrupt you; you are already corrupted. Power gives you an opportunity to realize whatever your desires are. In fact, the people who have been in power are themselves amazed. They had never consciously thought about it. It was all in the dark corners of their minds, hiding. But now there is opportunity; there is no need to keep those desires repressed. They start surfacing.

So to me, basically, psychologically, power simply gives you an opportunity to show your real face; otherwise, you are wearing a mask, a nice, smiling Jimmy Carter smile. Power gives you the chance not to wear the mask. You can show your real intentions and nobody can prevent you. And

if it is absolute power, then certainly you are going to do every animal act that is part of your collective unconscious. I have to remind you there are three layers of your consciousness: the conscious -- the first, very thin layer. You can scratch just a little bit and the unconscious will erupt. Then there is this unconscious -- nine times bigger than your conscious.

And the latest, and the greatest contribution of Carl Gustav Jung, is that beyond the unconscious there is still a tremendous darkness which is the collective unconscious. You have been carrying all that you have been for millions of years. You have changed your forms, but your unconscious goes on carrying all those memories.

Scientists say man was born in the ocean, so the first form must have been a fish. And the child in the mother's womb in nine months passes through the whole evolution of man. And it is strange: if you take a picture every day for nine months you will discover the whole long history of each human being.

First the child is a fish, and at the last, before he becomes a human child, he is a monkey -- even with a tail! And before he completes the circle in nine months and becomes a human child, the tail drops. But the place where the tail was connected to you, the bones which were holding the tail, remain with you all your life.

That was the greatest argument of Charles Darwin, that man has come from monkeys. He has just lost his tail and has stood on two feet. And because he has stood on two feet, he has grown a certain intelligence.

And he is right about it, because all animals are horizontal to the earth, so the blood circulates to the head, to the tail,

in the same proportion. Their heads cannot grow the very subtle nervous system which is needed for intelligence.
In your small skull you have millions of small nerves. They are so thin you cannot see them with your eyes. They are so thin that if you put one nerve cell on top of another, then one hundred nerve cells will be as thick as your hair. They are really delicate. Because man stood on two feet, blood could not reach to the head in the same proportion -- it was against gravitation. Small quantities reach. That allowed the whole structure of the mind to develop.
You may not have observed that you feel so relaxed after sleep; all worries, all tensions are gone. In the morning you feel so fresh. The reason is you fall down from humanity into a horizontal position; you become an animal. And an animal has no tensions, no worries. The blood circulation becomes equal to your mind and feet: that's why in the morning you feel so fresh.
Seeing this freshness, this morning aliveness, yoga got into a trap. They thought that if horizontal blood flow can give you so much mental relaxation, then standing on your head will be really great, because all the blood will be flowing like a flood, because now it will be in tune with the gravitation. Your feet will not be getting enough blood, and your head will be flooded. But their logic was not right. That much of a flood destroys your mind tissues; they are too delicate for that much blood.
In India, I have never seen a single intelligent Hindu sannyasin who has been practicing the headstand. They are just super-idiots, for the simple reason that they have destroyed....

Yes, you will see them very calm and quiet -- just like buffalos munching grass, so calm and quiet. Have you seen any buffalo bored? any buffalo worried? in anxiety? in tension? asking about the meaning of life? thinking, "What is anguish?"

No, for a buffalo all these problems don't exist. She does not have that delicacy. And the people who have been standing on their head for hours become buffalos. Yes, you will see them very calm and quiet, but don't be deceived by their calmness and quietness. They have paid for it; they have lost their intelligence.

The human child passes through all the stages humanity has passed, and your collective unconscious has all the memories. You may have been a lion, you may have been a tiger, you may have been a fox. In your past lives you may have taken all these forms. That means, if you get absolute power, all these forms will start arising.

If you have power -- not absolute power -- then only your unconsciousness will affect your actions. But if you have absolute power, then your collective unconscious will start affecting your actions.

So it is not power that corrupts; it is that power simply reveals your reality.

You are asking me, what can be done to prevent it? The only way to prevent it is that you should enter as a witness, first of your conscious mind, thoughts, imaginations, etcetera -- just be a witness to them without any judgment. And you will be surprised. As your witnessing becomes more and more crystallized, thoughts start disappearing. When you are one hundred percent crystallized, all

thoughts disappear. Consciousness becomes just a pure silence.

Now you can move deeper. Now you can turn your witness and enter into the darkness of the unconscious, where you will find all that you have been told to repress.

Telling to a fourteen or fifteen-year-young boy that celibacy is a virtue, that he has to remain celibate until he has come from the university and he gets married, you are simply asking the impossible.

At the age of eighteen man has the most sexual power. After eighteen he starts declining. It is at the age of eighteen that he comes to the peak of his sexual energy, and he can have tremendously significant orgasms. And he is capable of having three, four, five orgasms in one night. When he was able to have orgasms, he was told to remain celibate. He repressed his energy, or he became a pervert. He became a homosexual or he started masturbating.

But in all the countries even doctors go on telling people that masturbation will make you crazy, will make you mad. This is sheer nonsense. In fact, to get rid of sexual energy which is too much, masturbation is the most hygienic method. And at the age of eighteen, if you can be taught masturbation with meditation, your whole life will be a totally different life. Not a life of misery, suffering, sadness, frustration, but a life of sheer dance and song. That's what I will teach people. When they are at the peak of their sexual energy, that is the moment when they can have orgasm very easily. And now the Pill is available, so there is no problem. Boys and girls should be living in the same hostels. They should be making love. The fear of getting pregnant is no more there. Now love is, for the first

time, pure fun. And joined with meditation it becomes sacred fun.

No prayer, no church-going can help you to understand what I am saying. No HOLY BIBLE can give you the insight.

But if the girl is not available, then help people with masturbation. Teach them how you have to be meditative. And when you come to a peak and you explode into an orgasmic joy, watch. Be alert. This is absolutely medical, scientific, and to me, spiritual. But this is not being done. They are being told lies: that you will go crazy if you masturbate. Then you are driving them towards homosexuality.

Girls you keep in separate hostels. Boys you keep in separate hostels. Masturbation will lead them to madness -- nobody wants to be mad. So what alternative have you left for them? All these imbeciles who have been teaching these things drive people towards homosexuality. And a man becoming homosexual is in a great danger. Now we know that he can have AIDS, which will not have any cure. Between the age of fourteen and twenty-five, while he will be in the university, he is in every way repressed. In the unconscious he will find all these repressions. But if he remains just a witness, those repressions will surface to the conscious and disappear. That is the miracle of witnessing. When the whole unconscious is empty, then ordinary power cannot corrupt you.

The third step has to be taken now: to enter into the collective unconscious. And you are capable of it. The same method: witness. You may witness yourself as a tiger, as a fox, as a dog, as a wolf -- all are the possibilities.

Different people will come to realize different forms, because different people have come from different sources. Just witness. Those forms will start surfacing; they will move into the conscious and disappear.

Anything that you can bring to the consciousness with witnessing, disappears. And if you can clean, give a spring-cleaning to your whole consciousness, to the very bottom, then no power can corrupt you -- not even absolute power can corrupt you. In fact, on the contrary, power will make you more humble, more creative. Absolute power will make you a great servant of humanity, a great blessing to existence.

This is the only way. You cannot prevent others, but you can transform yourself.

And the new humanity will choose such people to be the presidents, to be the prime ministers, to be vice-chancellors, chancellors -- people who have a completely pure consciousness.

I call it enlightenment. All darkness has disappeared and everything has become light.

The enlightened person will have power, but his power will be used for sharing love, for creating more opportunities for love. His absolute power will make him absolutely humble.

Sannyasins have to cleanse themselves. We have one million sannyasins around the world at least. If we can cleanse just a few thousand sannyasins, then those will be the people who will be holding power in the coming days. And they will transform the whole humanity and its course. Okay?

From Bondage to Freedom

Chapter #11

Chapter title: The dewdrop has disappeared into the ocean
25 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
I FEEL THAT ONLY NOW I BEGIN TO SEE YOU. UNTIL NOW, YOU WERE ANOTHER PROJECTION OF THE FATHER. A REAL MASTER IS NOT EVEN A MASTER. THIS TOTAL FREEDOM SCARES ME, AND I DON'T KNOW HOW TO LIVE IT. WHAT IS A REAL DISCIPLE? DOES HE EXIST? OR DOES HE BEGIN TO EXIST ONLY WHEN HE STARTS TO BE AN INDIVIDUAL?

The real master is only a presence. He has no intentions of being a master. His presence is his teaching. His love is his message. Every gesture of his hand is pointing to the moon. And this whole thing is not being done, it is a happening. The master is not a doer. He has learned the greatest secret of life: let-go.
The master has drowned his ego and the idea of separation from existence itself. He is no longer there as a separate entity, he is just a window. You can see through the window the infinite sky and the expanding universe: the sunrise, the sunset, a bird on the wing, the lotus opening its being, releasing its fragrance.
The master is certainly not one of the so-called masters you will find everywhere, pretending to be masters, posing as masters.

The master is just an immense emptiness.
And, naturally, the disciple is one who comes closer and closer to the same qualities: nonexistence of the ego; no separation from existence; an overflowing love, unconditional; a tremendous sensitivity to beauty... a great revolution -- that you are not, existence is. The dewdrop has disappeared into the ocean.
The function of the master is to give you a taste of dissolving into the whole, of becoming part of this tremendously beautiful orchestra of existence. He has no creeds to teach you, no dogmas to preach to you, no catechism, no theologies. He is not to give you more slavery, more mental bondage.
That's what all your so-called masters are doing. Somebody is making you a Christian, somebody is making you a Hindu, somebody is making you a Mohammedan. These are not masters. These are all phony, plastic, American -- or better, Californian.
The authentic master is immense freedom.
To be close to him is to be close to the infinite sky, which knows no limits.
To be in his presence is to be lost, utterly lost.
Just now, you don't exist. What exists is the silence that pervades five thousand people. You are melting in that silence.
A master is not a pretender. He does not declare that he is a master, he proves it -- just by his presence. The presence of the master is the only miracle in the whole existence. And it is tremendously magnetic. Whoever is courageous enough and wants to explore this silence, this stillness, comes closer to the master.

Coming closer to the master is what is meant by disciplehood. It is not a surrender, it is not a belief, it is not faith.
It is an adventure, the ultimate adventure -- because as you come closer to the master, you strangely feel that you are disappearing. The moment you are really close to the master, you are not. Neither the master is, nor the disciple is.
Then there is communion.
Then there is that transfer which no word can manage to communicate.
In that immense silence between two utterly absent but fully alert beings, there transpires the most exquisite, ecstatic experience of life.
You have come back home.

Question 2
BELOVED MASTER,
YOU TALKED OF SHIVA, WHO WAS INFATUATED SO MUCH WITH HIS WOMAN THAT WHEN SHE DIED HE CARRIED HER DEAD BODY ON HIS SHOULDER FOR TWELVE YEARS. IS IT THE SAME SHIVA WHO WAS KNOWN AS THE ENLIGHTENED ONE, WHO GAVE ONE HUNDRED AND TWELVE TECHNIQUES FOR ENLIGHTENMENT? CAN THERE BE ANY POSITIVE MEANING OF CARRYING THE DEAD BODY TOO?

Yes, there is great meaning. And it is the same Shiva who has given one hundred and twelve methods of meditation to the world.

It is very rare that a man exhausts the whole of science single-handedly. Shiva is one of those geniuses. As far as meditation is concerned, in these thousands of years nothing has been added to those one hundred and twelve methods. They are exhaustive.

Shiva has taken note of every possibility. He has not left any corner, any space, any dimension in which you can discover a new method. Certainly no other genius in the whole humanity can be compared to this strange man.

But the story must be confusing you. His wife, Parvati, dies; he loved her immensely. I would like to go step by step into the story and to explain all the implications of it. They mean much to you and to humanity today.

First, Shiva was not celibate. And a man who was not celibate discovered all the techniques of meditation. What is the implication?

The implication is that celibacy has nothing to do with meditation -- that in fact the so-called celibate saints and monks have not contributed anything to human wisdom, human intelligence, to beauty, to richness, to music, to dance. No, not in any dimension have your celibate monks and nuns been contributors. They have been a burden on the earth. The only thing they have contributed is AIDS. And it is a very natural consequence.

Life arises out of sex, life consists of sex. You can grow your sex to such a refinement that it can become love, it can become compassion. But if you block the very energy of sex by celibacy, you have destroyed all possibilities of your growth. You are now moving towards death. If sex is life, then celibacy is death. This is a simple logic.

And AIDS is another name of slow death. That's why there is no cure for it, because there is no cure for death. The only difference is, death comes suddenly; AIDS comes slowly, takes time. But to die suddenly has a beauty. One moment you are alive, next moment you are gone; there is no intermediate period where you are in torture.

But a man who has to live for two years waiting for death -- you cannot conceive his torture. He knows there is no way to avoid it. All his life loses meaning; he is simply waiting in immense anguish. And two years for him are not just two years. Time is relative. If you are happy, time goes fast. If you are meeting your beloved, you cannot believe that the night is over and on the horizon the sun is rising. If you are meeting a friend after many years, hours pass -- it seems suddenly time is running, not walking in the normal way. But when you are just in despair, anguish, and there is nothing tomorrow except death, those two years are almost infinite. To us, from the outside, they are two years; but for the person who is in the grip of AIDS, those two years are eternity.

These celibates have given AIDS to you, because celibacy is unnatural, against biology, against physiology, against your hormones.

And remember perfectly well that your body is autonomous. It does not work on your orders; it has its own program and it works accordingly. You eat food. It is up to you what to eat, but once it is below your throat it is beyond your capacity to do anything about it. Now it is in the power of your body to digest it, to separate it into different elements, to send those different elements to different parts of the body.

What is needed for the brain will be carried to the brain. What is needed for your genitalia will be carried to your genitalia. And your body does not know that you are a Christian monk, that you are celibate -- it goes on creating male sperm in you. What are you going to do with those male sperm?

You cannot keep on containing them within you, because there is only a small space; once it is full, they have to be released. And they are in a hurry to be released, because they also want to go into the world and see what is happening outside. That's how you have come into the world, that's how everybody else has come into the world.

It is good that Gautam Buddha's father was not a monk. Just a few people: Gautam Buddha's father, Lao Tzu's father, Chuang Tzu's father, Moses' father -- if all these people were monks, there would have been no religions, except Christianity... because the poor father of Jesus had nothing to do with Jesus' birth -- he was a monk!

But have you ever thought about it, that the Christian God is a trinity, and that one part of the Christian trinity is the Holy Ghost. He is not a celibate, he is a rapist.

A great divine act! -- he rapes a poor carpenter's virgin wife, and you still go on calling this monster the Holy Ghost. Then what do you think an unholy ghost is? And he is an essential part of God. That makes God also a noncelibate.

But your monks, your nuns, all the religions have forced death on humanity, destructiveness on humanity. And the ultimate result is AIDS. And AIDS is more dangerous than nuclear weapons, because nuclear weapons are not going to

be used at all. It is absolutely clear that to use those weapons is to destroy all life on the planet.
War has meaning when somebody is victorious and somebody is defeated. War has no meaning when the whole of humanity is destroyed. Nobody is victorious; nobody is defeated. I can say to you with absolute certainty, nuclear weapons cannot be used. But AIDS is spreading fast, like wildfire. It may destroy humanity.
The first implication in Shiva's story is that he is not celibate. The second implication is that he is not a homosexual. All your monks and nuns are bound to be homosexuals, lesbians. You have forced them into such a place that there is no other way.
The third implication is that Shiva has infinite love for his beloved, so much that he carried Parvati's dead body in search of a physician for twelve years around the country, till all the limbs, one by one, fell away. Nothing was left on his shoulder. It looks a little ridiculous, but to me it has a totally different meaning.
A meditator like Shiva knows life is eternal. And if life is eternal, then there is no reason why Parvati has to take another form. She is still young, healthy, beautiful. There must be someone who can manage to make her heart beat again, her lungs function again, because behind the body is the soul, which is eternal -- just something in the body is missing.
In that way, Shiva proves to be the first pioneer in human engineering. He is searching for a physician to change any part that is preventing the soul of his wife from entering this beautiful body.

Now scientists say that the human body has the capacity of rejuvenating itself as long as you want. Why do people almost always die at the age of seventy, on average? The reason is not physical, the reason is psychological.

We have become accustomed to the idea that life is only for seventy years. This conditioning in the mind for a life of seventy years is the cause of your body stopping; otherwise there is no reason.

There are places in Kashmir, a small part which is now occupied by Pakistan, where there are people who are one hundred and forty years old, one hundred and fifty years old -- and still young. I have been to see those people. They live in the hills, and somehow they have not got the idea that man's life is only for seventy years.

In the Caucasus, in Russia, there are people who have reached one hundred and eighty years, thousands of people, who are still working in the fields like young men. They are robust....

I am reminded of George Bernard Shaw, who lived all his life in London. But, when he was coming close to the age of seventy, he started going around in small villages to visit the cemeteries. His friends thought that he had become crazy.

They always had known that something was wrong with Bernard Shaw, but now it was perfectly proved that this man was going crazy. What is the point of going into small villages and visiting cemeteries, and reading the inscriptions in the cemeteries, and collecting notes?

Finally he decided to change his residence from London to a small village. His friends asked, "What is the reason?

You are a man of literature, of culture; London is your milieu. What are you going to do in that stupid village?" He said, "That is the only village I am going to live in, because in that village cemetery I have found that people have lived one hundred and ten years, one hundred and twenty years, one hundred and thirty years. And still the inscription is that the man died untimely. One hundred and thirty years, and the man died untimely!

"That village has the right psychology. I am going to that village, and I am going to visit the cemetery every day. Now that is my university, and I have to read those inscriptions on the graves to convince myself that seventy is not the end." And he lived almost one century.

Now the people who are working on human engineering say that man can easily live for three hundred years, without any difficulty and without any old age. Just his psychology has to be changed, his conditioning has to be changed. And there are more daring scientists who say that if we can change the program in the basic human cells -- which can be done, now we are capable of doing it -- then we can make man live as long as he wants.

One of my sannyasins here has written a letter to me that he is very confused. He is a scientist, and he works in a scientific lab where artificial human organs are made -- hands, legs, liver, heart -- all human parts. His confusion is "whether I am going against nature, because the factory-produced heart is not as good as the natural heart. Am I doing something wrong by being in this profession, by creating artificial hands?"

His confusion is absolutely unfounded. Remember, nature has given you intelligence, and the function of intelligence is to improve upon nature. It is just the beginning.

If your artificial limbs are not so good as the natural ones, don't be worried: within a few years your artificial limbs will be better than the natural ones, because natural limbs are created by blind biology and your limbs will be created by conscious intelligence. And that conscious intelligence is part of nature, so you are not doing anything against nature.

Yes, those who are preaching celibacy are against nature. Those who are preaching against birth control methods are against nature. Those who are making nuclear bombs are against nature. They are all destructive -- your work is creative. If your limbs are not yet superior to natural limbs, make more effort, put in more energy. It is just a question of bringing more intelligence into your work.

And it will be a tremendous blessing to humanity if you can create superior parts for the human body, because when somebody dies of a heart attack -- life never dies -- only his heart has failed; if it can be replaced, he will be again alive. You are in the service of life.

Somebody has a fracture: now, rather than joining the fractured bone, which will never be as strong as it was before, it is better to change the whole bone completely for a new, artificial and better bone. We can make bones which cannot have such accidents.

We can make man capable of changing anything that is not functioning well. There is no need for glasses if eyes can be changed. And there will be real beauty -- at the age of seventy, having fresh eyes like a child!

There is no need to feel confused. You are to remember only one single criterion: anything in the service of life is in the service of nature; anything against life is against nature. And intelligence is nature's only hope to improve upon itself.

Shiva's story has beautiful implications. In carrying his dead wife, he is saying that perhaps there may be someone who can change some small part which has gone out of function. He is the first scientist of human engineering.

Third, his love -- don't call it infatuation -- his love for his wife simply shows that meditativeness is not against love. A man who created all the methods of meditation, who was perhaps history's greatest meditator, was still human and had no difficulty in being in love.

All the religions have been teaching just the opposite. They are teaching that you renounce your wife, you renounce your children, you renounce the world, you renounce comforts, you renounce everything that makes your life a joy. Then only can you be saved. They are teaching you suicide; it is not religion. But they have turned millions of people into a gang of suicidal people.

The moment your love dies, many other things also die in you. A man whose love is dead is incapable of seeing beauty in a painting. If he cannot see beauty in a human face, in the face of Cleopatra; if he cannot see beauty in the ultimate expression of existence, what can he see on a canvas? Just a few colors. He cannot see beauty in it.

He whose love is dead cannot compose poetry, because without love his poetry will be simply juiceless. It won't have life in it. It will be a simple gymnastics of words

without any spirit behind it. It will be a corpse of poetry, but not poetry.
A man who cannot love cannot be creative in any sense. Why should he make a beautiful statue of a woman or a man? Why should he make beautiful statues of women in Khajuraho in India?
I am aware of all the best sculptures around the world: nothing is comparable to Khajuraho. Thousands of beautiful women in one temple... and there are thirty temples still in perfect shape. There used to be one hundred temples. Seventy temples are in ruins, but in those ruins also you can find beautiful pieces.
In one temple, thousands of women, men, loving each other, hugging each other.... You can see that the stones have become alive, you can see that the stones can speak. You can see that nature has not been able to create such beautiful women as those unknown artists have done.
But if stone can be made so beautiful, so alive that it seems the woman is just going to come out, that she is just going to start breathing again, then why can't we improve on humanity? There is no need for ugly people. It is our fault and our responsibility.
Now the medical profession is capable of deciding what kind of child it will be that you are going to produce, because the male sperm has the whole program, the woman's egg has the whole program. Both programs can be read, and if it is not worthwhile to go on, they should be discarded.
We have to discard many old conceptions -- that your child has to be your child. But if your child is going to be blind,

if your child is going to be crippled, if your child is going to be just an imbecile, do you still want it to be your child? Will it not be better that people go to the hospitals and donate male sperm, that women go to the hospitals when they want children? The couple can go and say, "This is the kind of child we want, so you figure it out. This is my wife, so you read her eggs" -- and every month a woman is releasing one egg, so there is no trouble -- "and you give her the best sperm from your lab. I want my child to be a genius. I want my child to be healthy. I want my child to live long."

You have to drop that stupid idea that it has to be just your sperm. Can you recognize your sperm? If twelve samples are placed before you, can you recognize it, that "this is my sperm"? So what is the point? Why make a fuss about it? Get the best sperm that is possible. Think of the child and his future -- give him all that is best.

But the most sorry thing is.... We are doing this with trees, with animals -- and we have improved upon animals, upon trees.

I had one gardener.... I have lived in many cities, but wherever I have lived, I have lived surrounded with trees. My gardens are almost jungles. This old gardener was really a genius. He was winning the first prize in the state every year for producing the biggest flowers, and he wanted to do it in my garden.

I asked, "What is your secret? How do you manage to create the biggest rose in the whole state?"

He said, "The secret is simple. I don't allow many flowers to grow on one rosebush. I cut all the buds and keep only one bud. Naturally, all the juice of the tree moves into one

bud. Instead of creating hundreds of roseflowers, it creates one roseflower, but then nobody can compete with it."

If this is possible, then rather than having a dozen children it is better to have one child, but have a child which will have the best intelligence, the best body, the most beautiful face. But no, people are interested in having dozens of children. They are exhausted, their children are born almost exhausted; from the very beginning they are old.

What we are doing in nature with trees, with animals, we have not yet been courageous enough to do with human beings; otherwise, there is no need for crippled people. It is sad; they are victims of your stupid ideas. They are suffering because of their parents. There are blind children, there are deaf children. There are children who are sick from the very beginning.

In Tibet, it used to be a traditional thing that whenever a child was born they would dip the child in freezing, ice-cold water nine times. Out of ten children, nine would die. Looks inhuman, primitive -- but the basic principle is understandable. Their idea was this: that if these children cannot survive the shock of freezing water, then in Tibet -- which is the land of eternal snows all around -- their whole life will be a misery. "Now one has survived; we can depend on his strength, his stamina -- that he will be able to live in this remote corner of the world; the very roof of the world." And Tibetans are really strong, very strong people. But the reason is because nine have been sacrificed.

I am not telling you to sacrifice your children -- just don't produce them.

Shiva's story makes it clear that a man of meditation will be a man of immense love. He will not be inhuman.

For example, Mahavira, the founder of Jainism, would not allow any woman to come close to him. Women had to be eight feet away from him. What kind of fear...? Jaina monks are not allowed to sit on a spot where a woman has been sitting before, because that spot still has a feminine vibe. These people seem to be insane.

Nine months they were in their mother's womb -- nine months' continuous feminine vibe! And half of their being is contributed by the mother; their flesh, their blood, their skin, their bones are all contributed by their mother -- they all have a feminine vibe. And these idiots are saying, "Don't sit in a place where a woman was sitting."

So every Jaina monk carries a small mattress, rolled up, with him. So, wherever he sits, first he puts his mattress as a protection, and then he sits on the mattress. If feminine vibes are really so powerful, I think a mattress cannot prevent them. In fact, the mattress itself is feminine. Have you seen a male mattress?

Buddha told his disciples, "You have, while walking, to keep your eyes only four feet ahead, looking down on the earth just four feet ahead, so that you never see a feminine face. At the most you can see the feet of a woman, and if you see the feet, move away."

What kind of fear...? And these people are meditative? This is paranoia! They must be tremendously repressed. These are psychologically sick people, they are sexually pathological.

Buddha had said, "Never touch a woman, never talk to a woman." Women are half of humanity! This is simply a male chauvinistic attitude, absolutely macho.

And it is not based on the transformation of man through meditation, but on repression of sexuality; that's why these people are so fearful.
Not to touch a woman -- I don't see the point. My people are here... they are hugging women, touching women, and I don't see that their spirituality is destroyed, or their meditation is disturbed. In fact, just the opposite is the case.
There is a question... a man has said, "It is very strange that when I make love to a woman, the next day I understand you better. My meditation goes deeper."
He is feeling strange. There is nothing strange in it, it is how it should be. Making love to a woman relaxes you, takes your tensions away, makes you more childlike. Naturally you understand me better, naturally you meditate deeper.
Man and woman can help each other tremendously towards meditation and towards the ultimate transformation of their being.

Question 3
BELOVED MASTER,
HOW CAN THE COMMON MAN RISE ABOVE ALL THE POWER TRIPS OF THOSE IN POWER, AND TRULY BUILD A WORLD OF THE HEART, OF LOVE, AND OF CARING? IS SUCH A WORLD REALLY POSSIBLE, OR SHOULD I JUST CONTINUE TO BE GRATEFUL FOR THE AWARENESS, BLISS, JOY AND GRATEFULNESS THAT HAS COME INTO MY LIFE SINCE FINDING YOU? PLEASE COMMENT.

The only way to prevent people from getting power-oriented is to start with yourself, because everybody carries in his unconscious the desire for power of some kind or other.

One of the great emperors of India, Shah Jehan -- who made the most beautiful grave for his wife, the Taj Mahal -- was arrested by his own son, imprisoned, and the son became the emperor. His name was Aurangzeb; he was one of the worst emperors India has known. But sometimes even third-rate human beings have certain insights which are significant.

Aurangzeb told his court, "My father has sent a message from the prison that the whole day sitting there he feels bored. It will be a tremendous kindness if he can be given thirty children whom he can teach." Aurangzeb commented, "This is nothing but lust for power. He has lost his kingdom, but he still wants thirty children so that he can rule over them, discipline them."

There is insight in the comment. The people who become teachers, the people who become preachers, the people who become politicians, all are searching for power in different ways. Even your God is not much different. How can he be much different? -- because he is your creation, he is your projection. He has all the ingredients of your mind.

God does not exist anywhere. You paint him.

I have heard.... One small child was making a picture, very fast. His father watched and asked, "What are you doing so quickly?"

The boy said, "I am making a picture of God the father."

His father said, "But how can you make a picture of God? You have not seen him, nobody has seen him."

The boy said, "Don't be worried: when my picture is complete, everybody will know how God looks!"
All your gods are nothing but the pictures of that child.
God punished Adam and Eve -- for what? Disobedience. This is lust for power; otherwise, a God who is love will be able to forgive. But he drove them out of the Garden of Eden and made them feel guilty that they have disobeyed. But couldn't he explain to them? Couldn't he give them another chance? -- even ordinary human fathers will not drive their children out of the house because they have disobeyed. We expect a little more compassion from God. And what was their disobedience? They had just eaten the fruit of the tree of knowledge. I don't think there is anything wrong in it. Knowledge is not a sin. In fact, God making knowledge a sin is behaving really insanely.
He has prohibited them from eating the fruit of eternal life. What kind of father, what kind of God is he? In fact, he should have told them, "These are the two best trees in the whole Garden of Eden, so eat as many apples as possible." Strange, the apple tree is the tree of knowledge! "And eat as many fruits of the tree of eternal life" -- then certainly they would not have disobeyed.
If anybody is criminal in this whole act it is God, not Adam and Eve. And Adam and Eve did not rebel. In fact, they should have driven God out of Eden, thrown him out of the garden, told him, "You are no longer needed, you are out of date. Get lost! Now we are here and we will manage!" But they must have been very simple people, innocent. God drove them out in a third-class Ford motorcar.
And they accepted the guilt, and Christians are still living in that guilt. Six thousand years have passed, but every

Christian is born in sin. This is God's lust for power. And the priest found it perfectly suitable to his own lust for power. He is perfectly in tune with God. He makes you feel guilty, he makes you feel a sinner -- that gives him power over you.

Just a few days ago the Catholic pope informed all the Catholics in the world that they cannot confess their sins to God direct. Why not directly? It is now a sin to confess directly to God! They have to confess to the priest; everything has to go via the right channel. This is all lust for power. If people start confessing to God, then the priest is useless -- and finally the pope is useless.

And Catholics confessing their sins to the priest don't understand the conspiracy that the power-lusty people are imposing on them. They are told that if they confess to the priest, God will forgive them. So they confess, but that makes them more and more enslaved by the priest, because the priest knows everything about their sins, crimes.... They cannot leave the Catholic fold; they know the priest knows too much about them. Now they are in the hands of the priest. This is a simple political strategy.

I know about Indira Gandhi in India. She was very much interested in my ideas -- we had a few meetings. She told me, "My power consists in having a few files."

I said, "I don't understand. What do you mean?"

She said, "I have files against each politician who can be a competitor to me, and he knows that I will immediately expose him before the public, before the court. Rather than becoming the prime minister, he will be behind bars."

Those files now are in the hands of her son, Rajiv Gandhi. Rajiv Gandhi was never in politics, but those files are

enough: all old politicians are silent, knowing perfectly well that they can be caught and exposed. They have committed every kind of crime.

You will be surprised... when Indira Gandhi's son, Sanjay Gandhi, had an accident and died -- his plane crashed just near Indira Gandhi's house, two blocks away -- Indira Gandhi rushed there immediately. Naturally, you would think a mother would rush immediately; her son has died. But what she inquired was, "He had some keys with him -- where are those keys?" She had not rushed there for Sanjay Gandhi, she had rushed there for those two keys, because those two keys were to all the files containing all the papers against all the Indian politicians.

In fact, it seems she felt relieved by Sanjay Gandhi's death, because Sanjay Gandhi was harassing her. It is a well-known fact all over the country -- there are eyewitnesses -- that once Sanjay Gandhi slapped Indira Gandhi. And it was an everyday thing, they were fighting continuously, because he wanted all those files. Finally, just to keep the peace, she had given him the keys. His death came as a relief; the keys were back with her.

You are asking me, "How can we stop people from getting into a power trip?"

Start from yourself. Just don't do anything to dominate, and don't allow anybody to dominate you either. Take the whole responsibility of being an individual, and respect the right of everybody else to be an individual, to be totally free. Never interfere in anybody's life, and never allow anybody else to interfere in your life.

And be watchful, because the ego is very subtle, its ways are very subtle. Watch that you are not trying to be powerful in some way -- over your wife, over your children, over your servants....

Do you treat your servant exactly the same way as you treat your boss? If not, then you cannot get rid of the power trip. Respect everybody: the boss is doing his work, the servant is doing his work.

But as it happens now, the servant passes through the room and you don't even look at him, you don't even say, "Hi." The servant is just a servant -- not to be taken any note of. But if the boss comes in the room then you stand up, trembling, nervous. What has happened? Your servant is as much a human being as your boss. Behave with them equally, be respectful to each individual. What their function is, is secondary.

That is the whole point in this commune. Somebody is a cleaner, somebody is a psychotherapist -- but in the commune there is no difference at all. The psychotherapist is not being treated specially, and the cleaner is not thought to be doing something third rate.

After the functions, in the evening, you will see that the professor, the president, the cleaner -- they are all hugging, and they are all dancing in the disco. This is how things should be. Everybody is contributing to the commune. Everything is absolutely necessary. In fact, we can live without the professor, but we cannot live without the cleaner -- his function is far more important.

If you just keep a little alert that you are not dominating anybody in any way.... Even small children that have unfortunately fallen into your hands, be respectful to them.

That will teach them also to be respectful to everybody. And that will give them an integrity, individuality, a certain kind of crystallization, a great spiritual strength. And then they will never seek power.

Power is sought only by people who are feeling deep inside an inferiority complex. So don't create an inferiority complex in anybody, and don't feel yourself in any way inferior.

All human beings are unique. I cannot say they are equal. That is my basic point against communism. Communism is absolutely an unpsychological philosophy. No two human beings are equal. Yes, every human being is unique. There is no need for equality; what is needed is uniqueness.

Try to express your uniqueness, and help others to express their uniqueness. And destroy the inferiority complex first in yourself, then in your wife, then in your children, then in your neighbors, in your friends. And let this fire spread.

I can see a day somewhere in the future that people will be there but there will be nobody who is hungry for power. To be hungry for power simply shows that the man needs psychiatric treatment. All the politicians of the world, all the presidents, all the prime ministers, kings and queens, need psychiatric treatment so that they can again become human beings.

That atmosphere can be created. We have one million sannyasins around the world: create that atmosphere, spread that idea to every nook and corner of the earth.

We have lived under these power trippers for thousands of years and, except for suffering and misery, nothing has happened.

I am showing you the way where there is a possibility of a song bursting out of your heart and a dance, for no reason at all -- just for dance's sake. It is so joyful to dance with the wind, in the sun, just the way trees are dancing.
Humanity has not yet become cultured.
Civilization has not yet happened.
We have to create the ground for it to happen -- and we are going to create it!
Okay?

From Bondage to Freedom

Chapter #12

Chapter title: Today we claim the rainbow
26 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN JUDAS, THE ONLY INTELLIGENT DISCIPLE OF JESUS, BETRAYING HIM, AND SIDDHA, THE VICE-CHANCELLOR OF OUR MEDITATION UNIVERSITY, AND OTHER INFLUENTIAL LEADERS AND POWERFUL PEOPLE OF THE COMMUNE, LIKE PRABODHI, DEEKSHA, SHIVA, MAKIMA, SOMENDRA, SUSHILA, DIVYA, ETCETERA GOING AGAINST YOU?

There is a great difference. Judas betrayed Jesus, nobody can betray me -- because Jesus asked for faith, and I don't ask for any faith from you.

Jesus asked people to believe in him; he is the savior. I do not ask you to believe in me but to believe in yourself, because nobody can save you except yourself. There is no other savior than yourself.

How can you betray me?

You can only betray yourself.

That's what Sheela and her gang have done. They have betrayed their own spiritual growth.

And the remaining people -- you mentioned Siddha, Deeksha, Makima -- these people were forced to leave by Sheela. They still love me, as they have always loved me. Just the other day Richard came back from Santa Fe, the city of the camels, and he was surprised that they are all immensely happy that Sheela has left, and they all want to come back. Hundreds of others who have left will be coming back. This time they will find a totally different climate, fresh air. Now one can breathe; otherwise, people were getting suffocated.

They tried hard to live under Sheela and her gang, but there is a limit to human patience. Finally they decided it is better to leave. How much can you tolerate humiliation, and humiliation by someone who was nobody. Sheela was just a waitress in a hotel in America before she came to me. And I made her a queen of a whole kingdom of sannyasins all over the world.

It was great for Makima to have tolerated her for almost three years. Makima comes from one of the most super-rich families, and Sheela was forcing her to drive trucks. She had always been chauffeured, and now she was driving big trucks; but she accepted it out of love for me, because she wanted to remain here. Amrit, her boyfriend, was a doctor.

But Sheela's assistant, and the mastermind in this whole gang of fascists, was Puja, who has been harassing all the doctors, all the nurses, everybody, in every possible way. She would write prescriptions and force the doctors to sign them. It is illegal. Patience is one thing, but to be forced to do illegal things is not right.

Puja herself was capable of prescribing medicines -- she was a perfectly educated nurse, had a license to prescribe medicines just like any doctor, but she was absolutely cunning.

The doctors were not willing, because the things that were prescribed were not relevant to the sickness, to the person at all. But those prescriptions were not for the sickness, they were punishments. Amrit did not become part of all the crimes that they were doing; he left with tears in his eyes. And I know Makima: whatever happens, her love for me cannot change.

These people have not betrayed me. These people have been forced to go away from here. Sheela was afraid of all those people who were more intelligent than her -- and almost everybody is more intelligent than her. She is not educated; I had to teach her each and every thing. From a hotel waitress, I made her a celebrity all over the world. And this is the reward and gratitude that she has shown me. Naturally, anybody who is in power and feels that there are people who are far more intelligent remains in a kind of phobia, wanting somehow to get rid of these people.

The chancellor of the university, Amitabh, left. The vice-chancellor of the university, Siddha, left. Both were unique individuals, but both will be back soon.

Shiva, who had been a guard for many years -- she forced him to leave. And the way to force him was through humiliation, giving him jobs which the man had never done. The day he left.... I used to go driving outside the commune. Just near Krishnamurti Lake, at the end, he was kneeling down on his knees, tears in his eyes, to say goodbye to me. He has not betrayed.

And they are all informing me that they want to come back, because the reason that they had to leave has disappeared.

So remember, these people were not Judases -- except Sheela, who proved really poisonous. But I can understand her problem. She had come to power, she had never seen so much money in her life passing through her hands.

She had a bank balance in Switzerland. She slowly slowly siphoned money coming here from European communes -- forty-three million dollars. It is in the name of Sheela and Savita -- it was said in front of Hasya and Savita promised that before she left she would give all the details to Hasya. She has not given any details, she simply escaped.

The only person who has betrayed is Sheela.

I have always respected women. Sheela has betrayed that respect.

The whole commune I had given into the hands of women. It will not be so anymore. Now men will have an equal share of power in everything.

It is a crime against womankind. I was trying to give some compensation to women because they have suffered so long, for thousands of years. But I am having second thoughts: perhaps they needed that suffering.

One of India's great poets, Tulsidas, writes in one of his poems, "Animals, untouchables, and women, once in a

while need a good beating." I have always condemned that man, but Sheela and her group have proved Tulsidas was not wrong. I was not right; perhaps Tulsidas is right. I have been always a supporter of women's liberation, but Sheela and her gang have proved that if women are in power, Hitlers will be forgotten.

Even one FBI person was overheard to say here that when he saw all the bugging devices he was amazed, he could not believe it. He said that whoever has done this has surpassed Nixon and Watergate, because the way it was done was far more sophisticated.

And how many houses have they bugged? The whole hotel -- all the rooms were bugged. Anybody staying in the hotel was staying in an imprisonment. Even bathrooms were bugged. You could not be allowed to have your thoughts or just sing a song of your own without it being known to Sheela immediately.

She had bugged my room. She was continually insisting for many days that a switch for a buzzer was needed -- a buzzer for the guards who are on the roof of my house -- so "if you see any emergency you can inform them."

I said, "I live in the room. The curtains are drawn almost the whole day, except only for one hour -- half an hour when I take my lunch, half an hour when I take my supper. And anyway, if somebody is coming towards the house the guards on the roof will see him first. Their visibility is bigger. And I mostly sit with closed eyes. It is absolutely useless; but if you want to put it in, just for your satisfaction you can."

But it was not a switch for the buzzer only. Yes, on the surface it was a switch for the buzzer to the guards, but

inside the switch was a microphone. Now the guards have come crying to inform me, "We were seeing it every day: Julian continually coming to change the tape" -- the tape was in the bathroom of the guards. "We could not open our mouths because Sheela convinced us that it was for the master's safety: 'If anybody enters the room -- he sits with closed eyes -- if something happens in the room, you will immediately know.'"

Since that buzzer was fixed I was puzzled only about one thing, that whenever she wanted to talk about something that she thought was very secretive -- she used to sit at least four, five feet away from me -- then she would come close. I could not understand, because even if it was secret, there was nobody in the room: what was the need to come so close? But she was not coming close to me, she was coming close to the microphone so that everything she said would be picked up exactly, and whatever reply I gave her would also be picked up. She proved a real snake.

And now she is giving interviews to magazines, to television. And she is repeating two things: first, that she had to leave the commune because there was a power struggle. We had never heard about that power struggle. Who was struggling for power?

And the second thing was, "I have so much information with me, almost as much as the ocean, but I will not reveal it." That is a message to the attorney general of Oregon, to the FBI -- that she is willing to reveal it if they give her immunity. Then she can save all those twenty criminals who have escaped from here, and she can point to any people and say that these are the people who did all the wrong deeds.

And remember it, it is a simple principle of dirty politics that the government, FBI, and the state police do not seem to be interested in the crimes. We have given them solid proofs, and they have not taken a single step; otherwise, they could inform Interpol to arrest these twenty people and bring them here.

They could inform the Swiss government, they could inform the German government that these people are criminals and they should not be given shelter, before they escape into a country where the American government will have no power at all. For example, if they enter East Germany, then you will not be able to catch hold of them. And they are giving them time. The simple reason is, perhaps their agents are meeting them and finding a way that the whole thing can be forced on innocent sannyasins. It has been overheard from FBI people that they would like at least five hundred sannyasins imprisoned. Strange -- we give you the people who have done the crime, the people themselves have proved that they are criminals by escaping, and you want to imprison five hundred sannyasins. For what reason? To destroy the commune. They will choose people who are absolutely necessary for the commune's existence: doctors, legal experts, people who prepare your food, people who drive your buses -- anybody who is in any way essential for the commune's existence. With five hundred, they can destroy the whole commune. Their interest is not the crime that has been committed. They want to commit a bigger crime: their interest is in destroying the commune.

And now Sheela is trying her last strategy: if immunity is given to her she is ready to reveal all the names of the people who have committed the crimes.

Just the other day, STERN magazine wanted somebody from here to go to Germany for a discussion on the television with Sheela. I sent the message, "Why should anybody go there? Sheela can come here; I will face her myself, and I will see how much guts she has." I am ready for an open discussion on television, and I am ready to expose everything she has done. Nobody else can do it. Nobody else knows her and her mind the way I know her. She is telling lies to the press, unbelievable lies. I don't possess a single thing. Everything that I use belongs to the commune, has been donated by sannyasins from all over the world. It was their gift to me. But I told her that I do not want to have any gifts, so make trusts; all those gifts should go to the trust. I want to remain exactly as I was born, without anything and that's the way I want to go from the world -- without anything. But if people love me around the world, and go on sending gifts, then make separate trusts for everything.

There are now ninety Rolls Royces. And she is saying in an interview with STERN that for one Rolls Royce I threatened that if she did not bring one Rolls Royce more I would commit suicide. It is simply so absurd. And it is against the law of economics. Everybody knows the law of diminishing returns: If you have one Rolls Royce, you may have great joy -- but with ninety Rolls Royces, each Rolls Royce becomes less valuable.

In the whole world there is nobody else who has ninety Rolls Royces. So whether I have ninety or ninety-one does

not make any difference: I am already on the top! And now, after ninety Rolls Royces, one more Rolls Royce -- what value can it have to me? And for that one Rolls Royce I will commit suicide? She is going almost insane. She looks on the television completely drugged. If she has any courage, she should come here -- no harm will be done to her. She should just face me, and let it be known to the whole world.

Before me, she becomes just a mouse, starts crying and weeping -- the same ancient female technology. It has happened so many times -- crying and weeping and sobbing, so that just to get rid of her, I would say, "Okay, do whatever you want to do."

Just last night it happened -- one interviewer went on and on, on and on. There seemed to be no end to his questions; he had almost a whole book of questions. Just to stop him somewhere.... It was getting to be ten at night, and he asked, "Do you agree with Socrates and his dictum, 'Know thyself'?"

I said, "I absolutely agree." And I had to stand up and tell him that I had to agree, otherwise this interview would never end! Otherwise, who is going to agree with that old Socrates, who was a homosexual?

But to bring up all that would mean the interview would continue: Is homosexuality the way to know thyself? Socrates is the most prominent homosexual the world has known. And now that we know about AIDS, he will have to take the responsibility for it. Knowing thyself turned into a very dangerous disease, AIDS. But to finish the interview.... It had become almost a torture; for three hours....

And that was the situation with Sheela. How can she manage to face me? And if she was courageous enough to face me, at least she would have come to say goodbye to me. She did not even come to say goodbye to me. She escaped like a thief, a murderer. She has degraded, in my eyes, the status of womanhood.

She could do anything. She deserted her husband when he was seriously ill, and began a love affair with another sannyasin. This was a great shock to her husband and may have caused his death. She then married an American and, without divorcing him, or even telling him that she was divorcing him, she then married a Swiss sannyasin, so that when she escaped from here she had a home in Switzerland. This is bigamy -- a big crime.

When she became aware there that she had committed a crime, she rushed to Nepal -- a small Himalayan kingdom in India, very poor, with perhaps the poorest people in the world, where you can give a small bribe to any magistrate and you can get a back-dated divorce.

So now she has a Nepalese back-dated divorce. Strange -- why should one go to Nepal for a back-dated divorce? It was necessary. You cannot get, in any cultured country, a back-dated divorce so easily. And when you are married to an American husband, you should divorce him in America. There are possibilities -- there are states where you can go and get a divorce. But she could not come back to America. The American husband perhaps still does not know that he is divorced. The poor fellow still believes that he is her husband!

So the only person who has proved a Judas is Sheela. But even Judas was better than Sheela, far better and far

superior, because when he realized the crime that he had done he committed suicide -- just within twenty-four hours. Handing over Jesus for thirty silver pieces to the enemies.... He must have been a man of conscience; he hanged himself from a tree.

Christians don't talk of him, his crucifixion is not at all discussed in churches. He crucified himself. It was a great understanding that what he had done was wrong -- a great repentance.

Sheela does not have even that conscience. And with a man like me... if she had come to me, even if she comes to me now, with her whole gang, and confesses that they had committed these things and they feel guilty, I will take all their crimes on myself -- because to me, to live tomorrow does not mean anything. I have attained whatever life is capable of attaining. I have experienced the ultimate peak of life, love, light.

There is no problem, I can take the whole load of crimes, but at least I should know what the load is; otherwise, how can I take it on myself?

Those twenty people have not yet known anything, so rather than sending them to prison, I would prefer myself to be hanged. And they have committed enough crimes, enough for a death sentence for one single man. That will help the commune. That will help those people.

But instead of doing that, Sheela is lying to the press -- which is not going to help. Lying has never helped anybody. It is truth that liberates.

And my love for all those criminals remains the same, because I have never loved anybody while asking them to

be according to me, to my ideas. I have never put any condition on my love. My love is unconditional.
They can come and see what unconditional love can do. I will take all their burden on me, because to me it does not matter. But all those twenty people have still to realize themselves; they have not even found the blessed state in which I am -- now no death can destroy it.
So I am the right person to be hanged for all their crimes. I would like them to confess, and I would like you to forgive them, because love knows infinite forgiveness.

Question 2
BELOVED MASTER,
HOW IS IT THAT ALTHOUGH I FEEL SO SERENE AND IN HARMONY WHEN I AM WITNESSING, I STILL SPEND MOST OF MY TIME IN A DAZE? I DON'T UNDERSTAND WHY I CONTINUE TO SLEEP, WHEN THE RARE MOMENTS THAT I SURFACE ARE SO EXQUISITE.

Just old habit. Old habits die hard, but they do die. Don't be worried!

Question 3
BELOVED MASTER,
YOU SAID AT A PRESS CONFERENCE THAT IF THE AUTHORITIES DON'T ACT, WE WILL TAKE MATTERS INTO OUR OWN HANDS, AND BRING THEM BACK HERE. THIS WILL PRESUMABLY INVOLVE KIDNAPPING, FALSE ARREST, AND OTHER CRIMES EVERY BIT AS SERIOUS AS THOSE

OF SHEELA AND HER GANG. IF YOU ORDER THIS, HOW IS YOUR BRAND OF FASCISM AND ANARCHY DIFFERENT FROM SHEELA'S?

I have just answered that my way of bringing them here will not be fascist. It will be my love, my forgiveness, that will bring them here.
But whosoever is asking the question is an authentic camel.

Question 4
BELOVED MASTER,
IT FEELS AS IF THE LESSON THAT HAS COME OUT OF OUR RECENT EXPERIENCE IS WHAT YOU HAVE BEEN TEACHING US ALL ALONG -- THAT ALL HOPE IS FALSE, AND THAT IN ORDER TO SURVIVE WE MUST LEARN TO LIVE WITHOUT DREAMS AND ILLUSIONS. WOULD YOU PLEASE COMMENT?

Is there any need to comment?

Question 5
BELOVED MASTER,
WE ARE FEELING A TREMENDOUS GRATITUDE AND EVEN DEEPER LOVE FOR YOU. SHEELA HAS GONE OF HER OWN CHOICE, AND SEEING THE SCOPE OF HER CRIMINAL ACTIVITIES, I CAN'T HELP FEELING THAT SHE ONLY LEFT BECAUSE SHE COULDN'T CONTROL YOU, NO MATTER HOW SHE TRIED. THE ROCK WAS SHATTERED BY THE FLOWER. MASTER, CAN WE EVER THANK YOU?

That's something to be remembered: The rock can be shattered by a roseflower. And that is our power.
In the last press conference you heard a question from a journalist, and I said, "If any harm is done to my innocent people, then no American embassy anywhere in the world will be allowed to function. And my people can hijack any American planes." But that was just a joke! We do not need to do such things.
Our power is of love, of innocence.
And whosoever will clash with our love and innocence will be shattered.
Even nuclear weapons are not more powerful than love, because death can never be more powerful than life. Guns can never be more powerful than laughter.
So if they want to destroy us they need not take unnecessary trouble and go in circles, give immunity to the criminals and force the innocent to be punished -- there is no need. You can have a beautiful Hiroshima here, you can just drop a hydrogen bomb. And that will be something, because you don't have what Japan has: a Nagasaki, a Hiroshima -- America is missing. You can also brag then, that you also have a Hiroshima.
But this Hiroshima will be totally different. People will be dancing, laughing, loving, and they will welcome death. There will be no despair, no anguish, no fear. Try it. That will become a precedent for the whole world. Our laughter, our dance, our song, our music, will remain haunting the politicians for their whole life.
Why take such long routes? It is so strange.... The KGB in Soviet Russia is persecuting my sannyasins there, and they are continuously hammering in their minds that I am a CIA

agent. And the CIA and the FBI are trying to destroy this commune. Perhaps they think I belong to the KGB.

I am certainly a unique person! No other person has that distinction. Either you belong to the KGB or you belong to the CIA -- and I am riding on both! And I am enjoying the ride, and seeing how stupid human beings can be.

I have no interest in politics, neither in the CIA nor in the KGB. My interest is in humanity, in values that can make man flower. I am certainly in love with the American Constitution, because it is the only hope for humanity. But American politicians are corrupting it as much as possible. So it seems that we will have to fight to save the American Constitution and its values against the Americans!

From all the courts of America the BIBLE should be thrown out. It is nothing but pornography. And when you have a beautiful document like the American Constitution, why go to third-rate pornography, and keep it in courts for people to take the oath on? And still you go on thinking that you are not mixing religion with the government! You are mixing religion with government.

And politicians are in a difficulty -- I can understand. The American Constitution was made by real, authentic lovers of humanity. But the reward for such people is assassination.

Abraham Lincoln was assassinated -- the only politician in the whole world of whom it can be said that he was not political. His only fault was that he was not political.

Twenty percent of the American presidents have been assassinated; and the American president has the most sophisticated security arrangements. And in these twenty percent were the best American presidents. The third-grade

eighty percent nobody bothers about. Who bothers to assassinate Ronald Reagan? Why waste a bullet? Nobody bothered about Jimmy Carter.

Do you know where Jimmy Carter is, and where his smile is? Both have disappeared. In the last pictures of him I have seen there is no smile. And what happened to Jimmy Carter? You will know only one day when he dies. Then there will be in newspapers a small news item, that "Jimmy Carter, ex-president of America, died."

Who wants to kill people who don't have any high ideals? To have high ideals in your life is dangerous, because the world is full of retarded people; they cannot tolerate you, your presence. Your very existence makes them feel that they are retarded.

Abraham Lincoln had to be assassinated. The Kennedys, both the brothers, had to be assassinated. Something beautiful could have come out of those two Kennedys. The first Kennedy was a beautiful man -- young, fresh, available for new ideas. And the second Kennedy was even more intelligent than the first.

It is a very strange world. You destroy your best flowers, and you preserve plants which never flower, never come to fruition.

I am not a politician, I am not a religious leader. But Sheela, while I was in isolation, had created a few things which have to be withdrawn.

First, the book of RAJNEESHISM is not my writing, nor my discourses; it was Sheela and her group's creation, so it should not be printed again. There is no thing like Rajneeshism -- because then it becomes again another Christianity, another communism, another Hinduism. I

have been fighting my whole life against all "isms," and these people made an "ism" out of me!
They created the word "Rajneeshee." You have to drop that word; otherwise, what is the difference between a Christian, a Jew and a Rajneeshee? I want you to be yourself, not a Rajneeshee.
You love me -- that does not mean that you have to become a Rajneeshee. You can love me without becoming a Rajneeshee. And what these Rajneeshees have done, this gang of twenty Rajneeshees, is enough to condemn the word.
So now, there are no longer any Rajneeshees. You are individuals, totally free individuals. Out of your freedom and love you are here. There is no bondage, there is no contract. There is no surrender, there is no faith.
And today I would like to declare something immensely important, because I feel perhaps this helped Sheela and her people to exploit you. I don't know whether tomorrow I will be here or not, so it is better to do it while I am here and make you free from any other possibility of such a fascist regime.
That is, from today, you are free to use any color of clothes. If you feel like using red clothes, that is up to you. And this message has to be sent all over the world to all the communes. It will be more beautiful to have all the colors. I had always dreamed of seeing you in all the colors of the rainbow.
Today we claim the rainbow to be our colors.
The second thing: you return your malas -- unless you wish otherwise. That is your choice, but it is not a necessity

anymore. You return your malas to President Hasya. But if you want to keep it, it is up to you.
The third thing: from now onwards, anybody who wants initiation into sannyas will not be given a mala and will not be told to change to red clothes -- so we can take over the world more easily!

Question 6
BELOVED MASTER,
THANK YOU.
FOR THE FIRST TIME I FEEL LIKE MEDITATING. I DON'T WANT TO BELIEVE IN ANYTHING. I DON'T UNDERSTAND ANYTHING. THERE IS NOTHING TO HOLD ONTO. I JUST WANT TO EXPERIENCE YOUR SILENCE.
IS THIS THE POINT?

Exactly!
Okay?

From Bondage to Freedom
Chapter #13
Chapter title: The world needs to be one
27 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
YOU HAVE BROUGHT ZORBA THE BUDDHA TO LIFE, LOVE AND LAUGHTER, WITH LUMINOUS SILENCE. YOU HAVE ALSO SPOKEN ON THE

DISTINCTION BETWEEN REBELLION AND REVOLUTION. IF ZORBA THE BUDDHA WERE IN THIS COMMUNE, HOW COULD HE HAVE RESPONDED TO THE GROWING MENACE OF SHEELA AND HER GANG?
WOULD HE, AS ONE REBEL AMONG THE COMMUNITY OF REBELS, HAVE ACTED NOT ONLY INDIVIDUALLY, BUT TOGETHER WITH OTHERS? COULD THERE BE SOME SHARED AWARENESS OR ACTION WHICH MIGHT HAVE FREED US FROM THE ENEMIES WITHIN?
PLEASE COMMENT ON ZORBA THE BUDDHA'S RESPONSIBILITY AS A SOCIAL OR COMMUNAL BEING.

Zorba the Buddha is certainly amongst you. And he has acted the way he is supposed to act -- individually, rebelliously. Revolution is for crowds, mobs; hence, revolution changes things but never betters them. Rebellion is individual.
It has a superiority, a consciousness which only an individual can have.
The moment Zorba the Buddha saw what was happening, not a single moment was lost; action was immediate. And Zorba the Buddha acts in such a way -- so silently, without any destructiveness -- that you become aware only when the act is almost complete.
How do you think, how do you explain that Sheela and her fascist gang simply fled away? I had not even uttered a single word, I had not told them to leave, but they could see, feel that I had become aware of their misdeeds.

They were not even courageous enough to come and say goodbye to me. I have never seen such a cowardly group -- a group who have been here, who have been working in the commune in my name, representing me, and yet who could not gather courage to come and say, "Goodbye, we are leaving."

The functioning of Zorba the Buddha is so silent and so serene, so nonviolent, and so loving....

Sheela has given an interview to STERN. I have just heard that my picture is on the cover of STERN, and just in the corner is a small picture of Sheela. It is her interview, twenty-five pages long, with a beautiful heading: "To Hell With Bhagwan."

That's really the place I would like to go! What am I going to do in heaven with all kinds of dodos, saints? -- who are all torturers of themselves -- masochistic. Heaven must be the most psychologically sick place, because all psychologically sick people are there. Sheela at least understands my taste. I loved the title.

Hell is full of colorful people. All the scientists will be in hell, all the artists, painters, sculptors, poets -- people who have contributed to the happiness of man -- will be in hell, because they never bothered about the priests and their stupid theologies.

You cannot conceive of Michelangelo, Leonardo da Vinci, Mozart, Wagner, in heaven. Impossible! Picasso, Van Gogh, Dostoevsky, Turgenev, Epicurus, Socrates, Gautam Buddha -- such a great company! The best, the cream of the whole history is in hell. And wherever people like Socrates, Buddha, Epicurus, Diogenes, Dionysius are, do you think the place will remain the same?

Hell will be contemporary, perhaps ahead of us. So many geniuses! Heaven must be absolutely outdated, with a God who is perhaps dead -- because since he created this mess called the universe nothing has been heard about him. Perhaps he committed suicide, seeing what he has done.
And I know the saints: ugly, in every way. They have not contributed anything to beautify existence, to make man's life more pleasurable. On the contrary, they have destroyed man's joy in life, they have destroyed naturalness in man, they have made man a perverted being.
I don't think that laughter is heard in heaven. But in hell it must be a great party, a real Italian party, ongoing -- spaghetti and all. Hell is the place to go right now.
I feel sorry for Sheela and her fascist gang; they will miss this great opportunity. I am certainly going to hell, and my people are going to be with me. Now, let Sheela be in heaven with all those people who have created homosexuality. In a way, she likes homosexuals -- she was always surrounded by homosexuals. Strangely enough, amongst all the sannyasins, she had only homosexuals around her. She will rejoice greatly in heaven, because everybody there is a homosexual.
Just one thing I am worried about. She was raped when she was sixteen, became pregnant, had to go through an illegal abortion. In heaven there is every possibility of the gang being raped, because rarely have women entered there. In fact, they are not allowed -- just to save the saints.
But she has closed the doors for hell, because I am going to be there with one million sannyasins. She cannot go to hell, she has to go to heaven. And she is going to be raped by so-called saints. The Holy Ghost is not going to leave her

alone. Virgin or no virgin, for the Holy Ghost it matters not. Just think, for two thousand years the poor fellow has been celibate; it is time for breakfast!

I do not know German -- fortunately, because it is such a language... if you want to fight, it sounds perfect. But if you are a loving, gentle person, German is absolutely useless. I have always wondered how German lovers talk, because the language is such -- as if you are throwing stones at each other. So, I can talk only about the heading on the cover. Soon they will be translating it, then point by point I will discuss it.

Zorba the Buddha is something totally new in the world. There have been Zorbas, there have been Buddhas, but they have remained always opposed to each other.

Zorba represents materialism, Zorba represents the West. Buddha represents spirituality, Buddha represents the East. The English poet, Rudyard Kipling, says that West is West and East is East, and the twain shall never meet. I don't write poetry, I don't believe in words and playing with words. I trust existence. If Rudyard Kipling has any guts -- come out of your grave and see, the East and West have met! Here!

Zorba is not separate from Buddha. The West is not separate from the East. In fact, any materialism that has no values of spirituality is going to be very mundane, profane, ugly. It will not have any flights into the open sky towards the stars. It will not flower and release its fragrance; it will be just a rock.

Spiritualism without materialism may have beautiful values but it is without foundations. It may create great palaces

reaching to the stars, but without foundations these palaces can only be hallucinations, they cannot be real.

This reminds me....

One journalist was asking, "If Sheela was so crude, so violent, so hostile to people, so full of hatred, why did you choose her as the president of the foundation?"

When you make a beautiful building, for the foundation you choose all kinds of ugly stones. When the foundation is finished, then you start working with marble, not before that.

With human beings this is a difficulty: they don't know when their time is over, they cling. They think they have been chosen forever. I have told Sheela many times, "Nobody is chosen forever. You fulfill a need. You do your best, then vacate the place for those whose work is now to make something better, higher."

Zorba can only be the foundation; Buddha is the temple. Neither can exist without the other. It has been tried for thousands of years that they should exist separately -- and the ultimate result is this insane humanity you see.

Either somebody is just a gambler, a drunkard, visiting prostitutes, and knows nothing of anything better... higher values remain absolutely unknown to him. Sheela is that type -- a prostitute. She deserted her first husband when he was dying; even prostitutes won't do that.

Now the second husband is still living, and she has married a third husband. The second husband knows nothing about it, that he is divorced. Before she went to Nepal, she sent the second husband to Australia to function in the commune there. Now the third husband should be alert. And these are husbands -- I am not counting boyfriends.

Sheela has something exactly primitive, like an uncut stone, which can be used only in the foundation, because once the building is over nobody is going to see the foundation. I have accepted her because better people are not for foundations. Hasya will not do for a foundation. Kaveesha will not do for a foundation.

Zorba has to be only the foundation, to support the Buddha -- which is the goal of existence.

My whole effort is to bring East and West to a deep merger. The West has science, technology -- they are all for the foundations. They can create better machines, but they cannot create better men. The East is poor, has no idea of how to create better machines, better houses, better roads, but it can create better men.

Even the poor people in the East have some quality which is missing in the West. The poorest will still be immensely patient -- not tense, not worried; trusting in existence that something good will come out of it, hoping. Even in the darkest cloud he will be able to see the silver lining.

The Western mind, even in the brightest silver lining, will see the dark cloud surrounding it. They both are there; it is a question of your choice.

And I would like you to see the whole -- not to choose, because the darkest cloud is absolutely necessary for the brightest lining. The bright cannot exist without the dark cloud. Neither has the dark cloud any meaning unless it flowers into bright linings. There is no contradiction.

Roots are bound to be ugly. Their function is such, they have to be ugly. They have to go deep into the earth in search of water. They remain hidden -- but without them

the roses will not flower. All the juice that roses have comes from those ugly roots.

And it is not a one-way traffic either, because in response flowers are sending to the roots sunrays, air. They are connected. In fact, there are no divisions anywhere; it is one phenomenon. From the root to the flower, from the West to the East, from Zorba to Buddha, it is one phenomenon. All the religions have denied it. That's why all the religions have been against humanity.

Communism is the by-product of all these religions. Now more than half of humanity is communist, atheist, irreligious, does not have any inquiry into its own interiority. A very strange thing has happened; it has never been such a big movement. There have been atheists, but there have not been so many atheists -- more than half. Who has created them? It is the failure of the religions. They talked about flowers, but they could not produce. They failed utterly in their promises; they could not deliver what they were talking about. And the reason was, they were denying the roots. Naturally, a revolution was going to happen, and it has happened.

Russia was one of the most religious countries. You will be surprised to know, Karl Marx had never thought that communism would happen first in Russia, then in China. It would have been inconceivable to him; he was thinking communism would happen first in America. But he was not a philosopher, he was not a psychologist; he had no knowledge about man's growth. He was only an economist. And when people are very linear, moving in one line, forgetting all other dimensions of life, such problems are bound to arise. His only idea was that communism would

happen in a country where rich and poor were divided; where the poor would go on becoming poorer, and the rich would go on becoming richer. Naturally, the division would create revolution, the class struggle. But he failed completely in his analysis. It is difficult to find a greater failure than Karl Marx.

Communism happened in Russia, which was the most religious country, not rich. There was no class struggle in fact. Why did it happen in Russia?

My analysis is: any religious country denying the roots of human growth is sooner or later bound to move to the other extreme. Flowers are not coming. Theism failing, religion failing, priests proving nothing but phony: perhaps atheism is right. They have tried theism for thousands of years; "Now let us try atheism." In Russia, communism came as atheism, not as an economic theory. That was just part of it, but the basic thing was religion.

The same happened in China, one of the most ancient lands. It has always been religious. Most of China was Buddhist. Zorba was missing, and Buddha alone cannot be a fulfillment. The temple was never made. Finally, they had to move, and the movement was going to be psychologically to the other extreme: become atheist, become communist, destroy religion completely.

If we want a whole man -- and to me a whole man is the only holy man -- then Zorba has to be absorbed into Buddha. They have to be accepted totally as one. And I don't see where the trouble is. In fact, Zorba plus Buddha will be a tremendous enrichment.

Buddha cannot laugh, cannot dance, cannot sing, cannot love. Now what kind of life will it be? Hollow!

Zorba can sing, dance, enjoy food, drink, love. He will have a life, but he will not know who he is. He will not know the meaning of existence. He will never come to experience the deathlessness of life, the eternity of his existence -- that he has been here always, and will be always; only forms change. He will never enter into his own center. He will always remain in the cyclone, very busy, concerned with everything except himself.

And the center of the cyclone is the most ecstatic experience, the ultimate experience of human consciousness. Beyond that there is nothing; you have arrived home. But I don't see that there is any problem, there is no contradiction. You can arrive home, you can be at your center -- what prevents you from laughing? In fact, you should be the only one who can really laugh, can become laughter; who can really love, can become love itself -- where the lover disappears and only love remains; one who can dance and dance to such abandon that the dancer is completely gone, there is only dance.

This is my effort:

To bring Zorba the Buddha into the world.

That will create a unity in you; your body and soul will have a unity. You will not have to fight against your nature, you can use it as a stepping stone. There is no need to fight, there is no need to repress.

All psychological diseases are out of repression. All psychopathological people are just incurable unless they accept their nature totally, without any grudge. You have to use your natural energies to grow. It will bring man into a totality.

All religions have made you schizophrenic, split. They have created guilt in you by creating a split; it is their whole business. Only a guilty man will go to church, will go to the synagogue, will go to the temple; otherwise there is no need.

If you are one, you would like to dance in the open air under the sun. That will be your real prayer. Nothing is said, nothing is asked, but you are showing your gratitude to existence.

Zorba the Buddha will not only destroy the split in man, it will destroy the split in society.

The poor and the rich depend on each other; the rich cannot exist without the poor. It is a simple humanitarian gesture... we have enough technology now to produce so much wealth that there is no need for anybody to be poor and starving. But what we go on doing is just the opposite. Thirty million people in the richest country of the world, in America, are undernourished. And you will be surprised: thirty million people in America are overnourished. They are dieting, and they are trying hard somehow to lose weight. America has the most ugly, fattest men in the whole world. It is a simple arithmetic: these thirty million fat people are eating the food of thirty million who are undernourished.

We can produce enough, more than needed, so the necessity to hoard disappears. You don't hoard air. Of course, on the moon you will. You will have a container hanging on your shoulder with oxygen, because there is no oxygen on the moon.

In a desert you will hoard water. People fight in the desert for a small oasis, kill each other. The fight is for water.

Here you don't fight for water; there is more than enough available.

I have a different view of society than communism and capitalism. Society needs a super-capitalistic system, and it will become communistic automatically. There will be no need for any revolution. What is needed is evolution, not revolution. Revolution never betters things. It is evolution -- growth -- which betters things.

If many people are poor and a few people are rich, that simply means there is not enough wealth. All effort should be made to create enough wealth, and it can be created; there is no reason why not. And when wealth is there -- more than needed -- then who bothers to hoard it?

A few things will disappear of their own accord which you have not been able to dispel from the society. The poor will disappear, the thief will disappear. The policeman perhaps may not be needed, the magistrate can be put to better use. Thousands of legal advocates are just wasting their time and people's money; they are not needed.

We don't see things; we simply remove the symptoms, and they come back again.

Look at the very causes.

In America there is so much crime. Why? There must be temptations for crime. Those temptations can be dropped very easily.

Just look at my watch. Are you tempted or not? You will be tempted because you don't know that it is just of stones, not diamonds. It has no value. When stones can do the work of diamonds, then only fools will be after diamonds. Can you see any difference?

In diamonds, the watch is a quarter-million dollars -- the same watch exactly. My sannyasins have made it just with stones. It is functioning as accurately as any watch -- just one second's difference in one year -- because now it is a very simple phenomenon: whether you purchase a one-million-dollar watch or just a ten-dollar watch, they both use the same kind of electronic battery. The electronic battery has changed the whole idea of watches.

But if stones -- real, authentic stones -- can do the work of diamonds, then why unnecessarily create temptations? Create more watches with beautiful stones, and the temptation for diamonds will disappear. And the prices of the diamonds will come down. In fact, diamonds are stones.

We create temptations for crime, and then the criminal is punished, not the person who has created the temptation. Both should be punished!

But only symptoms are being removed. The cause will create other symptoms. This is so unscientific. Instead of creating more wealth, every nation is creating more weapons -- atomic, hydrogen bombs, nuclear bombs -- and piling them up. For what? Do you want to commit a global suicide? Then why so much wastage? If humanity has decided to commit suicide, simple methods are available.

Seventy-five percent of man's energy around the earth is being poured into war efforts. Are we servants of death, destruction? And this seventy-five percent of man's energy can be poured into life, into the service of life; and there will be laughter, and there will be more health, and there will be more wealth, more food, and there will be no poverty. There is no need for poverty to exist at all.

Zorba the Buddha has to first bridge the gap within himself -- that will be the basic thing -- then start bridging gaps in society.

What is the difference between a Christian and a Jew? If there is any difference, then Jesus was not a Christian. He was born a Jew, he lived as a Jew, he died as a Jew. He never heard the word "Christian." If there is a difference between the Jew and the Christian, Christians should deny Jesus completely. He was a Jew, and all the apostles were Jews. What is the difference between a Jew and a Christian?

In my commune there are people from all religions. I cannot see any difference. I have been trying hard -- I look in their faces, I look in their eyes, but I cannot figure out whether the man is a Christian, or a Jew, or a Hindu, or a Mohammedan.

What are the differences? Maybe there is a little bit. For example, somebody is white, somebody is black -- not a big difference, not more than a half-dollar's difference. The black man has more than the white man, he is richer by a half-dollar's worth of pigment, which makes him black. And he needs to be black because he comes from Africa. That pigment prevents him from being burned by the sun. It is a geographical thing.

If people are white, it is not something to brag about. You are white because you live in a cold climate. And hankering to get a tan, making so much effort.... Whole beaches are full of people lying down under the sun. Why don't you go to Africa and have a real tan?

The best way will be through crossbreeding: Africans making marriages to white people, making marriages to

yellow people, making marriages to brown people. Then your children will have a real variety, something new. They will not be white, they will not be black, they will not be brown, they will not be yellow. Mix all four colors!

It is a well-established fact that crossbreeding in trees, in animals, in men, always brings better generations. It is simply stupid that Christians should only marry Christians, Jews should only marry Jews, Hindus should only marry Hindus. This is simply unscientific, absurd.

Why doesn't any culture of the world allow brothers and sisters to marry? That will be the best thing, because they have grown up together, they know each other; there will be less nagging, less fighting. But why has every culture decided not to do that? -- because the children born out of a marriage between a brother and sister will be weak, retarded, crippled, will not be so intelligent, because there is no tension.

Remember, life is a tension. Death is relaxation. Do you think people in graves are tense? They are completely relaxed. A brother and a sister are so close that the tension is almost nil; hence the child will be without any tension, he will be dull.

If this is the case, then let marriages happen between people who are as far apart as possible: the greater the distance, the better the generation. The tension is big; it brings the best out of both persons. And within three or four generations you will find a totally robust, intelligent, long-living humanity.

The East should get married to the West. The South should get married to the North. It will help immensely in many ways. I would like to see the whole world as one. And if

people are marrying so far away, slowly slowly differences in languages will disappear; there will be only one language. Right now there are thousands -- that keeps people apart.
The world needs to be one.
The world needs one language.
The world needs only one kind of man: Zorba the Buddha.
The world is fed up with all your religions and all your nations. It is fed up with your priests and your politicians. And Zorba the Buddha can do it very silently -- just by his presence, just by his loving, compassionate approach to everything.
Now, would it not be good if Americans and Russians start getting married? Let the idiot politicians pile up nuclear weapons, but young people from both the countries should start getting married. Soon the unnecessary hostility will disappear; it will become difficult for an American to be against the Russians -- his wife is a Russian. It will be difficult for the Russians to be against the Americans -- somebody's wife is American, somebody's husband is American.
We have to destroy all the boundaries which have been placed between people. There is no need at all for any boundaries; all boundaries are criminal. The earth is one, and whosoever tries to divide it is committing a great and serious crime.
You are asking me what Zorba the Buddha would have done when Sheela and her fascist group created an ugly situation. Zorba the Buddha did it, at the right point. Unfortunately, right now there is only one Zorba the Buddha. But one Zorba the Buddha is more than thousands

of split people. His unsplit energy was enough: those twenty criminals simply escaped.
I would like them to come back and face me on each point. But I don't think they have the courage. And they are still wanting to commit crime.... Sheela had informed me that she would return my authorizations for her to be my attorney, my secretary, her appointment by me as the president. But she never returned them to me.
And then taking papers from every corporation, that means they have still in mind to do something criminal; otherwise, what was the need to take the stationery of different corporations? Perhaps they have bank accounts in the name of different corporations, and they would like to draw the money from them. Or they will exploit sannyasins, still pretending that Sheela is my secretary.
And it is strange that people can lie so easily. In one of her interviews she says she was my lover. I don't love prostitutes. I had made her the secretary, not because she was my lover, but because I saw that she can be a foundation stone; and she was.
But stones are stones. When you put them in the foundation, they start telling you that they would like to remain and become the whole temple. When I refused, that was the point at which they escaped.
Saying to the press that she has been my lover.... I have no aversion to love, I have loved many people -- perhaps more than any man on the earth living today -- but Sheela being my lover...? However I stretch my memory, however compassionate I try to be, it does not work.
She is looking, in her interviews, pathetic. And she will suffer her whole life. She has betrayed the whole

commune, all the sannyasins around the world. She has betrayed a great trust, a great love that the sannyasins had shown to her.

But Zorba the Buddha has done his work. You need not be worried: nothing like this is going to happen again. It was a good experience, and it was good to have the experience in the beginning. So now you will be more alert, more aware, and you won't allow anything like that to happen again.

She has done much harm, and I am trying in every way to heal the wounds that she has created. For example, Antelope. They are worried about our police being there. This is strange! In all these years our police have not done any harm to anybody. The people of Antelope want the police to be removed. I will remove the police if the state of Oregon takes the responsibility to see that no sannyasin will be harmed, that no property will be harmed, burned, damaged -- because all the sannyasins are here the whole day working, and in the night they go to Antelope.

The police are there simply to look after the property; we have two-thirds of the properties of Antelope. I am willing to remove the police force immediately; just purchase all the lands and all the properties and then it is up to you to do whatever you want.

They say that we have increased the taxes.... It is very strange: only a dozen old Antelope people are there, and one hundred sannyasins are there -- so who is paying the taxes? And those taxes are going into improving the city, its streets and everything that is needed.

Just purchase all the properties, and we will declare Antelope tax free. Then do whatsoever you want. It is your city -- we have no concern with your city. We will declare

it tax free. Let your roads be rotten, your water system finished, your fire brigade dismantled. Do whatsoever you want! We will leave the city tax free. And right now we are paying the taxes, not anybody else.

But one condition they have to remember: they have to purchase their properties back at a reasonable price, at the market price right now. I had offered that we would sell them at the same price as we purchased them, but the ex-mayor of Antelope gave an interview to the press and said, "I don't trust."

That is enough for me. Now the properties will be sold only at the market price, not at the price for which we had purchased them. And we have improved on the properties, renovated the properties, so their prices will be almost twice or thrice more.

And it can happen in one day. They can just ask their friends -- who were ready to die for Antelope. Now they can help, this is the point of action. Ask the governor, ask the state -- take all the properties back and we will vacate. And before vacating we will make it tax free.

As far as the name is concerned, we are going to change it immediately. There is no need to wait for it; it costs nothing. But we don't want any kind of hostility. From our side the people who had created hostility have fled. So now these innocent sannyasins have nothing to do with it.

And I have told my sannyasins that you can use any color clothes you want so that you can mix with people more easily, so you cannot be discriminated against. You need not use your mala. You can return it or you can keep it as a memory.

But if you want to remain in orange, red, you can. But, particularly when you go out, certainly don't use red, because it seems Oregonians in the past have been bulls. Why unnecessarily disturb the bulls? Let them rest. Red creates something in their psychology, and we don't want to disturb anybody in any way.

Sheela has created a book, RAJNEESHISM. That is not my book; I have not read it, I don't know what is written in it. She has collected material from my other books. Whatever she has added to it, I don't know; what she has deleted from it, I don't know.

On Monday we are going to have a big world press conference, and we are going to have a bonfire -- with dancing and rejoicing -- to burn that book... because I am always against the word "ism." Humanity has suffered enough.

Sheela has created the word "Rajneeshee." That is an ugly word. Then what is the difference between a Rajneeshee and a Christian and a Hindu and a Mohammedan?

I have withdrawn it. Now nobody is a Rajneeshee. I give you back your individuality, your integrity. To me, you are all individuals, living together because your search is one -- not that your dogma is one, not that your system of belief is one. You are rebellious people, and I would like you to remain rebellious. That is the only point that joins you all. You are not to surrender to anybody. You are not to worship anybody. We don't have a God. God is the projection of the retarded mind. We don't have a religion in the same way as Christianity, Judaism. We don't have a holy book. We have only human beings, and we have only books.

I have called a big press conference. So get ready with all the rainbow colors. The press should see that something tremendously new has happened to you as individuals.
You love me, that's enough. There is no need for adoration.
Just last night, a press reporter was asking, "Then it is going to be very difficult. What are we going to call your people?"
I said, "Just call them my people, they are my people. They are not Rajneeshees. So call them friends of Rajneesh -- but more than that is not needed."
And then, outside the temple, we will be having a bonfire to burn all the books on Rajneeshism, all the stationery that belongs to the Academy of Rajneeshism.
That "ism" is an ugly and dirty word, and I don't want it to be associated with me. Now it will be called Rajneesh Academy; in short, RA. RA is an ancient Egyptian word which means "the highest experience of consciousness."
We are going to change the plaque before the Mandir, because here also they have put "Academy of Rajneeshism." That will be changed before Monday. We have to clean up all the rubbish that they have done here.
The air is already fresh, people are already breathing happily.
I can feel your joy, your freedom.
You have again come back to life!

Question 2
BELOVED MASTER,
YOU HAVE SAID THAT ANY RELIGION OR WAY IS CLOSED. IS YOUR RELIGIOUSNESS THE ONLY ONE

THAT CAN GIVE BIRTH TO NEW HUMAN BEINGS ALL OVER THE WORLD?

It is not a religion; hence naturally it is open. It is a kind of religiousness; an experience, not a theology; a meditation, not a catechism. Yes, it is the only possibility for humanity which is absolutely open.
Now there are no problems for anybody who wants to become a sannyasin. He does not have to change his clothes, he does not have to wear the mala. Those were problems for people. They have jobs, they have families... thousands of people wanted to be sannyasins but could not. They had their problems. I have solved all their problems!

Question 3
BELOVED MASTER,
ISN'T IT STRANGE THAT THE NEGATIVE IN US IS SO VOCAL, AND ITS OPPOSITE -- LIKE LOVE AND GRATITUDE TO YOU -- HESITATES TO SPEAK BUT SIMPLY IS, OVERFLOWING BUT HELPLESS IN ITS OWN WORDLESSNESS?

It is not strange. It is how it has to be. The negative is very vocal. It has to be vocal because the negative cannot speak through silence. The negative has to shout. The positive need not say anything. Just your experiencing it... and the fragrance reaches to me.
Yes, it is a kind of silent is-ness.
That's why many times the people who are functioning in the offices become confused, because two or three people out of five thousand people will come and make much fuss,

say negative things, behave in an ugly, inhuman way. And, naturally, the people in the office think that this must be widespread, these people are representative of others too. That is wrong. The negative person is nobody's representative. And never bother about the negative people. Just send them to some therapy, they need a good therapeutic bath. And there is no problem -- their no can be changed into yes. But they don't represent the commune. The commune is full of love and silence and joy.

And there is no need... for example, when you really love someone, it is very difficult to say, "I love you." The words fall short of what you feel. What you feel is so big, and the words "I love you" are so small, they cannot contain it. Real lovers may sit silently holding each other's hand, not saying a word. But when love dies, as it happens in almost all marriages.... Marriage is the death of love. Then people start saying to each other three, four times a day at least, "I love you, darling." They have to say it, because now love is not there. The silence will not speak it; they have to be vocal about it. They have to be American about it.

One of the all-time bestsellers, second only to the BIBLE, is Dale Carnegie's book HOW TO WIN FRIENDS AND INFLUENCE PEOPLE. It suggests that every couple, at least three, four times in a day, should find some way to say, "I love you." Always bring a roseflower or ice cream or something for the wife, to show your love.

That's why I said, "the American way." Dale Carnegie is just a phony man; he knows nothing about love. Perhaps that's what he must have been practicing himself.

Love needs no words: eyes say it, gestures say it, actions say it.

Just sitting silently, and it is overflowing and reaches.
So don't be worried about it: I know it.

Question 4
BELOVED MASTER,
WHAT EXACTLY IS THE DIFFERENCE BETWEEN VISION AND ILLUSION? CAN ONLY AN ENLIGHTENED PERSON HAVE A VISION?

Yes.

Question 5
BELOVED MASTER,
JOKES ASIDE, PLEASE TELL ME, WHO AM I?

Swami Satyananda!
Okay?

From Bondage to Freedom

Chapter #14
Chapter title: No master, no disciple
28 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
YOU ALWAYS SAID THAT WOMEN ARE BETTER THAN MEN AS FAR AS RULING AND GOVERNING PEOPLE IS CONCERNED. YOU SAID THAT THEY ARE BETTER THAN MEN BECAUSE THEIR STARTING POINT IS FROM THE HEART.

CONSIDERING RECENT FACTS, DO YOU STILL HAVE THIS OPINION? DO YOU STILL TRUST IN WOMEN?

Certainly. The proof is Ma Prem Hasya, Ma Anuradha. Just one Sheela does not make any difference to me. Does it make any difference that man has produced during history people like Tamerlane, Genghis Khan, Nadirshah, Adolf Hitler, Benito Mussolini, Joseph Stalin? Does that mean that all men are condemned?

One Sheela is just a dewdrop; it will evaporate in the morning sun. It has not made even a dent in my respect for womanhood. That's why I have replaced her with another woman -- far better, far more intelligent, far more loving. Sheela was sick. She needs to be forgiven. Whatever she did was out of a deranged mind. She has done many crimes, but still she deserves your compassion.

As far as I am concerned, one person cannot represent the whole womankind. Two billion women are on the earth. Are you going to decide about two billion women because of Sheela?

Just look at Anuradha, who has been with me longer than Sheela. She has never hankered for any power, carries no inferiority complex in her, is absolutely fulfilled as she is. All that she wants is to be here in my presence, whatsoever the cost.

Look at Vivek, who has been with me longest -- for fifteen years. When she first came, she was only twenty; now she is thirty-five. Almost half of her life she has been with me. And she has served me with an immense devotion, love, care, such that you can only find in ancient stories about

women, not in reality. From the morning when I wake up, till at night when I go to sleep, she is running all around. She has no time of her own, every moment she is devoted. Just to serve me is her joy.

Sheela is not representative. And there are thousands of women who love me more than Sheela ever did. I don't think she is capable of love. Perhaps that early rape and pregnancy and the condemnation -- particularly in India -- have destroyed some part in her heart. She has become more violent, aggressive, hostile to the whole world.

Your asking the question is absurd. I have known many more women than any man has known, ever. I have been loved by so many women -- without any demands, without any jealousy. My respect for womanhood remains the same. Just one sick woman cannot destroy it. And she is certainly sick.

I had made her the president of the foundation for the simple reason that in a strange land you will be opposed, you will be continuously harassed. The whole of Oregon was hostile to you, which is simply man's animal nature: anything that is strange makes them afraid. And who can find more strange people than you? You are the strangest lot on the earth!

I have collected all the unfits, rebels, individuals who have refused to become just a cog in the wheel of the social mechanism, who have refused to believe in religious lies, in political cunningness, hypocrisy.

My people are not a society; it is a commune. And the difference between a society and a commune is tremendous. A society functions according to certain rules, regulations, morality, religion, politics. And anybody who

does not fit becomes an outcast. A commune is a totally different phenomenon. It has nothing to impose upon you -- no ideology, no discipline, no religion, no culture. A commune simply helps you to be yourself.

So this is a group where individuals exist. And because they have allowed everybody else to be themselves, everybody else loves them as they are. There are no demands on them. You need not fulfill any conditions to be respectable; you are born respectable. Existence has respected you enough; otherwise, you would not have been here. Existence needed you; without you something would have been missing.

So the commune is nothing but a communion, a meeting of individuals who are able to meet, to love, and yet remain individuals. There is no need, no effort to dominate, to destroy the other.

All the people around the world in different societies, cultures, civilizations, are doing one thing. They may call themselves lovers, wives, husbands, parents, teachers, students -- but everybody is trying to destroy the other. There seems to be some fear, paranoia, that if you don't destroy the other, then the other is going to destroy you, so it's better to be first. And they have, down the ages, developed strategies. Those strategies have become part of their upbringing.

When the parents are trying to destroy their children -- they don't think they are destroying them; they think they are making them human; they are teaching them to be cultured; they are teaching them manners, etiquette, behavior. Whatever they are doing, they think they are doing for the children's sake. This was done to them by their parents, and

for millennia every generation has been doing it to the coming generation.

Only in this last phase of the century has a generation gap arisen. It has never been in the world before, for the simple reason that people were not going to the colleges, to the university, and being away from their parents for such a long period -- ten years or more.

Those years they have been in the university is the gap. The parents could not condition them according to their ideology, and when they come back from the university -- twenty-five years old, twenty-six years old -- they are grown-ups. They have their own intelligence, their own thinking. Now it is not easy to force them to believe in things for which you cannot give any rational proofs.

You cannot tell them to believe in a God, you cannot tell them to believe in heaven and hell, for the simple reason that now they can think on their own, and your ideas look just stupid. This is the generation gap. It is growing wider.

You are the product of the generation gap; you could not fit in the society. You are fortunate. Others who have preceded you had to fit with the society from the very beginning. They never got a chance for their own individuality to grow. So the old type of human beings are bound to be very much against you.

Just the other day, from a very reliable source I have been informed that the governor has put the National Guard on alert against us. It seems so absurd; one of the greatest powers in the world is afraid of five thousand unfits? And you are not doing any harm to anybody -- you don't have any time to!

Living is so much, loving is so much, dancing is so much, singing is so much, rejoicing is so much -- who has time for anything else? From the early morning to late in the night you are engaged in an ecstatic journey.

In the outside world people work. Naturally, they are tired. You worship; you are not tired. You can dance after the whole day's work. You can still love after the whole day's work. Your girlfriend does not have to pretend that she has a headache. I don't see that headaches are happening here at all. There may be other aches, but no headache. Heads we have put aside!

To put the National Guard on alert against us is simply to show the impotence of the politicians, of the government. And if the Russians come to know about it -- and they must come to know about it -- what will they think?

This is a nuclear power; you can destroy my people. Just dropping one hydrogen bomb will make a beautiful Hiroshima in America. You miss it! It will be a good tourist spot. You are poorer than Japan. Japan has two tourist spots: Nagasaki and Hiroshima. You have nothing. I am offering you a chance. And you will see how people can dance and sing and rejoice and love and hug -- even while they are being destroyed.

My people are not afraid of death or destruction, for the simple reason that they have tasted life, love. The person who is afraid of death is the person who knows nothing of life. The more you know about life, the more deeply you live it, the more intensely you get absorbed in it, overwhelmed by it, the more you become aware that there is something in you which is deathless. No nuclear weapons can destroy it.

But for every reason we are strangers to these people. I had put Sheela in charge, knowingly. She was needed, she did much good to the commune. But there is always a risk, and she started doing harm too. The moment I became aware that she was doing harm also, and I saw that the commune was now established and Oregon has accepted that we are going to be here -- America or no America, we are going to be here -- Sheela was no longer needed. And that was hurting her ego very much.

Now we need a softer quality of people who can destroy all the hostility that Sheela has created, had to create. We need superior people who don't have any inferiority. We need more creative people, more healthy, more juicy.

You will have observed that I have put Americans in most of the power positions. In Sheela's group, most were non-Americans. The reason was, those non-Americans would be more able to fight for you against the Americans. That phase is over. Now we want friendship. We are now part of America. We are Americans, fresh Americans.

I have put more Americans in power, but they are still women. Man has his own qualities; they are different from woman's.

And I want to prove to the world that just as the woman is capable of managing a house beautifully -- a clean house, good food, good clothes, everything in place; can beautify the house, just by her presence can make it something of an art -- women can do the same to the commune. It is a bigger home.

Of course, they cannot be soldiers, and they should not be. They cannot be great scientists, and there is no need. But they can be good painters, poets; they can create great

literature. And greatest of all, they can create an atmosphere of love, hospitality. This has to be proved existentially; otherwise the woman will remain always a slave.

For centuries she has been a slave, and now there are a few idiotic women who call themselves the women's liberation movement. And whatever they are doing is not liberation, but simply reaction. They are teaching women to be lesbians, against men. They are spreading hatred. But a woman who cannot love a man loses something.

That was the case with Sheela; she cannot love a man. She has been trying hard; she has changed many husbands, many boyfriends, hoping that perhaps somebody she can love. But she cannot love unless her deep-rooted hatred for men is dissolved. She needs psychotherapy. She needs to open her wounds so they can be healed.

The liberation movement is not really in favor of woman's future, it is against it. It is a reactionary movement. They are asking for equality with men. Why equality? Woman is woman, man is man; they are unique beings. They are not equal, they are not unequal either; they are simply different. They are opposite polarities.

Asking for equality, they are doing all kinds of idiotic things. Because man smokes, liberation women are smoking. Do you think this is intelligence? Man is doing something foolish, but to be equal, you have to do that foolish thing. Soon the women's liberation will tell women to piss standing! Equality? This is sheer nonsense.

I don't see that there is any problem. Women should behave like women, according to their nature. A woman smoking looks as if something has gone wrong. And please, at least

don't start pissing standing. Equality does not mean that you have to do everything that man is doing.
Psychologically there is no equality; there is only uniqueness. The woman has to assert her uniqueness, and she has a different way of expressing herself.
It is not only when you make a painting that you are a creator; when you make delicious food, you are an even greater creator, because nobody can eat the painting. It does not help in any way.
You just have to make certain that whatever you are doing is done as a worship, as love, as creativity. Your creativity as woman is far more nourishing than man's creativity. What does he do? He paints, he makes sculpture, he writes poetry, novels. This is good, but it is only entertainment; it is not life.
Woman has to contribute more to life.
Why not make life more poetic? And just a small touch and life becomes poetic. Why not make life a little more musical? Why not make life more colorful? -- which will be the woman's way of painting. Why not grow beautiful gardens around your house? Why not bring thousands of flowers around your house? A flower is far more valuable than any sculpture. The sculpture is dead; the flower is alive, is full of dance in the wind, in the rain, in the sun.
The woman should not try to imitate man; otherwise she will be only a second-grade man. She will never become equal, she will be only a carbon copy.
Be original. And that's what I have been trying in my commune: giving women every opportunity to express their potentiality.

Sheela was not really a woman. She had lost her heart long ago, she was crippled. But I had chosen her for the simple reason that she is so full of hate, so hostile that she will be able to fight, and allow you meanwhile to become established.

She did her work. But when you give some work to a sick man or sick woman, you know it is risky. A madman may be useful; but a madman is, after all, a madman. When she got the taste of power, then rather than defending the society, the commune, the people that gathered here, she started becoming a criminal. She wanted to take revenge. That was the time that I had to stop her. I had to wait for the moment when you were established. To remove her was not a problem. I had not even told her to get lost. I just started speaking, and she understood that now her power was gone. Her power was as my representative. Now, there is no need for any representative -- I am speaking myself. Now I have given you another group. You need now a higher and better group which can create friendship. Even idiots can create enmity; not much intelligence is needed. But to create friendship, to make bridges, intelligence is needed, love is needed, grace is needed.

I have given you the group now. Support the group, help the group, for the simple reason that now we are no longer foreigners.

Right now we are the only people who are bringing in almost thirty thousand people per year, around the year. Nobody can claim that the thirty thousand tourists are coming because of them. Of course, these people spend money -- that goes to Oregon. If we are supported, we can

bring thousands and thousands of people here. They should simply look at it.
And there are many experiments going on simultaneously....
I am trying to give woman her place.
I am trying to make the family disappear, so that people are not fixated on a very small, tiny group -- three, four, five people. Their loyalty should be wider and bigger. This small loyalty is dangerous.
We are trying to make the whole world know that five thousand people can live for four years without producing a single child. So why can't you do it? The world population has to be made less; otherwise, death is the alternative.
We have proved it perfectly, that people of all races, all religions, all nations, can live together without any difficulty. In fact, nobody even bothers, nobody even inquires of you, "Are you a Brazilian, or from Puerto Rico, or from Constantinople?" Nonessentials -- who cares about it? Are you a Catholic or a Protestant, Hindu, Buddhist, or a Mohammedan? Nobody bothers about it.
These five thousand people living together here, and similarly in other communes around the world, have proved that man by nature is not antagonistic to color, to religion, to race, to nation. These things are cultivated by the priest, by the politicians.

Here, nobody looks inferior, nobody feels superior. If Sigmund Freud had to come into this commune he would be in real difficulty, because he thought every person has to carry either an inferiority complex or a superiority

complex. In this commune, he would have not found any example for his theory.

There is no need to feel inferior or superior. Everybody is just himself, there is no question of comparison. You are alone. There is nobody like you, so how can you be compared? It is comparison that brings inferiority, superiority, and then the complexes and the psychological problems, and the whole lot of it.

Simultaneously, many experiments are going on. And I can say to you with great joy that we are successful, and we will become a model for the whole humanity. What we can do can be done around the world without any difficulty.

Most of you have been brought up in nonvegetarian families. You have never thought or even bothered that you are eating something nauseating. Howsoever tasty it is, you have killed living beings.

Cannibals say that human meat is the most delicious. And you have to believe them, because they know the taste; they are not just proposing a theory about it. They have eaten all kinds of meat, but they say the best is of the human baby; nothing can be compared to its delicacy.

But I don't see any difference between cannibals and nonvegetarians. Maybe a difference of degree, but not of quality. If you can eat monkeys, who are your forefathers -- which is really ugly, to eat your own forefathers -- what is the difference? Cannibals are eating human beings, which seems to be more right; at least they are eating contemporaries, not forefathers.

But here, most of you are trying vegetarian food. In the future, that should be the food for all humanity. Life is not to be eaten. And when there is so much possibility for

vegetarian food.... It has never been explored; otherwise there is so much possibility that there is no need for anybody to go hungry.

And life should be respected, whether the life is in you, or in a lion, or in a deer. The man who kills a deer has fallen from his humanity. He has destroyed a beautiful living being. Have you seen the deer jumping and running? So alive!

Have you watched one thing? From all the ranches around the deer have moved to this place. They seem to be more intelligent than the attorney general of Oregon. They saw that these people are harmless. Otherwise, for ten days every year Oregonians are free to kill deer, and for ten days they are all roaming around with their guns and killing the poor deer. All the deer slowly slowly have moved, because in this place we will not allow anybody to kill.

I have told President Hasya that I would like to make a deer park just near the Gurdjieff Dam where there is a waterfall. We are not using it, but any time we can use the waterfall. So the waterfall will become a small river, and the whole area should be made into a deer park. And they don't need anything much.

They eat a certain grass, alfa-alfa, so just.... They don't even ask about omega-omega, just alfa-alfa. Such simple people -- they have stopped at the first letter of the alphabet. So grow much grass for them, and they will be coming. And people can visit them in the daytime, in the night. And at least two, three thousand deer -- a whole commune of deer....

And once you are finished with deer, you have to make another place for my peacocks: a peacock park. Already in

my garden there are three hundred peacocks. So I am willing -- you can take two hundred peacocks from there. And given good facilities, they grow fast. Soon, thousands of peacocks!

My idea of life in the commune is thousands of peacocks dancing, deer running, people loving, enjoying -- that seems to be human. And the peacocks and the deer, all have understood that there is nobody here who is going to harm them. They move freely without any fear. It gives me great joy that these innocent people -- peacocks, deer.... We have swans; I want to have more swans also. A place which has swans, thousands in the lake.... You can play with them and swim with them.

We have to be in tune with nature. We can make this place full of flowers, full of trees, full of animals, full of beautiful, unconditioned people. And this should be the model for the whole humanity.

Support the new people who are in power. They will be new to you, their methods will be new to you, so just be a little conscious of the change; it is for the better.

I don't believe in violent revolutions. I believe in a nonviolent evolution. And you can see it happen here. The old regime -- we have not even shot a single bullet -- has fled on its own. And we have changed the whole regime. This is evolution; this is not revolution. Nobody is killed, nobody is hit, nobody is harmed. But new people, a new group is now taking care of you -- a new phase, a new development. Support it, enjoy the change.

And now I am going to be available to you every day, so nothing can go wrong. Just my presence is enough so that nothing goes wrong.

My respect for women remains the same.
Every man should be respectful to women: they are your mothers, they are your beloveds.
Every woman should be respectful towards men: they are your children, they are your lovers.
There is no question of any conflict between man and woman: they are two sides of the same coin.

Question 2
BELOVED MASTER,
THROUGH THE LAST EVENTS THERE HAS BEEN TREMENDOUS JOY AND PAIN. THE JOY IS TO SEE HOW YOU ARE THE ONLY REALITY THAT MATTERS. AND THE PAIN IS THAT MY CONNECTION IS SO SUPERFICIAL THAT I DIDN'T LISTEN TO YOU. AND SUDDENLY I CAME TO REALIZE THAT MY LOVE FOR YOU, HOWEVER BURNING AND INTENSE, IS MEANINGLESS, CHEAP AND WORTHLESS. I NEVER FELT SUCH A WOUND. IS THERE ANY WAY TO BE CLOSE TO YOU? AS I CAN'T REFRAIN FROM LOVING YOU, PLEASE TELL ME IT DOESN'T MATTER FOR YOU.

It matters to me -- not that I am in any need of somebody to love me but because you are in need of expanding your love, of giving your love as high a dimension as possible. It is good that you understand that your love is not as much, not as pure as it should be. This very awareness is a good sign. It means you can make it deeper, higher, more unconditional.
I am just an excuse.

Let me repeat: I am just an excuse.
I want your love to expand, to grow, so that you are overwhelmed with loving energy. Then it will not be only directed towards me, then it will be just like breathing. Wherever you go, you will be breathing; wherever you go, you will be loving.
Loving will become your simple state of being. Then only is it not cheap. Love as a relationship is always superficial and cheap.
Love as a state of being is invaluable.
But one has to begin with the first. You are already in the first stage. And because you are aware that it is cheap, there is every possibility you can transform the love energy. Use me as an excuse.
It matters to me because I love you.
It matters to me, because I know when love flowers, how much ecstasy it brings. It is my experience, and I want it to be your experience also.
I have discarded God. Now only love remains.
Your lovingness is your religion.
But remember the difference: to love a person is only to have a relationship. It is as if, when you are with a certain person, you breathe, and then when you leave the person you stop breathing, because how can you breathe without the person for whom you live? But that means the next time you don't find the person again, you will be dead.
And that's what has happened about love. Everybody is insisting, "Love me" -- and is very suspicious of you, that you may be loving other people too. This jealousy, this suspicion has killed love. The wife wants the husband to love only her.

While I was a professor in the university, a woman professor fell in love with me. I have never fallen in love with anybody. I only rise in love, I don't fall. So she was harassing me. It became difficult for me to sit in my university's common room because she was always waiting there. And she was a real woman: yakkety-yak, yakkety-yak.... And she asked me hundreds of times, "Do you love me?"

I said, "I have told you before -- yes!"

"But do you love me, only me?"

I said, "I have told you I love only you -- but this I tell to many women. Every woman wants to hear it -- what to do?" Since that day she disappeared.

The very question, "Love only me".... Then what are you going to do when you are out in the world meeting other people, on your job? You have to be alert not to show any love to anybody.

What to say of persons? Even if you are a very great lover of books, that's enough for your wife to create trouble for you, that when she is present you are still reading! When she is present you cannot read. When she is present, your reading means you love the book more than her. Women are known to take away books, throw them away. This type of behavior on the part of men and women has killed love. In fact, if you really want to love your woman or your man, you have to be loving towards everybody you meet. You have to keep the flame burning. You have to keep breathing love. You have to keep radiating love; otherwise, when you meet your beloved, you only have just words to say: "I love you."

You know it is false, she knows it is false. You know she knows it is false; she knows you know it is false. Both know the reality, and both are trying not to see it. But what has happened? Why has the love disappeared? Because you made love a relationship.

Love cannot be made a relationship, love is a state of being. You are just a loving person. You love your friends, you love your books, you love paintings, you love the sunrise. You love many things. In all those things your love grows, expands; and the woman is benefited because now she has a man who is so full of love. The man is benefited if the woman also is in a state of love.

In my commune you have to learn loving -- not love relationships, but love as a state of your being, love as breathing. Just what breathing does to the body, love does to your soul.

Love is the breathing of your soul. The more you love, the more soul you have.

So don't be jealous. Don't prevent anybody, and don't try to monopolize love. There are a few things which cannot be monopolized.

You see a bird on the wing in the air, so beautiful -- the freedom, the joy. You can catch the bird, you can put it in a beautiful golden cage. Do you think it is the same bird? Apparently it is the same bird, but in reality it is not the same bird.

Where is the freedom? Where are those beautiful wings, balancing in the air? Where is that vast sky, the unlimited freedom? You have taken everything from the poor bird, and you think you have given him a great, precious cage, made of twenty-four karat gold! You have killed him.

That has been happening to love. The bird on the wing, free in the sky, is a beauty. The bird in a cage is dead, his spirit is dead. He still breathes; but he must be dreaming of the freedom of those beautiful moments rising higher and higher into the sky... of those beautiful mornings... the sunrise, the sunset. You have taken everything from the bird.

Love is a bird. Keep it free, don't try to monopolize it. It dies when you monopolize it. And that's why in the whole world everybody is saying, "I love you," and there seems to be no love at all anywhere.

The basic reason is, we have not allowed love freedom. We have tried to keep it in bondage -- and it is not possible. Then you can have only a hypocritical kind of love. It says, "I love you," because it has to be said; otherwise there is trouble. To avoid the trouble, the husband says, "I love you," the wife says, "I love you." But you can't see the shine, the gleam in their eyes, the aura on their faces. You cannot hear their hearts beating faster, you cannot smell the aroma of love around them. Everything is dead.

Love is the breathing of your soul.

Never allow your love to be dead, at any cost: you are killing your own spirit. And never do this harm to anybody else either.

Love gives freedom. And the more freedom love gives, the more loving the person becomes. This has to be the approach in my commune.

Question 3

BELOVED MASTER,

YESTERDAY IN DISCOURSE, LOOKING AROUND RAJNEESH MANDIR, I THOUGHT THE REPORTERS AND THE STATE POLICE LOOKED SO TENSE, THEY COULD NOT SIT STILL FOR ONE MINUTE. HOW CAN WE BE OPEN AND LOVING TO THESE PEOPLE? IS IT POSSIBLE?

In the first place, what the hell were you doing looking at them? I have never seen any police, any state officers. Why were you looking at them? Are you here to listen to me, or to look at police officers?

Secondly, if somebody is tense, fidgety, cannot even sit in one posture for one minute, he needs more compassion and more love. He is sick. He is not relaxed; something in him is not clean. He needs compassion and help, and you are asking, "How can we love them?"

I don't see any problem. The other person is tense, you are not tense. If you were tense, then the question would be meaningful: "I am tense, how can I love?" You are not tense; the other person is tense. This is like a doctor asking me, "Somebody is sick. How can I treat him?" The doctor is not sick, and the doctor's function is to treat the sick. No, when you saw them tense, you also became tense. When you saw them unrelaxed, you also became unrelaxed. Perhaps you became afraid, that's why the question: how can we love them? Otherwise, loving is no problem.

If you know love, you can love anybody. And particularly people who are tense are more in need. Your love will relax them. You should be more understanding.

Police officers, state officers, FBI officers, are bound to be tense here. They are almost on a different planet. They

know how to behave with criminals; they don't know how to behave with lovers. They know how to behave with murderers; they don't know how to behave with meditators. It is understandable, their tension is understandable. They may have been hearing me for the first time. They may have been getting so many shocks from what I am saying.... Be compassionate to those poor people. They are not bad. At least they had the courage to come to the meeting, to sit with you, to listen to me, to try to understand what is happening here. But it is so new for them, so utterly unknown, that it is natural that they will get tense: what kind of people are these?

And one thing you should remember: the people in the police department, the FBI, the CIA, KGB, these people, and the people who are in the jails serving long sentences -- for ten years, fifteen years, twenty years, great criminals -- they are of the same quality.

A criminal employed becomes a police officer. A police officer unemployed becomes a criminal. It is only a question of employment. The police officer does crimes in the service of the government -- for which he is paid. The criminal is doing crimes independently. He is like a private detective, no government support. He is more courageous. But the quality of these people is not different.

If you are not a criminal, you will not be interested in becoming a police officer -- because you have to deal with criminals continuously. And your having to deal with the criminals means your having to learn their language, having to learn their strategies. You have to be a little better criminal than them; then only can you catch hold of them.

In a better world, there will not be criminals and there will not be any FBI, CIA, KGB.

It is a very strange conspiracy against humanity. Just think: if there are no criminals, what will the magistrates do? They will be out of a job. What will thousands of advocates do? They will be on the streets, beggars. The police, the magistrates, the advocates, all need criminals. It is a question of life and death. They all live on criminals. It is a very strange society... a great establishment of justice, thousands of people employed in it -- but they should all be grateful to the criminals. Those are their real masters.

Now these police officers you saw sitting here, the FBI people you saw sitting here, they had never come before. It is Sheela and her criminal group that have brought them here. It is Sheela who has provided their daily bread and butter. Naturally, they feel a certain sympathy with criminals. The innocent people they hate, because they don't give them anything.

And that is one of my insights, that the attorney general of Oregon is trying somehow to defend Sheela and her criminal group, to give them immunity so that they can point to innocent people and say that these are the people who have committed all the crimes. In this way they can destroy the whole commune.

We are not going to let them do any such thing. But that is their strategy. It is very apparent, because I should have been the first person for them to interview. They did not ask for my interview. I told them, "You have to take my interview first, because I have the overall, bird's-eye view of my commune."

Four times they gave appointments, and just before the appointment they canceled it. And the cancelation was from higher up. A phone call would come from the capitol, "Cancel it." They wanted to take time. They are delaying the whole process so that they can make some deal with Sheela and her group.

That's why I say criminals and the police and the politicians belong to the same category. They are not concerned what crimes Sheela and her people have done. Their interest is how to use this opportunity to destroy the whole commune. Do you see the cunningness of politicians and their criminal minds? We have been supporting them, we have been giving them every evidence of the crimes. They are not taking much interest in it; their interest is in how to destroy the commune.

But they cannot destroy the commune. I have my own ways. If any of my people are sent into jail, go joyously, and convert the people in jail to sannyas. So five hundred will go in, and at least five thousand sannyasins will be left behind.

Teach meditations in the jail. Take the books, take the tapes with you. We don't fight in a primitive way, we are intelligent enough to fight just intellectually. So it will be perfectly good. They cannot make you a criminal. They can keep you for a few days in jail, and that's a good opportunity to change all the people in the jail -- there may be thousands of criminals. Help them to meditate -- in the morning, start with Dynamic Meditation. There is no law against meditation. Nobody can prevent you, because it is our religious practice, and the government cannot interfere in any religious practice. So when you come out of the jail

in ten or twelve days, you will have changed the whole atmosphere in the jail.
They will repent later on that they did a foolish thing. You have not committed any crime, and I will fight for you up to the Supreme Court, for every single sannyasin who has no crime on his hands.
There is no problem at all. It is a good opportunity to expose American politicians, that these are all third-class criminals. They are not worthy of being governors, of being attorney generals. And they are not according to the beautiful Constitution of America.
A strange fate... we are the latest Americans, but we have to fight for the American Constitution against the rotten old Americans. But we will fight for it, because the American Constitution is the only one in the whole world which has some hope for humanity.

Question 4
BELOVED MASTER,
RECENTLY, YOU SAID THAT YOU WOULD BE BETRAYED BY SOMEONE VERY CLOSE TO YOU. I THOUGHT THIS COULD NOT HAPPEN HERE, YET IT SEEMS THAT ANYTIME LOVE HAPPENS, THEN HATE ALSO FOLLOWS. THE GREATER THE LOVE, THE GREATER THE HATE, AND HENCE, FINALLY, BETRAYAL.
THIS CAPACITY MUST BE INHERENT IN ALL OF US. HOW IS IT POSSIBLE TO BE WITH A MASTER, KNOWING THAT THE DEEPER THE LOVE, THE CLOSER I AM TO DESTROYING IT? IS THIS WHERE WE LET GO EVEN OF THE MASTER? I FEEL LIKE A

MAN LOOKING OVER THE ABYSS, TRYING TO DECIDE WHICH DIRECTION TO JUMP.

You need not decide at all, because I have decided already. I am not your master, and nobody is my disciple. You are all my friends.
Okay?

From Bondage to Freedom

Chapter #15
Chapter title: Now meditation is needed even more
29 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
I SEEM TO BE BALANCED ON THE TIGHTROPE OF PO. I NEVER BELIEVE NOR DISBELIEVE WHAT YOU SAY IN THAT OUTER POLITICAL WORLD OF FACTS AND FIGURES, THAT MERRY-GO-ROUND OF DIFFERENT VIEWS, THAT SHIFTING MIRAGE OF TRUTHS, HALF-TRUTHS, CONTRADICTIONS, AND PARADOXES THAT SLIP THROUGH MY MIND LIKE AN AUTUMN BREEZE. IT'S ALL PO NOW. WOULD I HIJACK A PLANE, STONE AN EMBASSY, OR FRUSTRATE A POLICE INVESTIGATION? PO, PO, PO -- I DON'T KNOW. YET I DO KNOW THAT MY HEART STILL DANCES WITH YOU, YOUR SILENCE STILL PENETRATES ME WITH A DELICATE, EXQUISITE AWE. AND MY LAUGHTER IS BECOMING MORE AND MORE ROOTLESS, LIKE A

MAD CHILD, GIGGLING AT NOTHING IN PARTICULAR. AM I MISSING, BELOVED MASTER?

It seems you come from Poland: PO, PO, PO! Get to Poland as soon as possible. You may be the next pope chosen. You are showing all the qualities that are needed to be a pope.

I am surprised. Are there so many idiot-generals in Oregon with no sense of humor? Do you think a lazy man like me will hijack a plane? -- a man who has never hijacked even a bicycle? Stone embassies? Just sometime come and touch my hand; it has never taken up a stone. You can feel the softness of it.

One of my friends came to see me from Russia. Shaking hands with me, he said, "I suggest you should never come to Russia."

I said, "Why?"

He said, "Your hands will create trouble. Anybody shaking hands with you will immediately take his hand back: your hand is bourgeois." It is true. I have never done anything with my hands.

I was joking with the journalists, but idiots can't understand any sense of humor. The attorney general of Oregon has immediately put the National Guard on alert. It is good. To be alert is always good. That's my whole teaching! Keep the National Guard, your armies, twenty-four hours alert. That's what I want. And I can go on making statements so that you have to keep them alert.

But just for you -- privately, don't tell it to anybody -- we are nonviolent people, vegetarians: we don't do such things.

There is no need to do it. Our joy, our laughter, our love, our silence, our meditation, are a far bigger force than nuclear weapons. They can try, they can kill our bodies; they cannot kill our spirit. And the moment they kill our bodies they are really getting into greater danger, because then our spirits are free to go around the world, with no visa, no passport, no green card. I am preparing you for that.

Hijacking planes or throwing stones at embassies is for retarded politicians.

We have nothing to do with politics.

We are the only group of people in the whole world which is apolitical.

So you have to understand; you get confused. I am always speaking the truth -- sometimes in a way that looks like a joke, sometimes in a way that looks like a contradiction, sometimes in a way that looks like a lie; but I am always saying the truth, and truth alone.

Those who understand me have no difficulty, no conflict, no confusion. So meditate a little more; otherwise I will send you to Poland. Po stands for Poland, where everybody is confused. Nobody knows what is right, what is wrong. Nobody knows when to say yes, when to say no.

Here, you have to attain to clarity, to insight into everything, and I am giving you all the opportunities to see. And I will be giving you bigger and bigger opportunities to see yourself, understand yourself. Right now, you have missed the point. Try to see that it does not happen again. Next time, get it.

And it is my everyday business to create a situation in which you can miss or get it.

Just the other day I said that I am not anybody's master, and nobody is my disciple. One sannyasin, immensely happy, wrote a letter to me, "This is what I always wanted to be: your friend."

I have no objection. I want you all to be my friends -- but you will have to travel a long way to be my friends.

You are living in the dark valley of your unconscious. You are fast asleep.

If you want to be my friends, then awake.

She has also asked, and that shows the mind of the sannyasin, "Now that we are your friends, is meditation needed anymore?"

Now meditation is needed even more.

A master-disciple relationship means the disciple can depend on the master, and the master has a certain responsibility. I dropped that responsibility yesterday. Now I am no longer responsible for anybody. You have to be responsible for yourself. You cannot depend on me. I am not your savior, I am not your leader. Now you have to become your own savior.

She got the idea of being a friend, but she missed the whole point.

Be as independent as I am.

Be as free of mind as I am.

Be as centered as I am.

Experience the same ecstasy, the same vast experience of ultimate blissfulness.

Then only can you be my friends.

Now you are to be more mature. A disciple can remain retarded, but a friend cannot be forgiven if he remains retarded. So every day I will be giving you chances. It is an

effort to sharpen your intelligence, to give you integrity, individuality, to give you freedom from everything, to give you the beauty of your aloneness.

Question 2
BELOVED MASTER,
I LOVE YOU. PLEASE TELL ME IF WE HAVE LET YOU DOWN. I FEEL HURT WHEN I HEAR QUESTIONS IN DISCOURSE THAT DON'T APPRECIATE YOU AND THE LOVE THAT YOU SO GENEROUSLY POUR ON ME. I HOPE THAT OUR LOVE IS ALSO ENOUGH TO HELP HEAL US, AND YOU NEVER FEEL WE TAKE YOU, OUR BELOVED, FOR GRANTED.
PLEASE COMMENT ON WHETHER OUR NOT LOVING ENOUGH HAS ANYTHING TO DO WITH WHAT YOU SAID ABOUT NOT WEARING MALAS AND ONLY RED COLORS. ALSO, BELOVED MASTER, PLEASE SAY IF THERE IS ANYTHING WE AS A COMMUNE CAN DO TO HELP THE HEALING SO WE CAN REALLY CELEBRATE YOU AND YOUR LOVE FOR US, AND LET THIS CANDLE OF OUR LOVE BURN COMPLETELY AT EVERY END.

I am grateful for your understanding. But it is not that your love is not enough for me. You love me more than anybody has ever been loved. You cannot let me down.
Telling you that it is up to you to wear malas or not, it is up to you to be in red clothes or not, is not out of any hurt feeling in me. Nobody can hurt me -- that is impossible,

because in the first place I never expect anything from anybody. So disappointment is impossible.
I have said these things because I love you, and I want you to be responsible and to take decisions on your own so that no fascist kind of regime again fetters you and destroys you. I cannot be with you always. One day I will have to leave my body, and then there will be every possibility of people exploiting you, becoming your leaders.
That was the great hope of Sheela that I shattered. She wanted to be the high priestess of the latest religion. When I said nobody is going to succeed me, and nobody is going to represent me, that was the day she started thinking of leaving, because her whole desire was to become the high priestess.
I am not going to create popes, shankaracharyas, Ayatollah Khomeiniacs; each and every sannyasin who loves me individually inherits all the treasures of my being, experience, love, blissfulness. Nobody is going to be the priest. Then you create another Vatican.
We are tortured by these popes, shankaracharyas, imams, rabbis. It is time that man is freed from all these fetters. It is out of my love that I want you to be free, totally free, no dependence, no father figure, nobody between you and your truth, no mediator. That's why I will destroy everything that can create the old mistake all religions have fallen into.
Tomorrow I am going to have a world press conference in which the book RAJNEESHISM will be put to fire and burned. I don't want you to be Rajneeshees; one Rajneesh is enough. You have to be yourself.

You loved me, I am grateful for it, but I don't want you to imitate me. Imitators are phony. Imitators are bound to be unnatural, because they are going against their potential. Nature produces each individual as unique. In twenty-five centuries, how many Buddhist monks have been trying to become Gautam Buddha? Not a single one has succeeded. For two thousand years, how many Christian monks have been trying to become Jesus Christ? None of them has succeeded. And the same is the story around the earth in all the religions.

Still we are blind; we can't see a simple fact, that Jesus, Buddha, Moses, Mohammed -- or anybody, known or unknown -- is unique, unrepeatable.

Nature does not like carbon copies. Nature loves original faces.

My effort is to take away all the barriers so that you can discover your original face; to remove all the masks so that you can discover who, in reality, you are. And the moment you realize yourself, that will be the moment of your gratitude towards me, because then you will understand why I was destroying everything that you thought was a connection. It was not a connection, it was a dependence.

I hate the word "ism." I hate collectivities. I respect the individual. Collectivities are mobs, and the mob psychology has to follow the lowest denominator. Only individual peaks can become Everests. Collectivities become only flat ground. Do you want to be just a flat ground? Wouldn't you like to be an Everest, reaching higher and higher towards the stars?

Whatever I am doing is out of my love.

I cannot see you dependent. I cannot see you being harassed, tortured, ordered, made to obey -- no. Hence, I say to you: My way of life is not a religion. It is certainly a kind of religiousness. To be religious without being attached to any religion is the most beautiful experience of life. Then religiousness is a quality, not a faith.
Slowly slowly, I am taking away all excuses for your faith. I have taken away God, I have taken away paradise. I have taken away the fear of hell, taken away the greed for heaven. And I don't want anybody after me to undo what I have done.
It all depends on you.
My guards, be on alert!

Question 3
BELOVED MASTER,
YOU ARE A TOTAL STRANGER TO ME, YET A FRIEND AND LOVER. HOW CAN THIS BE?

This is the only way it can be. We are all strangers to each other. The closer we come in friendship and love, the more we see the strangeness of the other, the uniqueness of the other, the unpredictability of the other.
When we are not friends and lovers, then just acquaintance is enough. You know the name of the person, you know his profession, you know his address. Do you think this is knowing the individual? You may know that he is a doctor, or a shoemaker, but those are functions; they don't have anything to do with the reality of the being. The doctor can become a carpenter, can become a gardener. And one day, he will be retired from the hospital.

You may not know why retired people become so irritable, so angry; any excuse is enough for them to explode. Why are old and retired people in such agony, anguish? The reason is, they have lost their identity.

When they were doctors, professors, they had a certain identity. Others believed them to be doctors -- to be professors, to be engineers, to be scientists -- and they also believed they were doctors. Now that mask has slipped. Now they don't know who they are.

It is a chaos in their mind, they cannot figure it out. And they are angry against the whole world which kept them in darkness about themselves for their whole life. And still there is no way made available by the society so they can find their real original face.

When you are acquainted with a person there is no need to bother about his anxieties, his future, his past. Your acquaintance is professional. You may meet him in the marketplace: he is a teacher, you are a student; things are quite defined. You are a patient, he is a doctor; things are quite defined. But behind the patient there is a human being, behind the doctor there is a human being -- they remain unknown to each other.

But when you love somebody the difficulty arises. When you are really a friend to somebody, a great question haunts you, because now your friendship, your love, cannot be satisfied by knowing that he is a doctor or a professor. You know those are his professional functions, but he is not exhausted by them: Who is he?

The closer you come, the more you become strangers to each other, because all false labels, identity cards, passports, nationalities, religions, start disappearing. You

are facing a naked human being, and you are also a naked human being -- just the way you were born. Even the name is just a label given by others.

Love reveals the stranger in the other.

This is one of the most significant questions in the human relationship, because you are afraid of the stranger -- and the stranger is in your bed! And you don't know this man, you don't know this woman; it is risky. If you don't know this man, this woman, you cannot predict what he is going to do in the night. Perhaps he may steal everything and escape, or may kill you. So people start finding new, phony labels -- husband and wife. Again you are going away from each other. You were not capable of remaining strangers and yet lovers.

I would like my people to know that it is a tremendous joy to discover the stranger in your friend, because this is the only reality. Don't camouflage it, don't cover it up. Don't go to a church to get married. Let him remain unpredictable; this is his independence and his birthright. And the same is true for you; this is your independence and your birthright. In fact, nature does not allow anybody to enter into the privacy of any individual. Nature is immensely compassionate: you cannot trespass.

I can know myself, nobody else can know me. You can know yourself, nobody else can know you. This is a blessing.

Only machines can be known by others. This is man and his privilege, that his privacy is absolutely guaranteed. Only he can enter into his center -- experience, feel, understand, see. This is possible only if friends and lovers allow each other to remain strangers.

All your efforts to cover up the strangeness of the other are the causes of all the conflicts in every home. Husband and wife, mother and children, father and children, children and parents -- they are all trying desperately to reduce you to a thing. They are trying to mold you in such a way that you become predictable, so that there is no fear about you.

But all these strategies create conflict. Instead of two persons, there are four persons in a bed. Two are the real -- which are strangers, which have to hide behind a mask. Two are the masks, which are making love, kissing each other. Masks are kissing each other, promising each other that they will remain in love forever. But masks...?

And the stranger behind it already knows that this is false, what you are saying is untrue. You are simply saying it to make things convenient. You are creating a situation of consolation. But nobody wants to be encaged in a mask. He hates the person who has forced him to be someone he is not.

Every husband hates his wife, every wife hates her husband. Children hate their parents, parents hate their children. The whole world is full of hate, and the reason is that we have been denying reality.

Drop all the masks, and declare that you are a stranger. Say the truth, that "I cannot promise you that I will be loving you tomorrow too. Only tomorrow knows." Be truthful and authentic and sincere. It may look a little harsh in the beginning, but soon you will see its beauty, its glory, its joy.

Yes, your question I can understand. You say, "I love you, you are my friend. But the more I love you the more I feel you are a stranger."

I am. You are too. Everybody is a stranger.
And it is good, tremendously good that everybody is a stranger, so that you can explore, inquire, and always remain excited. What is the woman going to turn into tomorrow? What is the man going to do tomorrow? No expectations -- with strangers, you don't have expectations -- no disappointments. Whatever happens has to be accepted without any complaint.
Of course, a stranger is a stranger, and he will behave in his strange way. But life becomes really an excitement, every moment an ecstasy. And when you know that perhaps tomorrow the woman may not be in your hands, then only today is yours. In fact, only this moment is yours.
Squeeze the whole juice out of this moment. The next moment is uncertain.
If we accept the truth of the strangeness of everybody, people will start living in the present. Right now, people are only miserable in the present, they don't live in the present. They live in their hopes: tomorrow everything will be good. And that tomorrow never comes. What comes is more misery, more trouble, more problems. And life becomes just a tragedy.
I would like your life to remain a beautiful comedy, an ongoing carnival.
And if your wife and you are strangers -- and there is no way to change this situation, this is existential -- if your children and you are strangers, how much joy there will be, because each time you meet your wife, you meet a new woman... a new husband... each time a new child, a new parent.

Otherwise, in ordinary life -- people have lived for thirty years together, and ask the husband, "Just close your eyes and remember the face of your wife," and he cannot. Thirty years living together and he cannot remember the face of his wife! But he can remember the neighbor's wife's face perfectly well because she was a stranger, and his wife was just taken for granted.

Who loves one's own wife, one's own husband? If you can find somebody, he must be a crackpot. But who can avoid being attracted to beautiful women in the neighborhood, to beautiful men in the neighborhood?

Have you observed a simple fact, that you never dream about your husband, you never dream about your wife? You dream about women, but they are never your wife -- somebody else's wife. You dream of Cleopatra, of some Italian film actress... Lolita.... Who is going to waste his sleep dreaming about his own wife -- who is sleeping by his side dreaming about Muhammad Ali!

The reason is simple. You reduce the other person, as if you know him or her. Your knowledge is false.

Let your wife become a stranger -- which she has always been. Let your children be strangers. They have come from the beyond. They may have come through you, they have used you as a passage, but they don't belong to you.

You can love them, but you cannot make them Christians, Jews, Hindus, Americans, Russians, Indians. These are the strategies: labeling them from every side so the real stranger is hidden and remains hidden his whole life.

And the stranger cannot live, because that is not expected. The stranger has to be repressed, and the false goes on living, because the false is the one accepted by the culture,

by the religion, by the society, by everybody. Everybody is living a phony, plastic, American life.
You can come out of it very easily, just the way a skin is dropped by a snake. Every year he slips out of it, leaving it behind. He does not even look backwards. Drop all your falsities which give you identity and just be yourself, which will make you a stranger, but which will also make your life a constant song, a dance, a rejoicing -- at least with me. I am just myself, I don't have any mask; so naturally if you love me and you come closer to me, you will find me more and more a stranger. Don't freak out! Come even closer. I will help you also to become a stranger.
If the whole humanity becomes real, everybody will be a stranger, and all hate, all repression, all dreaming, all psychoanalysis will disappear of its own accord.
I don't dream, for the simple reason that whatsoever I am, I am -- the whole day. I don't repress anything, so there is no content in me which can become a dream. If I see a beautiful woman, I don't take my eyes away because this is not good.
Psychologists have found that to look at any woman more than three seconds is not mannerly; she will be offended. That is her problem. But if I like a woman, I will look at her to my heart's content. If I can look at a beautiful roseflower more than three seconds, and I can look at a bird on the wing, and I can look at the stars.... Of course, human beauty is closer to me. I am sensitive to beauty. And once I am satisfied, that woman cannot disturb my sleep.
There was one Egyptian king -- a little bit of a crazy type -- he declared to his kingdom, "A few people go on coming into my dreams, and that I don't like! So if anybody comes

into my dream, he will be beheaded. So be aware!" Now, people were very much afraid. Nobody was coming into his dreams, they were his dreams; but many people were beheaded. It was his repression; but other people suffered. I don't have any repression about anything. My sleep is simple and silent.

The more you come close to me, the more you will find a vast opening into a strange world. And this will happen to you with anybody; just the masks have to be dropped. And if you love through the mask, it is ugly. Then why not love through the servants?

I can send my servant to my girlfriend and tell him, "Give her a good kiss, make love to her on my behalf; but remember, you are only a servant."

Perhaps in the future, when people are very rich and they don't want to take the trouble of making love, they will hire people, because it is such a gymnastics; and fear of AIDS.... It is good that servants do it all. But the servants will be doing it on their own behalf, so they will enjoy it. But this is actually happening! Your mask is kissing your woman -- and not really the woman, but the mask of the woman. Two masks kissing each other, and two fools standing behind! The beds are made for two people, not for four, but in every bed there are four people. Hence, every bed is a bed of thorns, not of roses.

Remember one basic truth, that there is no way possible that you can know your friend. You can know only yourself. Socrates says, "Know thyself." Knowing yourself, you will have a glimpse of others too, but there is no way to know the other. Allow him to know himself or herself.

Wisdom comes in freedom. And love allows the space in which wisdom can descend.
This commune is a love commune. I have taken away the false God; now I have to point out to you the real God. It is love. Love is the greatest transformation you can have, but be ready for a great pilgrimage in an unknown territory. Don't be afraid, there is nothing to fear. The territory may be unknown, but it is full of treasures. On each step you will find new treasures opening their doors. Don't stop until you have found yourself, because that is the treasure of all treasures. Nothing is beyond it.
Sabar upar manus satya, tahar upar nahin.
One of the mystics, Chandidas, says, "The truth of man is the highest truth, and there is nothing beyond it."
And you are that truth.

Question 4
BELOVED MASTER,
YOU ARE THE MOST PRECIOUS JOY EVER TO HAVE COME INTO MY LIFE UPON THIS EARTH. IS IT POSSIBLE THAT I COULD REALLY FEEL THIS WAY ABOUT MY OWN BEING?

Read it again.

Question 5
BELOVED MASTER,
YOU ARE THE MOST PRECIOUS JOY EVER TO HAVE COME INTO MY LIFE UPON THIS EARTH. IS IT POSSIBLE THAT I COULD REALLY FEEL THIS WAY ABOUT MY OWN BEING?

If you have not felt it about your own being -- the preciousness, the ecstasy, the joy -- how can you feel it about me? It is not possible. You are projecting, you are imagining. And this is the trouble.

Now think of your words -- that's why I said, "Read it again." It was not for me, it was for you.

You say you have come upon the most precious experience upon the whole earth. What do you know of the whole earth? There are four billion people on the earth. Have you experienced all four billion people? Don't make exaggerated statements.

You may not even have experienced the five thousand sannyasins who are here in Rajneeshpuram. You have not even experienced yourself. When you write a question, be very alert what you are writing. People are always getting misled by beautiful words.

This is your projection. But just think, tomorrow you come to my room and you find me smoking, or just drinking champagne. What will happen to your question? You will say, "My God!" All your great ideas will disappear; on the contrary, you will move to the other extreme. Again that will be a projection. It is unnecessary to make an opinion about me. What is the use? Why waste time? -- because I don't know what you have projected on me.

My mother was saying to me, "This is too much: you have been shocking people all your life from your childhood, and now you are dancing with girls on the stage!"

Now, she is an old-fashioned, simple Indian woman, with a mind conditioned by centuries. She cannot conceive of Buddha dancing with girls, naturally. You cannot conceive

of it either. Can you conceive of Jesus dancing with girls? But you can conceive of Jesus drinking wine, because that's what he was doing. So you are conditioned for that. But nobody in India can conceive of Buddha drinking wine. Opinions are yours, and I am a stranger, unpredictable; I can do anything which can go against your expectations. Then you will feel frustration, then you will move to the very opposite extreme.

Sheela, in her statements to the press in Germany, has repeatedly said, "Rajneesh is the most corrupted man on the earth." One journalist was asking me what is my comment. I said, "It is a compliment! To be the most corrupted man on the earth -- it is a unique thing."

And poor Sheela does not understand. She was accustomed to calling me "the most enlightened man upon the earth": it is the same sentence, just she has moved to the polar opposite. "The most enlightened man upon the earth" has become "the most corrupted man upon the earth." And I had been telling her, "Drop this idea of the most enlightened man, because I am afraid this may change any day into its opposite."

And now she is saying such lies, you cannot conceive. She is saying, "Rajneesh is not enlightened." She has been with me for almost ten years. In ten years she could not realize that "Rajneesh is not an enlightened man"? A sudden revelation! But that is nothing; that I knew could happen any day. Whenever her power would go, she would turn sour, bitter, angry. What does she know about enlightenment? She knows nothing.

She is saying, in her statement, "Instead of an enlightened master and disciples, Rajneesh's relationship with his

disciples is that of a pimp with prostitutes." I don't get angry at anything. I can understand.... But the problem is: she was the only prostitute coming to me! I never go out of my room. If I am the pimp, then who is the prostitute? And the job of a pimp is a difficult job -- particularly for a man like me who never leaves his room, never goes to the disco, never goes to the hotel, to the restaurant. Where will I find customers for the prostitutes? And if I am the pimp, then she was the only prostitute. She was coming to me, and she was carrying my messages. Perhaps all those twenty persons who have escaped with her are all prostitutes. There are a few male prostitutes also involved!
Can you conceive of Sheela saying that? I can. This is the problem with people who project ideas. I was the most enlightened person, the most beautiful person, the greatest master who has lived in the world. But finally, it turns out that I am only a pimp.
I have no objection. The problem is, she has taken all my prostitutes, so how am I to earn my livelihood? A pimp without prostitutes is really in bad shape. And certainly, out of the five thousand sannyasins here, nobody can stand up and say that she is the prostitute and I am the pimp. Sheela should come here and face me directly! Is there anybody for whom I have worked like a pimp? Stand up.
I have no objection to being called anything, because this is people's minds. But if there is no prostitute here, then the only possibility is that Sheela was the head prostitute, and the other twenty -- the whole gang of prostitutes -- have left the poor pimp alone.
Don't project, because your projection can change any day. I don't care about your projections, because they show your

mind; they don't show anything about me. You use me just like a screen, and you project your mind. When your mind changes, you project something else. And the screen is always empty. Withdraw your projections and the screen is absolute silence and purity. There is nothing on it.
You are asking me, can you also be the same type of person as I am? Not exactly. But essentially, you can know yourself just the way I have known myself. You can explore your being the same way that I have done. And I am teaching you all the techniques, how to explore.
And please stop projecting anything on me; otherwise, I will have to suffer all these types of projections that Sheela is doing. Learn a lesson from it: leave me alone.
My prayer to you is: please don't project anything upon me. That will be a great favor to me. Just leave me alone the way I leave you alone. I never project anything on you. Please do the same to me.

Question 6
BELOVED MASTER,
YOU ARE THE CENTER OF THE CYCLONE. WHEN I AM NEAR YOU I FEEL FINE. BUT WHEN I AM A LITTLE AWAY FROM YOU I AM AGAIN IN THE STRONG WHORLS OF THE CYCLONE -- THE GREAT MOVEMENT OF EMOTIONS AND FEELINGS. HOW CAN I GET TO THE CENTER OF MY OWN CYCLONE?

Just be a witness of all those emotions, thoughts, which you call the cyclone. Just be a witness, and that point of witnessing is the center of the cyclone.

This is the simplest method to realize oneself.

Question 7
BELOVED MASTER,
THE OTHER DAY YOU CALLED THE BIBLE A PORNOGRAPHIC BOOK. PLEASE EXPLAIN WHAT YOU MEANT BY THIS REMARK.

There is nothing to explain, just read the BIBLE. Nearly five hundred pages, spread all over the BIBLE, are pornographic. If you find it difficult to read the whole BIBLE, then just read in the Old Testament, the "Song of Solomon," and you will be completely satisfied as to what I am talking about. It is the worst pornographic literature ever. You will find all kinds of perversions -- homosexuality, bisexuality, sodomy, making love to animals.
Perhaps, just reading, you are not conscious of it. So I am telling my people to prepare, from all those five hundred pages of pornography in the BIBLE, a pictorial, glossy book, so that you can see what sodomy means. Seeing a picture is easier....
If PLAYBOY had no pictures in it, just reading, I don't think anybody would bother about it. Nobody bothers about the written content, people are interested in the pictures.
So I am going to produce a BIBLE with really beautiful pictures, real living models doing all kinds of perverted sexual acts, with the quotations of the BIBLE to support them.
You will just have to wait a little!
Okay?

From Bondage to Freedom

Chapter #16

Chapter title: This existence is paradise
30 September 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
WHEN NONSANNYASINS THAT I KNOW ARE NOT DRAWN TO SANNYAS AND DO NOT FALL IN LOVE WITH YOU, I FIND MYSELF FEELING VERY ANGRY, HURT, AND FRUSTRATED ABOUT IT. CAN YOU PLEASE EXPLAIN THIS REACTION OF MINE?

This has been the tragedy of the whole human history. People want to convert other people to their idea, their ideology, without realizing that this is against the freedom of the individual. All kinds of conversion are fanatic. All the missionaries are simply businessmen -- just selling invisible things to gullible people. They are the greatest parasites that have existed ever.
You have to understand one thing very clearly. This is not a religion, it is only a religiousness. You can open your heart to anybody you love, respect, but to make any effort to convert him is a trespass. You are entering into that man's territory, you are an invader. And the reason why people do this is very strange.
Psychologically, all the people like Witnesses of Jehovah and other idiots, who are forcing their ideas on other people... their means may differ, but their end is the same. A Mohammedan comes with a Koran in one hand and a

sword in the other. You can choose. The Christian missionary comes with The Holy Bible in one hand and bread and butter in the other. You can choose. But both are doing the same thing. They are trying to enslave you, to destroy your freedom of thinking, freedom of inquiry. They want you to believe, they want you to become part of their politics of numbers.

What is the power of the Polack pope? Six hundred million Catholics are his power; otherwise he is a simpleton. Take those six hundred million Catholics away, and he will have to go back to Poland and be just a Polack. His popedom depends on how many people are Catholics. More people are needed, so the kingdom becomes bigger.

Every religion has tried to convert the whole world. What is the psychological reason for it? What kind of mind becomes a missionary? You have not yet experienced the truth for which you are canvassing. If you can convert somebody to your ideology, that will give you a sense that certainly what you have is true. More people are converted to your ideology, and your conviction that whatever you are saying is true grows stronger. When somebody refuses, anger arises in you.

It is his birthright to refuse. He wants to go on his own way. Why should you be angry? He is not your slave. But the anger arises because he has not helped you to become stronger in your own belief. Your truth is not your experience. It is simply a belief, and all beliefs are lies. They need support from outside.

Truth needs to convert nobody.

Even if the whole world is against me it will not make me angry. It will certainly make me feel sorry, but not angry...

sorry for them, because I had brought a golden treasure for them to share. And I was not trying to convert them. They could have enjoyed my experience and gone on their way with all my blessings. Perhaps my experience somewhere on their way might have helped them. But I cannot be angry. It is their choice.

I have never followed anybody. I have never been part of any religion, any political ideology, and it seems everybody around the world is angry with me. Christians are angry because I will not accept all that they say about Jesus Christ -- I know it is not possible. I will not accept all that they say about God, because none of them has experienced it. I will not accept their spirituality -- it is all bogus. Basically, they are all materialists.

Just the other day I received two letters -- one letter from a minister of a Methodist church... very respectful, very loving. The reason was that he had heard on the television that I am going to distribute all the Rolls Royces to my sannyasins. He wants one for his Methodist church. These are the people who were against my Rolls Royces, but when it comes to getting one, they are ready to be beggars.

Another one I have received from The Dalles. The bishop tells me, "It will be a good gesture of friendship and love from your side towards Oregonians if you withdraw the case against the community church in the City of Rajneesh."

In the first place it was not a Christian church; it was a community church, it belonged to the whole community. And if sannyasins are living there, they have every right to use it, they are part of the community. But before the old council had to resign they donated the church -- which is

absolutely illegal -- to The Dalles, to the head office of their fellow Christian worshippers. Now, what has The Dalles to do with it?

In the first place it was illegal; a community church cannot be donated to a Christian hierarchy. A community church remains a community church, it will belong to whoever constitutes the community. But we don't need it. It is so old, and so dirty, and so dilapidated -- no sense of beauty. So I said, "It is okay, we will withdraw the case. You can have it, although it is illegal."

But the council, before dissolving itself, also gave up the fire station with the community church. Now I cannot conceive that fire stations have also begun to be Christians, Jews, Hindus, Mohammedans. He does not mention it.

I have said to him, "I will ask my people -- because I don't hold any power -- I will advise them to give the church to the Christians, because we don't use such dirty and dilapidated places. It is good for people who are sad and miserable and suffering, with Jesus Christ on the cross -- it is good for them. It is not good for my people who are dancing and laughing and enjoying. They need a different kind of place, where laughter is not sin, where love is not condemned, where the cross -- which is a symbol of death -- is not praised. But what about the fire station? That should be returned to the city."

These are religious people. First, he is asking for a community church, as if it is a Christian church. Second, he does not mention that the fire brigade has nothing to do with Christianity.

I have received a third letter too, from the old mayor, ex-mayor, and other dignitaries, saying to me, "It will be a

peaceful gesture from your side if you advise your people to dissolve the City of Rajneesh as a city."

I am surprised: not a single letter has come which shows any gesture of love and peace towards us. They want every gesture of love and peace to come from us. Love and peace cannot exist from one side -- and that too for material gain. The Methodist church wants a Rolls Royce. Jesus says, "Blessed are the poor." How can I give a Rolls Royce? -- because cursed are the rich. A Methodist church having a Rolls Royce -- they all will go to hell. Then who will be responsible?

Poverty has been praised by Christianity as spiritual. What are poor people going to do with a Rolls Royce? They don't even have any shame -- begging for a Rolls Royce. I could have given not one, but all ninety Rolls Royces to the Christians, but they have to understand they will have to lose their heaven and their Jesus Christ.

If you want heaven, you have to carry your cross on your shoulder. And remember, Jesus says even a camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven. No, I cannot do that much injustice to these idiots. Let them pass with the camel through the eye of the needle. If camels are going into heaven, I am not going into heaven, my people are not going into heaven. We have chosen hell. At least it will be better than Oregon.

All the letters want us to make gestures of peace. A small minority -- just five thousand sannyasins in this desert -- and the whole of America, the greatest destructive power in the world today, is begging for gestures of peace from us. They should show some peace. It should come from the

majority of the people. We will welcome it -- our hands are ready to shake hands, but their hands want Rolls Royces, churches, fire stations.

All the religions of the world are phony. They say one thing, they do something else, just the opposite. They are all hypocrites.

We do what we say. If in paradise everything is luxurious, then we are practicing luxury, to be ready. Unprepared, what will you do in heaven, in paradise? The saints will be looking silly, because their whole life they practiced celibacy -- and in heaven, beautiful young girls are available free of any charge. Those dead bones, those dry people who have practiced torturing themselves, how are they going to adjust in paradise? Impossible.

My people will create, even in hell, a paradise. If they can create an oasis in this desert, which has been lying deserted for fifty years.... Nobody purchased it -- what will you do with a desert? We accepted the challenge of the desert. We have changed it into a beautiful oasis.

And in hell you will find all the colorful people of the whole history, juicy people -- poets, painters, dancers, actors, actresses, sculptors -- all creative. You will not find a single dodo saint -- dull, dead, with a long face. In hell you will find people who laugh, who dance. There will be music, because all great musicians will be there. Because for thousands of years all the cream of humanity has been going to hell, you will find that those people have changed hell into paradise already. All the scientists, the most modern technology, delicious food -- everything that you enjoy; no guilt, no sin, no church.

But all religions have been converting people on the basis of fear and greed. They are creating paranoia -- that in hell you will suffer for eternity. And in heaven you will rejoice for eternity -- all that you have to do is just to believe in their dogma. Don't ask any question, don't be skeptical; simply be retarded. Have faith in Jesus Christ, have faith in Moses, have faith in Krishna, in Mohammed. And for such a simple thing -- just having faith -- the whole eternity of luxuries!

These people are simply exploiting your fear and your greed. But why are they so interested in exploiting you? They themselves are not certain; looking into the certainty in your eyes, they feel at ease.

One journalist -- he was a rare case because journalists don't go to heaven, cannot go to heaven -- by some accident reached heaven. But on the door he was stopped by the gatekeeper, and the gatekeeper said, "All vacancies for journalists in heaven are full. In fact, we have ten journalists and they don't have any work. In heaven there is no newspaper, no television, no radio, because there is no news; here, nothing happens. Just angels go on playing on their harps, 'Alleluia, alleluia.' How much news can you make out of that? You go to hell! There is tremendous news... so many papers, so many networks of television, radio."

But the man said, "I have come here: at least give me twenty-four hours, just a chance to visit the place. And have mercy on me -- if I can convince one of the journalists inside heaven to go to hell, then there will be a place vacant, and you can give that place to me."

It looked logical. The gatekeeper allowed him, but said, "Remember, only twenty-four hours!"
After twenty-four hours the journalist came to the gate. The gatekeeper said, "You cannot go out."
The journalist said, "Why?"
The gatekeeper said, "All the ten journalists have left. You created such a rumor -- that a new newspaper is going to start in hell. It needs a chief editor, a Sunday editor, and all kinds of journalists, and it is going to be the biggest newspaper -- so they all have left. You were lying. There is no newspaper like that which is going to happen."
The man certainly had been lying to the journalists; but when ten left, he said to the gatekeeper, "Please let me go. Perhaps there is some truth in it."
The gatekeeper said, "But you know already that you were lying!"
He said, "I know. But if ten people can believe in it, there must be some truth in it. I cannot remain in heaven anymore."
This is the psychology of conversion. People convert others to Catholicism, to Hinduism, to Mohammedanism, for the simple reason that they don't have any authentic experience of their own. They are shaky inside; they know that they know not. They want to be certain. This is the easiest way: to convince people. In convincing people, they are convincing themselves. And the more people are converted to their path, the more certain they become that they are on the right path.
That's why you are feeling angry; otherwise there is no need to feel angry. So remember, your anger shows your emptiness. It shows that you are not certain. Rather than

convincing others, it will be better to experience the truth that is available to you.

Go deeper into meditation.
That's the only way to attain to certainty.
Then the whole world can be against you, but there will be no anger, only compassion.

Question 2
BELOVED MASTER,
CAN A TRUE REBEL BE A DISCIPLE OF A MASTER, OR MUST HE BE SIMPLY A FRIEND OF THE MASTER?

A rebel needs no master. If he needs a master, he is not a rebel. A rebel is a master unto himself. Rebellion is his religion, and there is no other religion for him.
To follow a master, and at the same to think yourself a rebel, is a contradiction in terms.
A rebel can only be a friend. A rebel can learn from all the sources available, but a rebel cannot be a follower. He cannot be a believer. A rebel cannot afford a master. He has chosen his individuality, his freedom, and he is not going to be enslaved by any master.
That's why I go on insisting to you that I am not your master, because I don't want anybody to be enslaved. It is a psychological slavery: whatever I say you believe, whatever I do you believe -- and still you think you are a rebel?
To be a rebel needs guts.

Yes, you can be my friends -- and I am available to you: whatever I know, whatever I have experienced, is always available to you. And I don't ask anything for it -- your trust, your surrender, your faith, no! I cannot be inhuman to any human being.

In the past, your so-called masters have all been inhuman to you. What does it mean when Jesus says, "I am the savior"? What does it mean when he says, "I am the shepherd and you are the sheep"? What more humiliation do you want? And still there are millions of Christians who think that they are sheep, and their shepherd is hanging on the cross. I am not your shepherd, you are not my sheep.

A rebel is a beautiful human being. A sheep? -- you have fallen far below being human. Have you seen sheep? They always move in a crowd -- so close to each other, rubbing their bodies against each other. They cannot move alone. No sheep is a rebel -- they feel comfortable and cozy only in a mob.

Only lions move alone. Lions don't move in a crowd -- they are rebels. I would like you to be lions, not sheep.

I am not your master, you are not my disciples. You love me -- that's enough. I love you and respect you, and respect your freedom. In this freedom and love, if something can transpire and transform you, that will be beautiful. But nobody was the master and nobody was the slave.

This is not a religion, this is a love affair; and in love, nobody is a master. This is the highest that can be possible. And I would like you to live at the highest peak of human growth.

There is not much difference between me and you, a very little difference: you are asleep, I am awake. But that is not

much of a difference. You can be awake any moment. I was also asleep one day. If I can be awake, why can't you be? The capacity to sleep proves the capacity to be awake. You can sleep only if you can be awake. Stones don't sleep, because they cannot be awake.

All that is needed is just a little shaking, a little cold water thrown into your eyes. That's what I am doing every day, day in, day out. Once in a while you open your eyes too, but old habits die hard; then you close them again. Once in a while you hear me too, but then you pull the blanket over yourself again. Just human -- just a little bit more rest, just a little bit more of a beautiful golden dream.

And naturally, sometimes you get angry at me because I am disturbing your dream. But I am not angry. Even if you pull up your blanket again, turn to the other side, start snoring again, I am not going to leave you. I know that you are not dead -- you can pull up the blanket, you can move to the other side. So it is very close; just a little more effort and you will be awake.

I am not your savior, just a friend who knows both the states: the state of sleep and the state of being awake. And I feel that you are missing such a great joy, of opening your eyes and seeing the sunrise, and the birds singing, and the fresh morning air. And I feel compassion for you, that you are unnecessarily wasting your time in dreaming, while real life is waiting for you.

So remember it: there is no question of anybody being your master. These masters have exploited you enough! It is time to stop this exploitation. An authentic human being cannot reduce you to a sheep. If there is any sin, Jesus has

committed it, and that was making you sheep, and posing as your savior.

And when he was being caught, just a few minutes before, his disciples asked, "What about us?" He said, "I will be coming soon to deliver everybody who has faith in me from all suffering and misery. And I will take you to the house of my father in paradise."

Two thousand years have passed, and that guy has not been seen since then. How long can you stretch the word "soon"?

And I can say, with categorical certainty, that he is not going to come back again. He could not save himself! -- how can he save the whole humanity?

He died in tremendous doubt. At the last moment he shouted, looking at the sky, "God, my father, have you forsaken me?" He was expecting a miracle -- naturally. He was believing himself to be the only begotten son of God. The only begotten son is being crucified, and God -- sitting on a white cloud with angels playing on their harps -- does not come to save him? Jesus died shaken. His faith was only that of a crackpot, it was not authentic experience.

I do not expect anything; nobody can disappoint me. I don't have any God -- I am happy just being myself.

Remember one thing: if there is a God, then you are all slaves, and freedom is impossible. The first principle of rebellion is that there is no God, no savior, no prophet, no messenger; you are alone, and you have to learn to depend only on yourself. That brings independence. And independence is such a joy, is such a beauty, is such a maturity, is such a flowering, that nothing more is needed.

You feel so contented, so fulfilled, and the whole existence becomes your paradise.
It is not a question of going into paradise. It is a question of going within yourself, reaching to your very center of being, which changes your perspective. This very existence becomes paradise. They are the same trees, the same birds, the same people, and yet they are no longer the same because you are no longer the same. Now you are not dreaming; now you are awake.
For the awakened one, this existence is paradise. Every moment it is paradise. And when I say this, I am not saying it according to any holy scripture. There are no holy scriptures, there are only books. I am saying it out of my own experience, out of my own authority. I am ready to share with you. And it is not something that can be sold or purchased. Only in deep friendship, in love, does the transfer, the transformation happen.
You are all rebels.
Only rebels can have a contact with me.
And I would like you to be a rebel always.
I respect your rebellion. It would be so ugly for me to have five thousand sheep around me. Even if I become the shepherd, what would be the joy from it?
I want five thousand rebellious spirits, five thousand burning torches, lights unto themselves -- and then to be amongst you is a joy.

Question 3
BELOVED MASTER,
I HAVE READ YOUR WORDS ABOUT THE POSSIBILITY OF CREATING A NEW WAY TO

CONCEIVE BABIES, AND THEY OPENED MY HEART. WHY THEN, HAVE YOU NEVER HAD A SON IN THIS WAY? PLEASE EXCUSE ME FOR ASKING SUCH A PERSONAL QUESTION.

There is no need to ask for any forgiveness. You can ask every question possible -- personal, impersonal, it does not matter. I want to open myself completely to you. I want to be an open book, I don't want to keep any secrets from you. So it is perfectly right to ask the question.

The reason why I have not given birth to a child is very simple. First, look at the world -- the whole mess of it. Look at the population, which is already four times more than this planet can support comfortably. Thousands of people are dying in Ethiopia every day out of hunger. Fifty percent of the people in India -- that means four hundred million people -- are undernourished, can barely manage one meal a day. Soon India will be a far bigger Ethiopia. And the same is the situation of many poor countries of the Third World.

And it is not great, even in Great Britain. It is not great, even in the greatest world power, America. Millions of people are on the streets; they don't have a decent shelter, they are beggars.

And you want me to give birth to a child?

What will I give him as his inheritance? This world -- this madhouse which is piling up nuclear weapons to commit suicide, global suicide? Do you want me, and my child also, to be burned, tortured, killed by nuclear weapons? The nuclear weapons have come to a point where the whole of

life on the earth can be destroyed seven hundred times! There is no need, because one time is enough.

What will I say to my child -- "This is the world I have brought you into"? Only sleepy people can bring children into the world, because they don't know what they are doing. Their children are accidental. My child cannot be accidental.

This world is no longer the place to give birth to more children. For at least twenty to thirty years there should be total birth control so that the population of the world comes to one-fourth. Right now it is four billion; by the end of this century it will be five billion. When it becomes five billion, you will see everywhere starvation, hunger, people dying -- and no way to help them.

No, I cannot give this world to my child.

On the other hand, do you see what religions have done? This is what politics has done; politics has ended in nuclear weapons, prepared for a global suicide. And what have religions done? They have created the disease AIDS, which is going to kill two-thirds of the whole of humanity. Politicians and priests have always been in conspiracy against humanity. This time it is absolutely clear.

AIDS is a religious disease, and all the founders of religions are responsible for it. They are the greatest criminals. Small criminals are being punished in the courts, and the real and great criminals are worshipped in churches, in mosques, in synagogues, in temples. It is really an insane state of affairs.

All the religions teach that celibacy is spiritual, and nobody -- not a single human being -- has asked the question, "Is celibacy possible?"

It is absolutely impossible. In a healthy body, the male sperm will be created. And what are you going to do with those male sperm? -- because their biological function is to make life continue, they are in a hurry to reach the female egg. When you feel horny, what does it mean? Your small bag of male sperm is overcrowded; they want to get out of there, they want to explore the world.

Do you see the absurdity of all these religions? You may be a Christian, you may be a Hindu; you may take the vow of celibacy, you may become a monk, you may be worshipped as a saint -- but your physiology knows nothing about your Christianity, about your Hinduism. Your physiology has its own program, which is not under your mind's control. It goes on functioning according to its own program.

You may have this idea in your head, that celibacy is spiritual, but it will never reach to your blood cells, to your bones, to your stomach. There is no communication. There is no line of communication between you and your physiology. It functions on its own, it is autonomous.

So because all the religions insisted on celibacy, they created homosexuality, masturbation, sodomy, lesbianism. For all sexual repressions and for all sexual perversions they are responsible. And humanity has suffered under their idiotic idea.

In your monasteries the monks are all homosexuals. If they are not homosexuals, then they will be masturbating. Religions don't allow the monks and nuns to meet and have a little love affair, at least once in a while -- every weekend. One day in a week can be given as a holiday from your saintliness. But there is no holiday.

So these people created homosexuality, these people created sexual abuse of children. And now homosexuality has come to such a peak that it has exploded into the disease AIDS. Even to call it a disease is not right. It is death itself, because AIDS has no cure. Every disease has a cure -- if not today, then tomorrow it will have a cure. But all the scientists who are studying AIDS are unanimous that there is no possibility of any cure for it. What does that mean? There is only one thing in life which has no cure, and that is death.

AIDS is nothing but slow death; it is not a disease. It may take six months to two years, but the person is going to die in a very ugly, inhuman, condemned, guilty way. What has he done to himself? It would have been better to die suddenly. But for two years continuously contemplating all that he has done, and this death that is coming.... Nobody can invent a better torture.

Do you want my child to be born in this idiotic world full of AIDS? Do you know that a few children are born with AIDS? What will be their whole life? -- within two years they will be gone. They will not have any life.

And AIDS is spreading like wildfire, for the simple reason that no nation wants to give exact information as to how many people are suffering from AIDS, because no nation wants to be condemned in the world as homosexual, as perverted, as sexually sick. So governments are repressing information. The doctors don't want anybody who has AIDS to be admitted to their clinics, hospitals, nursing homes.

The best way is to convince the man that "You don't have it," so they can get rid of him; otherwise he is dangerous. If

they keep him in the hospital, the doctor is in danger, the nurses are in danger, other people are in danger. But to tell that man that he does not have AIDS is making the whole society available to him, forcing the whole society into danger.

And AIDS does not spread only by sexual contact. You can kiss somebody who has AIDS, and the saliva is enough to transfer the disease to you. Now kissing should be prohibited completely, it should be made illegal. Somebody is crying and weeping and tears are rolling down his cheeks, and out of compassion and love you wipe those tears with your hands. Be alert: tears carry the virus of AIDS. It should be prohibited. Nobody should show such compassion, it is too dangerous.

Such a dangerous phenomenon, and doctors are not accepting it. State governments are trying to make it such that in tests of a hundred people who have AIDS, at least ninety will come out clear, so that the state is not condemned, so it is not burdened with so many AIDS people. Nobody exactly knows what to do with these people. But you are taking a great risk. You have saved your name, your state's name, your government's name, but those people who have been left in the society will create more and more problems.

Do you want me to bring a child into this world? I love too much. I cannot give this world to my child. I love your children too much. In the four years this commune has existed, not a single child has been born here. This is intelligence. This is not a time to bring children, this is a time to reduce the population of the earth.

This is the time to be very alert about AIDS. Perhaps this is the only place in the whole world where every precaution has been taken against it. All six thousand sannyasins have gone through tests. No other place has guts enough to put the whole city through tests. They are afraid that they may find people who have AIDS. And the people who feel perhaps they may have it are not going through the test -- for the simple reason that if they go through the test and they are found positive, then even their wives, their children, their parents, will refuse them. They will have no place in their own home. They will not be allowed in any restaurant. Their own friends will become their enemies. So they don't want to be tested; the government does not want it, the hospitals do not want it. And the fire is spreading; nobody wants to recognize it, to see it. This is not intelligence. Just closing your eyes does not mean that the enemy has disappeared.

We have found a few people with AIDS -- two persons. We have made a beautiful isolation place for them; the best that we could afford has been given to them. They have all our respect and love, because they are victims.

If anybody has to be punished, it is pope the Polack, Ayatollah Khomeini, the Hindu shankaracharya. These people are still going on preaching celibacy. These people should be immediately imprisoned. There is no question; no two opinions about it are possible. Anybody who teaches celibacy is teaching homosexuality, is teaching sexual perversion. And these people go on teaching no birth control, no Pill, no abortion. Do they want to see the whole world starve and die in agony?

Their interest is totally different. If people use birth control methods, then from where is Mother Teresa going to find orphans? Her whole business will be finished. And these orphans are being converted into Catholics, so the pope is in absolute support.

You give Nobel Prizes to these people who need to be sentenced to prison for their whole life! They are the cause of poverty in the world, they are the cause of the orphans in the world. And they are still free, preaching the same old nonsense. They go on saying God gives children. On what authority do they know it? Have they got any proof, any evidence that God gives children to people? And if God gives children to people, then their God must be absolutely insane. Seeing this earth overpopulated, thousands of people dying, he goes on giving children?

There is no God.

It is the greatest lie invented by the religions to exploit humanity.

And I am surprised.... Mother Teresa has been in correspondence with me. Because I condemned her so much in India, she finally had to write a letter to me in which she said, "It is out of my compassion that I am serving the orphans."

I replied to her, "Your compassion is costing too much. You can be compassionate to something else, but please stop this compassion to orphans, and stop talking this nonsense that God gives children."

And I wrote to her, "God is omnipotent, all powerful. If he really wants to give children, then he can do anything. What about the Pill? Can't God remove the Pill? God could part the ocean for Moses to move with all his followers;

can't he make a passage in the condom? He can part the ocean, he cannot part the condom? So leave it to him. If he wants -- he is all-powerful, all-knowing, present everywhere -- he will do whatsoever he wants to do. Why are you bothering and teaching people against birth control methods?"

Her next letter came without any answer to what I had written. She simply wrote, "I will pray to God to forgive you."

I had to write to her again: "I have not given you the authority to pray on my behalf. I can sue you in the court. Who are you to pray on my behalf to a God who does not exist? You are interfering with my freedom. Stop praying, at least for me! I do not want anybody's prayer, anybody's forgiveness; I am not committing any sin. Pray for yourself."

And that was the end of the correspondence.

No, I cannot conceive that in this ugly situation anybody who has some love will bring children into the world. This is impossible for a loving heart.

Use all birth control methods, and let us see God's omnipotence. I tell you he is absolutely impotent. He does not exist.

Question 4

BELOVED MASTER,

ALMOST DAILY WE HEAR YOU VILIFY HOMOSEXUALS. ARE YOU WITHDRAWING YOUR LOVE FROM THE THOUSANDS OF US WHO ARE HOMOSEXUAL AND ALSO HAPPEN TO BE IN LOVE WITH YOU? I FEEL LIKE A SECOND-CLASS

MEMBER OF THE COMMUNITY. DO YOU HAVE ANY GUIDANCE FOR US?

As a homosexual you are not even a human being, what to say about a second-class citizen? You have fallen from dignity. I have great love for you, but that does not mean that I will support your perversion.
You love me, but your love is meaningless if you cannot understand what I am saying. Be heterosexual. Homosexuality is just a habit that you have got, an ugly habit. Drop it. It is simply a question of dropping it, because it is not natural. Wild animals in the jungle are never homosexual; but in zoos, where females are not available, they turn into homosexuals. All your monasteries are zoos! Why are you becoming part of a zoo? Gather courage: Why are you afraid of a woman?
My love is for you. That's why I am condemning homosexuality continually -- because I want you to become natural again.
But homosexuals used to think, before AIDS, that they are very progressive people, avant-garde, more intelligent than heterosexuals. Heterosexuals are just backward, primitive, just doing the old thing; and they are doing new experiments, new explorations. But AIDS has proved you were wrong. You were perverted. No heterosexual in this commune has suffered from AIDS.
Do you want me to support AIDS? Supporting homosexuality exactly means that -- supporting AIDS.
It is a small commune. We had only two persons for whom we were caring; one of them has died. Nine, from other communes around the world, have arrived. And many

others who are not sannyasins are ready to become sannyasins, just so that they can have a place, respect, dignity. But how many AIDS people can we support? And why should we support them?

If AIDS people have any guts left in them -- and now they have nothing to lose, they have lost everything -- they should all move to the Vatican. The Vatican has to become the AIDS camp! They created homosexuality, now they have to take the consequences of it.

There was a time when Rome was at its highest peak of culture, and there was a proverb: "Every road leads to Rome." Now it is not heard anymore, because that Rome has fallen, disappeared. But I say to you, now create a new proverb: "Every road leads to the Vatican, particularly for those who are suffering from AIDS. Go to the pope and tell him, 'This is the result of your teachings of celibacy. Now take care of us!'"

This is a small commune.... And I have never advocated celibacy, I am against it. I have always taught love and how to transform your love more and more into the higher qualities which are inherent in it. Celibacy is not my number.

So I think the commune should tell the AIDS people, "We will pay for your tickets; you go to the Vatican. That's all that we can do for you."

It has to be made clear in the whole world.... The Vatican is big enough, has enough marble palaces, and enough money. The Vatican is the richest city in the whole world. Talking about poverty -- and the pope is the head of the richest empire! They should make arrangements for AIDS people.

Question 5
BELOVED MASTER,
PLEASE SPEAK ABOUT THE SIGNIFICANCE OF THE GACHCHHAMIS NOW THAT WE HAVE DROPPED RAJNEESHISM.

Gachchhamis have nothing to do with religion. Gachchhamis have something to do with your determination. These are the gachchhamis. It is not a prayer....
"I go to the feet of the awakened one, to his commune, to his truth."
This is simply a declaration on your part. The awakened one does not indicate any individual; it simply means all the awakened ones of the past, of the present, of the future. It simply means the quality of being awakened. And you are making yourself remember, "I am dedicated to only one thing: I have to become awakened."
..."To his commune... to his truth."
No particular name is mentioned. All the communes of all the awakened ones are implied in it. Of course the truth is the same; whoever has awakened has found the same truth. The gachchhamis are simply a remembrance of your own decision. They are going to remain. And the gachchhamis are individual, they have nothing to do with any collectivity. And they are profoundly beautiful.
They serve another purpose also. "I go to the feet of the awakened one," means you are at least for a moment putting your ego aside, for the commune, for the truth. The only way to reach awakening, and the truth it reveals -- all

that is needed is to drop the ego completely. But even to put it aside for a moment will give you a tremendous experience, a glimpse. Just a small breeze of awakening will move through your being. It has nothing to do with religion.

Question 6
BELOVED MASTER,
I AM CELEBRATING THE SUDDEN AND BEAUTIFUL DEATH OF RAJNEESHISM, AND THE IDEA OF A BONFIRE WHOLLY OF THE BOOK OF RAJNEESHISM. BUT HOW CAN WE BURN THE FIRE TO DESTROY RAJNEESHISM WITHIN? PLEASE EXPLAIN.

That's a very simple matter, because I have never taught you any religion, I have never taught you any belief system. If you have created something inside you, it is your doing. Undo it.
Today, we will be burning the book of RAJNEESHISM, symbolizing that we are not a religion but a way of life, a way of religiousness. There are no Rajneeshees, only friends of Rajneesh.
Inside you, if you have created any idea of a religion -- if you can create it, you can uncreate it. It is a very simple matter, just give it a try. It is your own imagination, it does not exist; how long can you carry it within you? It will not be supported from the outside. All the props will be taken away from you, and your inner idea will fall flat on the earth.

If you cannot manage, I will manage. But first I will give a chance to you, because I want you to do it. And I know you are capable of doing it. But if I see you cannot do it, then I will start hammering from every side. Then don't feel hurt.

Question 7
BELOVED MASTER,
I HEARD A RUMOR THAT THE ATTORNEY GENERAL OF OREGON IS IN A GREAT PANIC. HE HAS ALERTED THE NATIONAL GUARD AGAIN. WHAT IS HIS FEAR? PLEASE COMMENT.

Politicians are always cowards. Politicians suffer from an inferiority complex. The attorney general of Oregon has not enough courage to come here and see what is happening. But I think he cannot sleep; he must be dreaming about us, continuously thinking of us.
The governor wants to declare a state of emergency, to impose on Rajneeshpuram something absolutely absurd -- because there is no violence happening, nobody is fighting, no- body is killing, nobody is doing any harm to anybody. The state police are here, the county police are here, the city police are here, the FBI people are here -- nobody is hindering their work. Whatsoever they want to do, they are doing. They cannot find any tension anywhere. And still the governor wants to declare a state of emergency, and the attorney general has put the National Guard on alert.
My suggestion is, they should also have hydrogen bombs, missiles aimed at Rajneeshpuram. America misses not having a Hiroshima -- this opportunity they should not lose.

It is simply idiotic what he is doing. I feel like calling him the Idiot General of Oregon, not attorney general of Oregon.
Okay?

From Bondage to Freedom

Chapter #17
Chapter title: You just need a little courage
1 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
IT IS A RUMOR IN THE AIR THAT YOU ARE BEING ARRESTED TODAY OR TOMORROW. WHAT IS YOUR COMMENT?

Aha! That's really groovy. That's the only experience I have missed in my life. And knowing that this is my last life, I would certainly want to be arrested. Make sure that I am handcuffed, because whenever I do anything, I do it totally. Arresting me, an absolutely innocent person who has done no wrong, is the beginning of the end of American hypocrisy about democracy. It will be a great help to the whole world to understand that America is not what it pretends to be. It is not following its Constitution. It has the best Constitution in the world, but the worst politicians also.
The politicians of America are prostituting the Constitution. They should stop calling it "Constitution," they should start calling it "prostitution."

I have been for three and a half years in isolation, in silence, just remaining in my room, no contact with sannyasins, and still I am a criminal. If I am a criminal, then nobody on this earth is innocent.

It is perfectly good; if they have guts they should arrest me and show their real faces to the world, show that democracy is just fake. America and the Soviet Union do not differ in any way. Perhaps the Soviet Union is more straightforward; it says what it does, it is not phony.

The Soviet Union may be doing all kinds of wrong things -- it is -- but it calls itself the dictatorship of the proletariat. America calls itself a democracy -- a government by the people, of the people, for the people. Arresting me, they will destroy their own image in the whole world.

I am perfectly happy. I don't want to miss this opportunity. But why tomorrow? -- because tomorrow never comes. It is better today. Arrest me today. And arrest me as a criminal, handcuffed, so the whole world can see that this government is not for the people, of the people, by the people. That this government is, behind a mask of democracy, as dictatorial, as fascist as it can be.

But they should remember.... I inquired of a few of my sannyasins: they are all wanting to be voluntarily arrested, they want to be with me. So they should come with five thousand handcuffs. It is not going to be an easy thing. And we know how to make history. We don't read history, we make history. Five thousand sannyasins will offer themselves voluntarily to be arrested. And that will make what I say is the beginning of the end of American hypocrisy.

We are for the American Constitution, but not for American dirty politicians. We will fight for the Constitution against the politicians. I have tremendous respect and love for the Constitution. It has all the great values that humanity needs. But these politicians are not Abraham Lincoln. Abraham Lincoln must be tossing and turning in his grave. The best in America will feel it, and will be with you.

Not only here -- if five thousand people are arrested here, then the same is going to happen in every country. Sannyasins will offer their governments, "Either disconnect all connections with America, throw out the American embassies, or arrest us." In every country thousands of sannyasins are going to do the same, because they feel the same as you feel. It is going to be a world-wide phenomenon.

To arrest me is not so simple. These politicians are just simpletons. But I welcome their idea. As far as I am concerned, I will really enjoy it.

In India I have been speaking against the politicians for thirty years, but they never tried to do any harm to me knowing perfectly well that doing any harm to me, means thousands of sannyasins around the country will be hurt. We are nonviolent people. We cannot hurt anybody, but we can offer ourselves.

For thirty years they have not even tried any inquiry, any investigation. Even in the times of emergency rule in India it was more democratic than in America without emergency rule. All the ashrams were raided except my commune, for the simple reason that they understand me, and understood that it is better not to take such a risk. But these American

politicians are not aware of me. It is a good chance to make them aware.
So only a few sannyasins will remain to take care of the commune; otherwise every sannyasin has to offer himself for voluntary arrest.

Question 2
BELOVED MASTER,
IS IT JUST A COINCIDENCE THAT YOU STARTED THE NEO-SANNYAS MOVEMENT ON SEPTEMBER 26 AND STOPPED IT ON THE SAME DAY AFTER FIFTEEN YEARS?

I have not stopped the sannyas movement; I have stopped it becoming a religion. A movement is a flux; that's the meaning of movement -- it is moving, it is growing. But a religion is dead -- it has stopped moving, it has stopped growing. It is dead. The only place for it is in the crematorium. That's where we had to take it. And we have celebrated the death of the religion -- a religion which was not my idea.
I trust in sannyasins remaining individuals, I trust in their growth and movement; but I don't like the idea of them becoming like Christians, Jews, Hindus, Buddhists. That's what was done while I was in isolation. In my absence, Sheela gathered around herself a fascist group and managed to cripple the sannyas movement, to make it dead, to make it a religion.
We have burned the religion -- that does not mean we have burned our religiousness. That is a totally different thing.

Religiousness is like love -- invisible, yet so tangible. You cannot explain it, but you can experience it.
Religiousness has been freed from a dead structure, a bondage that Sheela and her criminal group have put around it. Now you are not Rajneeshees. And I would like the press, the media to be kind enough not to refer to my people as Rajneeshees. They need some kind of reference -- they can call them friends of Rajneesh, and that will be absolutely right and appropriate.
Sheela wanted a dead religion. Every priest or priestess wants a dead religion, because it is predictable. Everything is just a catechism. There is no opinion, no evolution, no growth. Just look at Christianity: two thousand years have passed -- have they gone even an inch farther than Jesus Christ? Twenty-five centuries have passed since Buddha -- have Buddhists gone a single step ahead? This is destroying growth, destroying evolution.
Now I want my people to remain open, alive, growing, always fresh and new. It remains a new kind of phenomenon, religiousness: no label attached to it, because every label is a full stop. And I don't like full stops, I don't like even semi-colons: Life is always ongoing....
One journalist was very much worried; he said, "You have destroyed Rajneeshism, the religion. Now you will be in great trouble on two counts: first, Rajneesh Foundation International will lose its tax-exempt status."
I told the man, "Don't you worry about it. We have burned religion but not religiousness; and we will fight so that a man can have a growing experience of religiousness without being part of a mob psychology, without being a member of a collectivity. That is perfectly good for the

sheep, but not for lions. And I want my sannyasins to be lions, not sheep.

"Nobody can take away the tax-exempt status. We are more religious than any Christian, any Hindu, any Mohammedan. We have just buried the dead structure and freed the soul of religion. That freedom is religiousness."

He was also worried that it would be difficult now for me in reference to my immigration, on the same grounds. It is not going to be difficult for me at all. If you don't have a category for religiousness, that is your fault. Make a category for religiousness.

Even in my interview with the INS I had made it clear that this is no ordinary religion; it is simply a way of life, a quality of religiousness.

The INS officer said, "But it is difficult, because we don't have any category for that. We have a category for religion."

"Then," I said, "you can write that it is a religionless religion." And that is on record.

What does "religionless religion" mean?

It simply means a religiousness.

And I love fights. It is so exciting. I am all for fighting -- of course, nonviolent fighting, not with guns. Guns are used only by retarded people. I have enough intelligence to fight, to argue. And I will argue my case up to the Supreme Court.

I would like the Supreme Court to give me special permission to fight my case myself. An advocate can be an assistant to me, but I do not want to be lost in legal jargon. I am a straightforward, simple man. And what is the need for truth to have any advocate to defend it? Truth is not

defensive; its presence is enough, and its victory is absolutely certain.

So there is no question. The movement of sannyas has been freed, it has not been stopped. It was being stopped.

I used to have another corporation just like Rajneesh Foundation International: Neo-Sannyas International. Sheela dropped it. I came to know only when I came out of silence, that now Neo-Sannyas International does not exist -- and that has been my whole life's work!

I am going to revive Neo-Sannyas International. That is a movement; anybody can join it, and I have made it wider, I have given it a wide base. There are millions of people who love me, who love my insights, but cannot become sannyasins because they have to change their clothes -- that creates trouble in their family, in their job, with their friends, in the society. I have withdrawn it.

I have withdrawn the mala. It has significance in India, because in India the red clothes and mala have been used for thousands of years by all the religions as symbolic of a sannyasin. I wanted to destroy that traditional idea of sannyas, because the sannyasin has to be celibate, the sannyasin has not to touch a woman, not to talk to a woman. The sannyasin cannot stay in a household, he has to stay in a temple. He has to eat only once a day, he has to fast continuously again and again. He has to torture himself. This is sick.

I wanted to destroy this image, that's why I had chosen the red color. And I had almost three hundred thousand sannyasins in India. My sannyasins created tremendous trouble amongst the traditional sannyasins, because there was no way to know who is who. My sannyasins would be

walking on the road and people would touch their feet, not knowing that these are not celibates; they have their girlfriends. They eat two times a day, they eat everything that is the best -- whether it is Italian or Chinese or Japanese, it does not matter. These people belong to the twenty-first century, and old sannyasins were very angry because I have destroyed their image.

With our coming to the West, now red clothes and the mala are no longer needed, because in the West they have never been symbolic of religion. They have done their work in India. They have made their point, that a sannyasin can be with a wife, with children; that he need not be a parasite on the society, he can work, he can create, he can earn; that he need not be worshipped.

But in the West there is no need. I was going to withdraw the mala and the color anyway, but Sheela made it more urgent; you have to be grateful to her. All her crimes made it absolutely necessary that now sannyasins should be absolutely normal human beings, so you can live in the society without creating any kind of hostility or embarrassment for yourself, for your family, or difficulties in your job.

And, more specifically, you are now completely devoid of all outer symbols. All that is left is the essential core of religiousness, the inward journey, which only you can do. I cannot do it for you, nobody can do it for you.

So now there is left only the essential quality, the most fundamental quality of religiousness.

That is meditation.

You have to go inwards.

I have been teaching you all the methods of meditation. You can choose any method that suits you. There are only one hundred and twelve methods; there is no possibility of adding more. It is exhaustive. All the methods possible have been explored. The simplest is witnessing.

So now that you no longer have any outer symbols, it is good, if you want to be a sannyasin, for you to remember only one thing: how to go into the discipline of witnessing; otherwise there is a possibility that wearing red clothes and the mala you are completely satisfied that you are a sannyasin. You are not. Clothes don't make anybody change, neither does the mala make anybody go through a transformation. But you can deceive yourself.

Now I am taking all that away from you, and leaving only one simple thing. You cannot deceive: either you do it or you don't do it. Without doing it, you are not a sannyasin. So the movement has come to its purest state, the most essential stage; it has not been dropped.

But it is a good coincidence that on the same date I had started the sannyas movement, and on the same date I have made it absolutely purified of all unnecessary, nonessential things. But it is purely a coincidence, because I am not good about dates, days, years. Forgive me for that.

I live in a timeless space. I don't know what day it is, I don't know what date it is. I use the watch only for you -- in the morning discourse, in the evening interviews for the press -- otherwise, the whole day I don't use it. I don't have any need to know what the time is. What am I going to do with the time?

Just for your sake... because I am such a crazy man that I may go on speaking and speaking -- three hours, four

hours, five hours -- the watch prevents me. It is simply for your sake, a compassionate gesture.

Question 3
BELOVED MASTER,
PLEASE SHARE WITH US YOUR VISION OF THE BENEFITS OF THE ARTS FOR OUR PROCESS OF GROWING TOWARDS OURSELVES, IN THERAPY, MEDITATION, WORSHIP.

The arts can be immensely helpful in therapy, in spiritual growth, in your meditations. But it is taking a hard and long way unnecessarily. The shortcut is: first, meditation, and then out of meditation comes creativity of its own accord. Otherwise, it is a long journey; even one life may not be enough.
For example, the paintings of Picasso are nothing but his nightmares, as if somebody is not painting but vomiting. It has helped him to relieve himself of his tensions, schizophrenia, paranoia and all kinds of mental repressions. But it is not of much use to you. In fact, if you go on looking at a Picasso painting for a long time, you will feel sick, because it is vomiting. You will start feeling nauseous. This is not real art.
The people who created the Taj Mahal -- that is real art. They were Sufi mystics who knew what meditation is. And they created the Taj Mahal in such a way that if on every full-moon night, exactly at nine o'clock in the evening, you just sit looking at the most beautiful architecture in the whole world, you will find suddenly you are becoming

silent, peaceful, serene. Something is transpiring between you and the Taj Mahal.

Gurdjieff used to call the Taj Mahal, objective art. It means: created by people who are fully aware, able to create something which can help people to grow. He would not call Picasso an objective artist. Picasso is a subjective artist, he is just throwing up whatsoever is in his mind. It is not going to help anybody. Picasso feels relieved, but for how long? Soon he will gather tensions again. Soon he will be again in a state of insanity, and then he will paint. Painting is a release for him.

The people who built the Taj Mahal -- it is not a release for them; it is their experience. And they are trying somehow to make something which can also give you the same experience -- at least a glimpse of it.

In India there are many places of objective art, and it is obvious why they are in India -- because for ten thousand years the country has been involved with meditative techniques. The caves of Ajanta and Ellora... there are many caves; the whole mountain has been carved. Great caves have been made into the mountain. A line of caves -- perhaps thirty or thirty-five, and each cave has its own beauty; not just beauty, but its own meditative fragrance from a different angle.

In the last cave, Buddha is lying down just before he died. It is a long statue -- perhaps thirty feet long. Just sitting by the side, alone in the cave, you can again feel something that must have been felt by people who saw Buddha dying -- the release of his light, the release of his soul becoming universal. Somehow the statue gives you an insight into it.

Tourists miss it. It is not something that you simply go in and have a look and then rush into another cave. That is simply idiotic. And most of the tourists are idiots. Most of them are old women having nothing to do. Perhaps they have finished their husbands -- now there is nobody even to nag. India is full of old women from all over the world. Tourists cannot understand it. You have to sit down. You have to be quiet and silent. The cave is very cool -- remains cool even in the hottest summer -- and outside is the lush green valley. If you can sit for an hour or more, then perhaps some glimpses of objective art will be felt.

There is one cave in Ajanta which has been made of special stones which are musical. You can just hit them with your hand, with your finger, and you will be surprised that they resound just like a guitar. If you are really a good musician, you can create any music on those pillars in the cave, on the walls of the cave.

But if you are not a musician, no problem: you simply sit there. Once in a while a breeze comes in, and with the breeze there is a murmuring music in the cave. And it is so soothing. I have never known anything that can be so soothing to your mind, to your heart, to your body -- so relaxing. This is objective art.

But your question is, "Can art help somehow in being more healthy spiritually? Can it become a therapy?" Yes, it can; vomiting is a therapy. And when you are feeling nauseous, it is good to vomit, have a good vomit, and you will feel clean. The nausea is gone. But this is not something of great help. Please go vice versa: first meditation, then out of meditation there is a spontaneity of creativity.

Right now you don't know even what areas of creativity can bring out your potential for spiritual growth. To paint? -- everybody is not a painter. To write poetry? -- everybody is not a poet. To play music? -- everybody is not a musician. How are you going to choose in your confusion? But if you are silent through meditation, utterly silent, suddenly you feel a tremendous urge to create something, to become a musician.... It comes spontaneously!

I know one of the great musicians in India -- it is inconceivable, the way he created music. You know the name of Ravi Shankar -- Ravi Shankar married that great musician's daughter; Ravi Shankar is his disciple. He was capable of creating music with anything. He would start hitting just two pieces of steel, and you will be surprised how many and how beautiful were the sounds he could create out of it. He was a born musician.

A meditator finds his potential and starts moving towards it. Then poetry or dance or sculpture -- whatever happens spontaneously -- is objective art. It is your contribution. It will help you to grow spiritually. It will be your real therapy, because growth is therapy. It will give you authentic spiritual health. And, by the way, it will help many other people who can for a few moments sit silently, listen to your music, or watch your dance, or see your painting. They will be immensely benefited because your art will give them a certain direction towards meditation.

So my suggestion is, everything starts with meditation. And if you try other things, you will be going on a sorry-go-round for many lives, round and round -- I cannot call it a merry-go-round -- but you will never reach to your center.

The first and the foremost act of a sannyasin is to reach to his center, and then leave everything to that experience to explode in its own way. Then you are natural. Then whatever you do is helpful to you and helpful to others. This is the only love, compassion that you can share with humanity.

Question 4
BELOVED MASTER,
JUST THE OTHER DAY, SUMAN AND I WENT OFF TO LOS ANGELES VIA PORTLAND TO BUY RAINBOW CLOTHES. A FUNNY THING HAPPENED. WE THOUGHT WE WERE INCOGNITO, WEARING RAINBOW CLOTHES AND NO MALA. AND SOMEHOW PEOPLE IN THE SHOPS AND IN THE AIRPORT RECOGNIZED US, COMMENTING IMMEDIATELY: "ARE YOU EXCITED ABOUT THE CHANGES? ARE YOU DISILLUSIONED? HOW IS SUNSHINE?" EACH TIME WE LAUGHED AND LOOKED AT EACH OTHER IN DISBELIEF, BECAUSE WE HAD THOUGHT WE WERE IN DISGUISE. BELOVED MASTER, WOULD YOU CARE TO SAY SOMETHING ABOUT THIS?

I know it is going to happen. It is not by the clothes that a person is recognized, it is the energy aura around him which makes him separate and unique from others.
My sannyasins will have a different flavor. It does not matter what clothes they wear. You cannot disguise yourself, you will be found out. Your very vibe will make you a stranger.

But without the clothes and the mala, your being a stranger is not going to be offensive to anybody. On the contrary, they will become interested: What has happened to this man, to this woman, which is special? What kind of fragrance surrounds this man? Your gestures will show it, your eyes will show it. The way you walk, the way you talk -- everything will show it. There is no way to hide a fire which is burning within you. There is no way to hide a light.

You can easily recognize a house which is in darkness and there is no light in it. And you can recognize from the outside of a house if there is light inside: every window, every door shows the light. It is impossible for meditators to become just like other people who are not meditators. And it is good that they recognize you. That gives you a chance to open your heart to them -- that clothes and mala have been dropped, not because of any disillusionment, but because their purpose is served. Now we can be recognized without them. We have come of age.

Many more people are going to become sannyasins, because we have withdrawn all barriers for them. The only change will be that they will have a spiritual name that is not their legal name. In the world they can continue to have their legal name. Their spiritual name will remind them in their day-to-day work that they should not forget they have made a commitment to grow spiritually. And their spiritual name will be a connection with a world-wide community. Except that, meditation remains your whole work.

Question 5

BELOVED MASTER,

DO YOU WANT TO KNOW THE REAL STORY? SHEELA LEFT BECAUSE SHE GOT RAPED. VIDYA AND PUJA LEFT BECAUSE THEY DIDN'T.

Perhaps you are right.
There is a group of psychologists who think that the women who are raped are really inviting it. To be raped means to create so much excitement in the man that he forgets that he is committing a crime. It is a tribute to the beauty of the woman. She has proved to be almost like a drug, and the man has proved to be completely in her power. He is ready to commit a crime for which in different countries he will have different kinds of punishments. For example, in the Middle East, death will be the punishment. He has even forgotten that death will be the punishment. Perhaps those psychologists have a certain insight into the matter.
I was a professor in the university. One day I was just sitting with the vice-chancellor -- once in a while he used to call me, just to chitchat. When I was with him, a young, beautiful girl came crying.
She said to the vice-chancellor, "Now it is becoming too much...." One student was continuously harassing her. He was throwing pebbles at her in the class, sending letters to her, writing loving words on her desk. "You have to do something to prevent all this."
The vice-chancellor was sympathetic. He said, "I will call him and put a stop to it."
I said, "Wait a minute. Let me deal with the case." I turned to the girl and asked her, "Be sincere and true: are you not enjoying it?"

There was a great silence for a few seconds. And then the girl said, "But how did you know that I am enjoying it?"
I said, "Just think of the opposite. If nobody writes letters to you, and nobody throws pebbles at you, nobody takes air out of your bicycle tires, nobody writes beautiful words on your desk -- nobody at all, you are simply ignored, as if you do not exist -- will that make you happy?"
Again there was a silence. The girl said, "But how are you able to know all this?"
I said, "Leave that aside. You just first figure it out -- because the vice-chancellor is going to stop the boy. But if it is giving you enjoyment.... In fact, informing the vice-chancellor has also given you joy. You have made your point even to the vice-chancellor, that you are a beautiful girl. You certainly are. And I think it is perfectly right for people to do these small things to you; otherwise, you will be miserable. You go back and think about it again. If you want to stop that boy, then you can come back again to the vice-chancellor tomorrow." She never came back.
The vice-chancellor was very much surprised. He said, "You solved the problem so easily; the other party was not even called."
I said to him, "You are now very old" -- he must have been sixty-five; he was a retired chief justice of a high court. "Do you remember the times when you were a student in the university? Have you not written letters to girls, thrown pebbles at the girls, made attempts somehow to touch them? Have you never taken air out of their bicycle tires?"
He said, "You are really strange. How do you know?"
I said, "Again, the same question the girl was asking. I don't know anything either about the girl or about you, but I

know everything about the human mind, and you cannot be an exception. Has not youth come to you? Haven't you seen the spring?"
He said, "Perhaps you are right. Yes, I remember doing all these things."
"And," I said, "still you were going to stop that poor boy. In fact, you should encourage all kinds of these activities so no girl is left miserable, so that no boy misses his youth, his springtime. What is natural should be accepted."
I told him, "In my class it never happens, for the simple reason that my class is the only class in the whole of India where girls and boys cannot sit separately. It is mandatory that they should sit mixed; then there is no need to throw pebbles. You can nudge the girl -- which is far more human, more loving. You can feel the warmth of the girl. The girl can feel your lovingness towards her."
I said, "One day you should come to my class. This is the most silent class, without any trouble, for the simple reason that I am not creating monks and nuns. I am helping them to be human beings, and I am allowing them to be together. "I have made it clear to them: 'Anybody who wants to leave the class can leave the class without asking me. Anybody who wants to come in the class at anytime can come in without asking me. Just don't disturb the class; come slowly and sit silently.'
"Nobody leaves, nobody comes late. When you don't make people obey you, when you don't become dictatorial, of course there is no question of disobedience, there is no question of resistance."
Life would be so simple if people accepted its naturalness.

In fact, nobody can rape a woman unless deep down she is willing. It is impossible. She will scream, she will throw tantrums, she will hit you, she will bite you. And in all that atmosphere, can you make love to her? You will lose your erection! She can give a really good hit to your balls, and you will forget forever raping anybody! That is such a simple thing. And man is most vulnerable at that point -- just a good hit, the way you kick a football, and he is finished. If a woman is raped, there is some deep willingness for it.

So perhaps you are right that Sheela left because she was raped in her youth, and she could not forgive men or the society. And when she got the power in her hands she started torturing everybody. And the others left because they have not been raped. They have been available to you, and you did nothing. I know about Vidya; I don't think there is any man who is going to rape her. That is one of the problems she has come to me for, that "I feel nobody loves me."

But I said, "What can I do about it? You can console yourself: at least I love you. I love all kinds of creatures, don't be worried."

And as for Puja, she can rape any man! If she can murder a man, can make attempts to murder a whole city, to murder sannyasins, rape is a very small thing. But I don't think any man would like to be raped by her. The man will do everything -- he will start doing Dynamic Meditation to avoid the rape. Dynamic Meditation is immensely helpful in many situations.

Question 6

BELOVED MASTER,
WHAT IS THE ROLE OF THE COMMUNE AS IT IS NOW, REGARDING THERAPY AND MEDITATION AS OFFERED IN THE UNIVERSITY; AND VICE VERSA? AND WHAT IS YOUR VISION OF BOTH THEIR GROWTH PROCESSES?

The function of the commune is to create an atmosphere of encouragement -- that you are not alone. The path that you have to travel, you have to travel alone; but if you know that so many people are traveling alone on the path, it gives tremendous encouragement. There is no fear: "If these people can manage, I can manage also."

The commune is not a religion, following collectively on a super-highway. The commune belongs to individuals who have joined hands with each other because they are going on an inner journey where they will be alone. But with so many people going on that inner journey alone the fear of being alone is dropped.

You can share your experiences with each other; perhaps sharing your experiences with each other will help immensely. That's why therapies exist where people can open their heart and share their experiences.

But the commune experience is a therapeutic experience -- day in, day out.

My vision of a commune is of absolutely individual meditators living together, helping each other: "Don't be afraid, it is tremendously exciting to go in. Although you are going alone, you are not the only one who is going alone. One million sannyasins are going alone."

It is a very strange phenomenon: living together, yet exploring the truth in absolute aloneness. And whatever you find, you can share. It will be respected, it will be accepted. And everybody is to have different kinds of experiences on the way, until the person reaches to the ultimate omega point. That omega point is exactly the same for everyone. But on the way there are so many beauties, so much splendor.
You just need a little courage, and the commune provides you the courage. And I am here to encourage you to take the jump. You have nothing to lose, and you have the whole universe to gain.

Question 7
BELOVED MASTER,
I HEARD YOU SAY THAT THE PSYCHOLOGIST IS SLOWLY TAKING THE ROLE OF THE PRIEST. GROUP LEADERS TEND TO BECOME ARROGANT AND OFTEN HALLOW THEMSELVES AS AUTHORITIES, WELL-DISGUISED IN HUMBLENESS. THEY THUS GIVE JUICE TO THEIR PARTICIPANTS' DEPENDENCY ON AUTHORITY, EVEN THOUGH THAT IS WHAT THEY CAME TO THERAPY TO GROW OUT OF. ISN'T THIS EXPLOITATION OF TRUST EVEN MORE DANGEROUS THAN ANY OTHER EXPLOITATION?

It is happening around the world. The therapist, the psychoanalyst, the psychiatrist -- they are the new priests. The old priests are out of date with the new generation.

The gap between the old people and the new generation is widening every day. The gap is widening, but your conditioning is done by the older generation: your parents, your teachers, your priests. So now you are in a situation where you have to find new priests, new father figures, and that is being fulfilled by the psychologists of different schools.

One of the functions here in our university is to destroy this role. The therapists have to be aware not to become authoritative. But they can become nonauthoritative only if you are ready to drop the idea of authority.

So it depends on both the therapist and the people who are participating in the therapy. The persons who are participating should drop the father figure, they should drop the idea of any authority. They will help the therapist. But if they are all demanding that he become an authority, a father figure, then it will be difficult for him to drop it. So both have to become aware of it.

At least in my communes, therapies are not going to replace priesthoods. My therapists are simply experts who can help you to sort out problems, problems which you cannot sort out yourself, problems which are too heavy on you. An outsider who knows the expertise of analyzing your dreams, of analyzing your behavior, of analyzing your mind, can be of immense help.

But the danger is, you both are human: you want a father figure, and the other person wants to become an authority. You have to be conscious about it. The therapist is just doing his job as the plumber is doing his job, as the electrician is doing his job, as the mechanic is doing his job. They are experts in different fields. He is expert in the

field of the machine called mind. He is a mechanic, he can help you.
But both have to be aware -- and this will happen, because I am creating every possibility for it. If I can become your friend, that is an indication for all therapists to be just friends. And to be a friend has a beauty of its own. This exploitation will disappear, I will take care that it disappears. At least in my communes nobody can be exploited and nothing of the old can be perpetuated again with new labels. Old wine in new bottles will not be allowed while I am here.
It is good that you brought it to my notice. Anything that you feel, bring it to my notice, so whatsoever is needed can be done.
Okay?

From Bondage to Freedom

Chapter #18
Chapter title: Existential worship
2 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
WE HAVE DROPPED THE WORD "WORK" BECAUSE OF ITS UGLY CONNOTATIONS. PLEASE SAY SOMETHING ABOUT THE WORD "WORSHIP" AND ITS CONNOTATIONS.

Work is something that you have to do. It is imposed on you by your social circumstances, financial status, political structure. But worship is that which you love to do. It is

creativity, another name for creativity. We could have called it "creativity," but I prefer the word "worship" for two reasons.

There is no God for me except this existence, which is so utterly beautiful that work with love is bound to become your worship. In worship the worker is lost completely, only the worship remains. Digging a ditch in your garden, making food for those you love, or anything else, if you are lost in it so utterly that there is no ego or even its shadow left -- you have become your work, the worker is no more there -- it becomes worship.

Religions have used the word "worship." Their use of "worship" is phony. Christians go every Sunday to church -- that is their worship -- for one hour or two hours. And what do they do in the remaining time, the whole week? Hindus worship in the morning every day, but then what do they do the whole day? It must be something which is not worship; otherwise there is no need to have a separate time, a separate place, a temple, a mosque, a synagogue, a church for worshipping.

I want worship to become your twenty-four-hour-a-day thing -- just like breathing. It has to become existential. Then you don't need to go to any church, to any synagogue. Then wherever you are becomes your temple, you are always on holy ground.

I am reminded of Moses when, according to the story, he met God in the form of a flame arising out of a bush; and the bush was still green. As he came closer, a voice thundered, "Take off your shoes, Moses. You are on holy ground!"

To me the green bush and the flame have no meaning except as a fiction. What has meaning is that Moses is told, "Take off your shoes. You are on holy ground." But is ground divided into two, holy and unholy? Where is the line?

To me the whole earth is holy, the whole existence is holy, and there is no need to take off your shoes either, because they are also holy. What wrong have those poor people done, that they should not be holy?

Make every action of your life holy. Choose every action of your life as if it were a love affair. Perhaps you may not become very rich; there is no need. Richness will come to you in a totally different form: the richness of being blissful, contented, ecstatic.

Choose your work, not according to others -- let it arise out of your own heart. In any act, if your heart joins you, it becomes worship. If only the head is doing it, then it remains simply work. And when you are totally immersed in it, it brings so many blessings, blessings that no religion has been able to give to man. On the contrary, every religion has prevented man from gaining those blessings which are available to him. They have been distracting people, they have been telling silly things to people: "Repeat a mantra -- in Sanskrit, in Hebrew, in Greek -- and you are doing something religious." You are just being a parrot!

All the religions have insisted that their books should not be translated into the languages which people understand. Why? because the priests know perfectly that in those so-called holy books, nothing is holy. Ninety-nine percent in

those books is absolutely unholy. How that one percent has remained in them is a miracle, it must have been accidental. So it is good to let the BIBLE remain in Hebrew, let the VEDAS remain in Sanskrit, let Buddhist scriptures remain in Pali -- which are dead languages. Nobody speaks them and nobody understands them, and people will remain ignorant of what they are chanting about. Sometimes people are chanting very stupid things, and thinking they are doing prayer, worship.

For example, in the VEDAS there are passages -- and not a few, but the major part of the VEDAS, which are the most ancient scriptures in the world... the major part is so ugly, stupid, primitive, crude, that if you understand it, you will not chant it.

There are sutras which say, "God, let your clouds only shower on my fields. Particularly avoid the fields of my enemies." Do you think anything is religious in it? There are sutras which say, "God, give more milk to my cows, and let the cows of my neighbors become completely dry, so that no milk comes out of them." And these sutras you are chanting as worship, praying!

First, religions insisted that their books should not be translated into the common, layman's language. Then, when printing was invented, they insisted that their religious scriptures should not be printed -- because to print them meant they would become available to everybody, and the priests knew what is there in those so-called holy scriptures!

In THE HOLY BIBLE there is so much pornography that anybody who looks into it will call it the UNHOLY BIBLE, not the HOLY BIBLE.

And when you are chanting something -- Ave Maria, Ave Maria, Ave Maria -- what actually are you doing? It is a simple process of autohypnosis. It can be done in many ways. Concentrate on anything. Just standing before a mirror, concentrate on your own reflection in the mirror. No Ave Maria is needed: you will start feeling sleepy, you will start feeling calm and quiet. Just after ten or twenty minutes of concentration you are bound to fall into an autohypnotic state.

It does no harm. On the contrary, it will give you a good rest, it will give you better health, it will give you good sleep. But that is not the purpose of worship. That can be attained by anything.

The purpose of worship is to reveal to you your own being. It is not a state of sleep. It is a state of absolute awakening -- just the opposite of what the religions have been teaching you. They all have been teaching you methods of concentration, and all concentration methods are against meditation, because they bring hypnosis. Hypnosis simply means created, deliberate sleep.

Meditation means an awakening: every fiber of your being is vibrant, alert, aware. And only in that awareness do you for the first time know that there is no ego in you. The ego disappears from you, the very idea of "I" is no longer existent, and the barrier between you and existence has fallen away.

Then you are one with the whole.

And the whole is vast.

To become one with it is worship.

And it can be approached from any dimension: chopping wood, carrying water from a well, cooking food or cleaning

the floor, washing the clothes, taking a bath. All activities of your life should be done so totally, so intensely, that the ego disappears. And suddenly you find yourself expanding. That expanding consciousness reaches to the trees, to the flowers, to the animals, to the human beings, to the stars. Vincent van Gogh has painted pictures of trees which go above the stars. People thought he was mad, because no tree goes above the stars. But when he was asked why he paints this way -- where has he seen any tree going above the stars? -- he said, "I have seen the aspiration of the tree, the longing of the tree, the very spirit of the tree. It is on the way; it is going to reach to the stars, it is going to reach beyond them."

When you feel expansion of your consciousness, that is the most ecstatic experience possible, because suddenly you are the whole universe.

Stars are within you.

The sun rises within you and sets within you.

The earth moves within you.

The flowers blossom within you.

This mystic experience is the outcome of worship.

And you are always on holy ground. The God of Moses was wrong to tell him, "Now take off your shoes." Even God is trying to divide the ground like a politician, that this is America, this is Soviet Russia, this is England; this is holy land, and everything else is unholy.

No. I say absolutely no to such a God who divides existence. Existence is one organic unity. And the moment you worship, you fall into that organic unity. And once you know the secret, then anything is worship. Walking, going for a morning walk, is worship. You are not doing

anything. But just the wind, the sun, the beach, the ocean -- what more do you want? Can't you see you cannot make a better church? -- with the sun, with the wind, with the sand, with the ocean -- unbounded.

Even sleeping becomes worship. If all your activities start becoming worship, then sleep is also an activity. You fall into sleep so silently, so serene, so joyful. The whole day has given you so much that your whole sleep becomes a silent rest in the very bosom of existence.

So there is a tremendous difference between work and worship.

Worship will transform you.

Worship will give you a real, authentic experience of life.

Work, at the most, can give you a livelihood.

But there is no need to do anything that you don't want to do. One has to be a little more rebellious, a little more individualistic, a little more alert and aware so that the society, religion, politics, do not exploit you. It does not matter even if you remain a beggar; you will be more blissful than Alexander the Great. He died in utter misery, because he could see he had conquered almost the whole known world, but what had he gained? He had simply wasted his life. He died when he was only thirty-three. He had not lived -- there was no time to live, there was no time to love. There was no time to sing, there was no time to play on a flute, there was no time to dance. For thirty-three years he was simply murdering, continuously, innocent people for an insane ambition: he wanted to be the conqueror of the world.

But what are you going to do? Even if you become the conqueror of the world, you will be empty and hollow. And

if your whole life has gone into murdering people, killing people, burning people, you will become incapable of loving. You will become incapable of enjoying beautiful music, a beautiful painting, a beautiful dance.

You are bound to become incapable, because a person who has been continuously killing people his whole life has also killed his own heart, has also killed his own sensitivity, has also killed his own aesthetic sense.

I know about a very famous surgeon... he was a friend of mine. He was retiring, and all his friends and students -- he was also a professor in the medical college -- had gathered to celebrate, to give him a beautiful farewell party. They were dancing and singing, but I looked at him -- he was sad.

I approached him and asked, "What is the matter? You should be rejoicing. These people have gathered here to give you a beautiful, joyful farewell."

He said, "I am sad because I never wanted to be a surgeon. I wanted to be a musician. My parents forced me, and I was not strong enough to rebel, and they destroyed my whole life."

I said to him, "But you became one of the best surgeons in the country."

He said, "Who cares! Even if I was the worst musician in the country, I would have loved it. It was my own choice, my own individuality, my own expression, my own signature. This has been slavery. And because I am retiring I feel sad. My whole life is wasted, and it does not seem that now I can begin as a musician."

I said, "It is never too late. You have still a few years to live. Forget the past; start what you wanted to be. Now

your parents are dead; forgive them, they never intended anything bad for you. All that they wanted to show you was that if you become a musician, what are you going to get? Now you are one of the richest persons. As a musician you would have remained a poor person.

"So just remember that their intention was good, although they did not care about your individuality, your freedom, your choice. They had taken it for granted that you are their possession. Forgive them, they are dead. Don't be angry and don't be sad. Start."

He said, "You really mean that I can start?"

I said, "I really mean it. And I know a musician, I will introduce you."

He lived fifteen years more and died a very contented man, although he never became a famous musician. Nobody ever heard that he is a celebrity as far as music is concerned. His music remained not very developed, because Indian music particularly needs tremendous effort: eight to ten hours' practice every day, a lifelong discipline; only then can you create those subtle nuances. It is not jazz; that, any idiot can do.

It is said that if the Indian musician does not practice for one day, he immediately recognizes the difference. If he does not practice for two days, then the people who understand the depths and the heights of music start feeling there is something different. If he does not practice for three days, then even people who are only acquainted with music start feeling the difference.

It is a devotion, it is a worship -- and he had loved it. If he had gone into music from the very beginning, he might have become one of the most authentic, creative musicians

of the world. But even though he was old now, he died happy. I was by his side when he died, and he said to me, "There are no words of gratitude for you. You encouraged me -- I had lost all hope. I am dying fulfilled, I am happy. At least for fifteen years I have been myself. At least for fifteen years there have been moments when I got lost completely into music. And those have been the greatest moments of my life."
Worship means you have to be very alert not to be manipulated by anyone, and you have to go and find your own way. It is risky, but it pays immensely.
In fact, only very few live.
Only those who can take risks are alive.
Others simply vegetate.

Question 2
BELOVED MASTER,
YOU SAY YOU RESPECT AMERICA FOR ITS DEMOCRACY AND FREEDOM. I FEEL THAT WE ARE CONTRADICTING THAT SPIRIT BY SUBMITTING ALL VISITORS, WHO WANT TO COME TO SEE YOU AND OUR COMMUNE, TO CUSTOMS INSPECTIONS AT PORTLAND AND AT MIRDAD, BY HAVING THEM SIGN PAPERS AND WEAR WRISTBANDS.
THIS DOES NOT HAPPEN ANYWHERE ELSE IN THE USA. WAS THIS PART OF THE FASCIST MENTALITY? DO WE STILL NEED THESE THINGS?

I respect democracy, but I don't respect the so-called politicians who are only hypocrites and not democrats. I

hate fascism, and I don't want anything in this commune which gives any indication of a fascist structure.
And it is true, as you say, in no other city of America are visitors searched. But you are not aware of the whole situation. You are not yet accepted by America as one of its cities. They are trying hard to destroy you, and their ways of destroying you are very simple. They can bring drugs inside the commune. Then who will be responsible for those drugs? Do you want me to be responsible for those drugs? Those people can come with all sorts of germs, viruses, and they can spread them among you. And if you are all sick, who is going to take care of you?
So we are in a position where every precaution has to be taken. It is not fascist; it is simply self-defense. We don't want any drugs here. We don't want any people coming here with AIDS and spreading it amongst the commune. So how are we going to protect ourselves against it?
It is absolutely democratic to defend yourself. We are not hurting those people, we are simply checking. And we will stop checking them the moment the hostility against the commune in Oregon is dropped. The hostility is so much -- which is natural, the animal nature of man is always afraid of strangers, and who can be more of a stranger than you? You are all rebels -- it is a commune of rebels. The only thing that connects you is not any ideology, is not any religion, is not any politics. The only thing that connects you is that you are all rebellious spirits. And the rebellious spirit is the very salt of the earth.
You are not aware... the attorney general of Oregon had an interview with me the other day, and I told him that I have always been against organizations and organized religions.

And before I went into silence there had never been anything like Rajneeshism, there had never been the word "Rajneeshee."

The attorney general has declared Rajneeshpuram an illegal city, because religion and state are mixed, which is unconstitutional. So I told him, "Now you withdraw your case. There is no religion here, so the question of mixing religion with state does not arise. Your case has gone down the drain." I insisted, "Answer me directly," and he went on saying that time and the court would decide.

I said, "Time and the court will decide, but what do you say? If there is no religion, then if you have any grace, withdraw your case. It is absolutely absurd."

The attorney general has been trying -- and he has done it. The National Guard is on the alert against a peaceful group of people who have done no harm to anybody.

Now, it is a well-known strategy of all these dirty politicians around the world: somebody can enter here and put a time-bomb, and you will be responsible for it. And because the bomb explodes, kills a few people, they can plant people here who can start shooting somebody. And that will be an excuse for the National Guard to come in. The governor is thinking of putting martial law on the city. It seems the third world war is happening between Rajneeshpuram and America. What is the need of martial law? -- because we are not committing any crime. They cannot find any society anywhere which is so peaceful and silent, which just wants to be left alone to do its own thing. Now, these are the people who are forcing us to check people before they enter the commune, it is not our desire. It is their intention to destroy us. And we are nonviolent

people, vegetarians; we don't want any violence here -- but that is their desire. Otherwise, what is the point of collecting National Guard troops in Madras and keeping them on alert any moment, so that you can be destroyed? The governor and the attorney general are in conspiracy to destroy the commune. I am not going to let them do it in any way. If they have any sense at all they should keep off, they should not interfere at all illegally. They are getting into unnecessary trouble. But they are welcome. We have nothing to lose, and they have everything to lose. They will be condemned all over the world.

I have been talking to the world media for almost one-and-a-half months every night, just to create the atmosphere around the world of what the real situation is. And everybody is aware of it. The governor and the attorney general should know it, that it is going to be very tough. America will lose all the respect of the world, because they have no grounds to arrest me or to arrest one hundred sannyasins. We are cooperating -- and you want to arrest people who are cooperating? And these are not the people who have done any harm. It seems they want to protect the criminals and destroy the community. They have got a good chance to, but they should not remain in any illusion. Up to now they have been fighting with politicians of their own kind. We are not politicians, and they don't know how to fight with mystics.

So please, remember that those small measures are just to protect you. If you want to withdraw them, they can be withdrawn right now. Please just raise your hands.... If you are ready for self-defense, for the defense of innocent people, and you are not going to allow these third-grade

politicians to destroy you, then we will have to take measures so that they cannot blame us and bring their army and bring their National Guards to bulldoze your houses and destroy this beautiful place where you have worked hard -- twelve hours, fourteen hours a day for four years -- and have changed this desert into an oasis.
So please raise both of your hands....

Question 3
BELOVED MASTER,
J. KRISHNAMURTI DOES NOT WANT AN ORGANIZATION -- STILL HIS SECRETARY, RAJ GOPAL, BETRAYED HIM AND TOOK POSSESSION OF HIS FINANCES AND HIS ARCHIVES. YOU APPROVE OF INSTITUTIONS AND AT TIMES PERMIT ORGANIZATION WHERE NECESSARY. IN SPITE OF DUE CARE, A SIMILAR SITUATION TO KRISHNAMURTI'S WITH RAJ GOPAL HAS HAPPENED WITH YOU AND SHEELA.
DOES THIS MEAN THAT IN THE VERY NATURE OF HUMAN BEINGS SUCH A SITUATION CANNOT BE AVOIDED? PLEASE EXPLAIN.

A similar situation has not happened. Sheela has done much good, ninety-nine percent good. The whole credit of keeping all the commune together, of creating houses for five thousand people with all the modern facilities, with central airconditioning -- I don't think any city is totally air-conditioned as you are -- of giving you the best food possible.... She has done immense good to you, and you should be grateful for it. The credit goes to her. Only one

percent she missed, and that seems to be natural to human nature, particularly for people like Sheela.

Sheela had no spiritual aspirations. Seeing that she has no potential, at least in this life.... And this was my impression on the very first day she entered my room in 1970 -- that she was utterly materialistic, but very practical, very pragmatic, strong-willed, could be used in the beginning days of the commune... because the people who are spiritually-oriented are stargazers.

I am reminded of an astrologer in Greece who was the best astrologer, and he used to go out of Athens in the night to watch the stars. One night he fell into a well because he was looking at the stars, so he could not see the well. Hearing the sound, a woman who lived nearby threw a rope and somehow managed to pull him out.

The astrologer was very grateful, and he said, "You have done so much for me -- you have saved my life. Perhaps you don't know that I am the greatest astrologer in the whole country, and perhaps in the whole world. Kings come to see me, and they have to wait because my appointments are already fixed for weeks ahead. My fee is very high, but I will see you and predict your future without any fee. Tomorrow you can come, and I will cancel the appointment: tomorrow one of the kings is coming to see me, but you are more valuable to me."

The old woman laughed. She said, "You just go! If you cannot see a well, how can you see the stars, and how can you see my future? Just forget all about it!"

Sheela was not a stargazer. The reason I had appointed her my secretary was basically this: she was not interested in meditation, she was interested in making roads, houses --

which meditators would need. And she did her job well. Just one percent she took advantage of the opportunity, because I was not available to you.

Five thousand people she could manipulate in my name, by saying, "This is what our Beloved Master wants." Now I have come to know things from sannyasins that I had no knowledge of. But each thing that she wanted, she said was wanted in my name. For example, if you were told to make a ditch for electric wires, you made it. You have nothing to do with the crime, although the ditch was made to bug the houses. But how can you know the difference, if you are not an electrician or an electronics engineer -- that the wires are not for electricity but for bugging? You saw the wires, you have made the ditch; still you are innocent.

Only the group of twenty people who have fled with her knew perfectly well what was happening. They had made the whole system of bugging. This is just the fear of any person who becomes ambitious for power. He is always afraid.

Out of fear she drove away all the people who could have been rebellious, who could have doubted -- because they have lived with me longer than Sheela, they knew my ideology. They could not believe that I was creating a religion, that she was the high priestess of the religion. She threw them out, harassed them in such a way that they had to leave.

Only the group of twenty people that she had chosen -- they were all new, they had not known me before. They were not aware of my ideology, my approach, my respect for everybody. They were simply gullible. And because Sheela made them heads of corporations, naturally they were

happy. They were not expecting -- new people getting all the power.... And she made them commit crimes -- all of them. This is a simple strategy. If all those people have committed crimes, then nobody is going to open his mouth, because he will be caught too.

She tried to kill three of the people who were intimate to me, for the simple reason that she was afraid these three people had the opportunity to approach me without her permission: my physician, my dentist, and my caretaker. They were living with me in the same house, but they were not aware of anything until she started poisoning them. First, my caretaker was poisoned in Sheela's room, with a cup of tea. But nobody ordinarily comes immediately to the conclusion that you are poisoned. She felt sick, the doctors examined her, but there was nothing, no disease. They said, "Simply rest will do."

Then my physician was poisoned with a cup of coffee in the same place -- in Sheela's room. Because he is a physician, and of great talent -- has the highest degrees from England, was the youngest member ever of the Royal Society of Physicians. Such young people are never accepted by the Royal Society, but his genius is there -- he immediately suspected there was poison, but there was no way to detect it.

He said that there are poisons which cannot be detected through blood, or through any other way. He even named one poison that is undetectable. And when Sheela left, in her room we found all this literature on poisons, how to murder people. And in the literature on poisons, the same poison that my physician was suspicious of is underlined.

That is the only poison which is underlined, and it says it is undetectable.

When I heard that these things were happening I started to speak. Sheela was insistent, "Your health is good, it has improved; you have recovered. If you start speaking again, it may be affected."

I said, "What am I going to do with the health?" If my people are being poisoned -- for whom I am living, to whom my health is dedicated, to whom my whole life is dedicated....

And the day I started speaking, everybody was excited, ecstatic -- because they were thinking I was not going to speak for the rest of my whole life -- except Sheela. She was sad, and her gang, because now it was clear that sooner or later I would find out things from people.

Now I can see why she was asking me again and again, "Will you ever change me as a secretary?"

I said, "Why do you ask me that question? I have told you I am not going to change you." But she went on asking the same question dozens of times. It was enough indication to me that she was doing something which made her suspicious that, if I found out, I was going to change her. And she did not even come to say goodbye to me. She simply escaped like a criminal, a thief, with all those twenty people.

Just one woman amongst twenty, Ava, proved to be really a courageous woman. From Seattle she turned back. She told them that she could not remain her whole life with this burden and guilt, she was going to the commune. And she is giving her testimony today. She knows all the crimes, because she was part of the gang.

Now the whole burden goes on Sheela. And if the FBI does not take any action when they have an eyewitness, that means they are protecting the criminals. Then I will have to take other measures. Certainly, I cannot be violent with them -- but they have committed crimes that they can be imprisoned for by the Swiss police, who will be cleaner than the American police. Sheela has committed bigamy, and her Swiss husband, Dipo, has also committed bigamy. His American wife is here.

She cannot go to India, because she committed many crimes after I left India, without my knowledge. After I left Sheela's gang committed many crimes there, so she will be immediately caught if she goes back to India.

So I am waiting for the FBI and the American government to take action. Now we have given them every solid proof, and now there is a witness to all the crimes they have committed. If they don't do anything, then we are going to approach the Swiss government, and we are going to approach the German government....

The whole world, its intelligentsia, and the whole world media is with you. And if America wants to fall in the eyes of all the intelligent people of the world, then it is up to them. But we will give them a real fight, one they have not seen in the three hundred years of their history. It is not going to be easy.

But this is a totally different confrontation. We are nonpolitical people. And I am advising my people to undo everything that Sheela has done politically. We don't want to take over anything. We are not interested at all in any political thing. But the politicians are simply trembling. I don't see the point: why are they so afraid of us? Perhaps

we are the people who can expose them -- that they are against their own Constitution.
And I don't think that Columbus had any visa or any green card, or any Americans who came in the beginning had any green card or any visa. But the people who have succeeded them have been holding back my green card for four years. If you want to say no, do you need four years? They are afraid to say no because they don't have any grounds to say no. And once they say no, we move to the courts. Then it goes beyond their hands. Yes they cannot say, because of the pressure of the politicians.
It does not matter to me. The green card is of no value to me. I can live here without a green card -- I have lived without it for four years, I can live without it twenty years more. They can keep their green card. But they have to know that they are going against the Constitution in every way. Either they have to say yes, or they have to say no. The whole department has been working on my green card for four years. Great intelligence! They have never confronted a group of people like us. So it is very exciting to us, but to them it is a nightmare. So have a good nightmare! What can we do? We are ready to withdraw the nightmare if they just do the right thing -- that which the Constitution allows.
But you have to be ready and alert.
Whatever happens will be a good experience.
In fact, as far as I am concerned, I am really excited.
Okay?

Chapter title: A mystic versus America
3 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
WHY IS THERE A MEETING PLACE CALLED RAJNEESH MANDIR? WHY NOT GIVE IT ANOTHER NAME WHEN THERE IS NO RAJNEESHISM ANYMORE?

It is true. There is no Rajneeshism anymore -- but Rajneesh is still here. And this question must be from somebody who is from the outside, who does not know the commune of the sannyasins and their heart. I have not put that name there. I have come into the world without a name -- I don't know about you -- and I will go from this world without a name. Between these two nameless states, any name is just arbitrary. You can change the name; there is no problem. If somebody feels hurt by the name... I do not want anybody to be hurt.
But if the commune wants the name.... It is the only direct democracy in the whole world. All the democracies are indirect, and the moment democracy becomes indirect it is no longer democracy. It is just a Rotary Club, changing from one party to another -- but you remain the slaves. Whether you choose the Republicans or the Democrats, it makes no difference. Once you have chosen, then for four years in one country, five years in another country, you have given up your democracy. Then the persons you have chosen function in every fascist way.

This is a direct democracy. If you want to change the name of Rajneesh Mandir to another name, I will be more than happy. But if you don't want to change it, then I am helpless. I am here just as your guest. I cannot go on changing things in your commune.

So let me ask you: Do you want the name Rajneesh Mandir? Then raise both of your hands and say yes three times!
[EVERYONE RAISES THEIR HANDS AND CALLS, YES! YES! YES!]
And who is the person who has asked the question? Please stand up. I would just like to see your beautiful face.
[THERE IS NO RESPONSE.]
Don't you have any guts?
You don't know how this commune functions. Remember, the name can be changed, but with it many other things will be changed too. You will have to do the discourses here; I will not be coming. You will have to guide my people on their spiritual path; I will simply vacate the place for you. Whoever has asked this must be feeling deep down that if it was his name, that would have been really nice. It can be. I can persuade my people -- although they are against changing it. But they love me, and if I say to them to change it they will do it. But where are you? -- because from tomorrow the chair will be empty.
So don't ask such silly questions. Before you ask anything, think twice. This is not a political assembly, senate, parliament, where you can go on asking all kinds of idiotic questions and waste the time of the whole country for

months together. This is not a bureaucracy where files move so slowly....

I have known one old man -- ninety years old -- who has been fighting a case for sixty years. When he was thirty he wrote a book, HISTORY OF INDIA. But because it was not in accordance with the British government.... He has simply stated the real facts, not bothering whether they go against the British or favor the British. He was a very impartial man.

The man was sued by the government of India, his book was banned. The publisher, the printer, the editor and he -- four persons were sued. Three of them died; the case continued. Many judges came and died; the case continued. Even the British government disappeared from India; the case continued.

I told the first prime minister, Jawaharlal Nehru, "The case on Pandit Sunderlal should be removed. This is ridiculous."

He said, "You don't understand the ways of laws. It is a very complex case, and has become more and more complex as time has gone on."

I asked Pandit Sunderlal, "When is this case going to end?"

He said, "Not before I am dead, because I am the only remaining person. All the advocates who have been involved, all the judges, all the people who were sued by the government are gone, the government itself is finished, but the case continues. This is bureaucracy. Things simply don't move, or move with such a slow pace that it is inconceivable."

A whole department has been deciding about me for four years. They have been given a whole department and an office, and dozens of people to figure out whether my green

card can be issued or not. In four years they have not come to any conclusion. Great intelligence!

If they have any dignity and if they have any respect for their Constitution; if the Supreme Court of America is really fair, it will order all the Americans to vacate America. Give it back to the Red Indians to whom it belongs, and you all apply for green cards: you are not native to this place.

This is the only country in the whole world where slavery is not going to be destroyed. In India it was possible to destroy the British kingdom for the simple reason that the British never made it their home. They remained there to rule and exploit, but it was not their home. From all over the world slavery is disappearing, but in America the question is not even asked.

I am going to fight it in the Supreme Court, and challenge the Supreme Court: "If you have any fairness, then all the Americans either should leave the country, or should apply for visas. It has been long enough they have been touring here. Tourists are tourists: what right have they to claim other people's land?"

And the Supreme Court should dissolve the American parliament and dismiss the American president, and invite the Red Indians to make their government. That will be a real tribute to the American Constitution, to justice. And as a by-product it will destroy the possibility of a third world war, because Red Indians are not going to make nuclear weapons. They are so happy dancing, singing, gambling, drinking. Who bothers about fighting and a nuclear war?

With me, it is not going to be an easy case.

It is me versus America.

And I want them to come to a decision -- any decision, yes or no. Whatever their decision is, I am going to move to the court -- even if they say yes, because I don't recognize that they have any authority to say yes. They are foreign tourists, invaders. Who has given them the authority to give me a green card? So they should not think that by giving me a yes, the thing is finished.
But my commune is a direct democracy. Anything can be asked directly to five thousand people. And if they want to change it, it is perfectly right. If they don't want to change it, it is perfectly right. It is their commune.
But those who ask such questions should have a little guts and come up front and face the people.

Question 2
BELOVED MASTER,
WE ARE NO LONGER A RELIGIOUS COMMUNE; THEN WHAT ARE WE? AND WHAT DO YOU SAY ABOUT THE TAX-EXEMPT STATUS OF RAJNEESH FOUNDATION, AND ALSO ABOUT YOUR IMMIGRATION? IS IT NOT JEOPARDIZED?

Nothing is jeopardized. My immigration is going to expose America, its hypocrisy, to the whole world. Their democracy, their mask of democracy is jeopardized.
We have declared Rajneeshism, as a religion, dead. That does not mean that you have lost something. You have gained. Now it is a commune of mystics, people who are seekers of the mysteries of their own being. It is no longer an organized religion like Christianity, Judaism, Hinduism, Mohammedanism; it is no longer a religion, but it has a

flavor of religiousness. The flower is no longer there, but the fragrance has taken wings into the air. You are freed from confinement.

Each individual now is his own religion, his own spirituality, his own seeking, search, inquiry. Nobody is going to dominate him. He has not to follow a church, a pope, a high priestess. He has simply to follow his own natural simplicity, potentiality.

Who can take away the tax-exempt status of Rajneesh Foundation International? It has risen higher in spirituality by dissolving the organized religion. In fact, all organized religions should lose their tax-exempt status because they are not religious.

The moment truth is organized, it becomes a lie, it becomes politics. Organization is a political thing. Religion is an individual search.

So we are opening many new dimensions to fight with all kinds of stupidities which are prevalent in the world. We are the only people who should be given tax-exempt status, because we have dropped that bullock cart organizational religion and burned it completely; we have freed individuals to be spiritual on their own.

Do you think a person cannot have the qualities of religiousness without being part of an organization? Do you think by becoming a part of an organization a person automatically gets religious qualities? Then look at history. The religion based on the name of Jesus Christ has killed millions of people in these twenty centuries, burned people alive. It is based on Jesus' truth, and Jesus was teaching, "If somebody hits you on one cheek, give him the other cheek." Do you see any relationship between all the

crusades, killings, wars, burning towns, burning living people -- and Jesus' statement? This is what happens when truth is organized. It dies.

Truth is something which blossoms only in individual freedom, in the total freedom of your being.

Look at the Hindus. They are still following ancient scriptures, five thousand years old, which are full of ugliness, which cannot be even called human. But because Hinduism is organized, it is a religion. One-fourth of the Hindus have lived, for ten thousand years at least, in a very inhuman way; they have been forced to live in an inhuman way. They are called untouchables. This is religiousness? One-fourth of Hindus cannot take water from the well from which everybody else takes water. They cannot live in the city, they have to live outside the city.

You will be surprised to know that even today there are places which are very orthodox. The untouchables move with a bell in their hand, continuously making people aware that an untouchable is passing: "Please move away. Close your doors." And they have been forced to have a broom attached to their back so that, when they move, the broom goes on cleaning the road, because they are touching it and it is becoming unholy. They cannot move in all the parts of the city where higher classes live. These people are religious? -- and they all have tax-exempt status.

Mohammedans have killed thousands of people, burned thousands of cities, raped thousands of women, forced people to become Mohammedans at the point of the sword. In the fourteen hundred years they have been on the earth they have been just a curse! But they are a religion.

I don't want any organization. I don't want you to be political in the name of religion. I want you to be aware that all these religions don't have any religious quality. The religious quality comes through meditation, and meditation has nothing to do with organization. It is something... you have to go inwards; organization is something outside you. You need not go to a church to be religious, or to a synagogue to be religious. You have to go inside yourself. That makes one a mystic, a scientist of one's own interiority. And only the few people who are doing this inner search are truly religious.

Nobody can take away the tax-exempt status from Rajneesh Foundation International. If they even raise the question, I am going to prove to them that all the religions should be stopped from being given tax-exempt status. They have done only murders, rapes; they are criminals.

It is only a meditative person who becomes silent, serene, centered, reaches to his innermost core. From there arises the fragrance of truth, love, compassion. He will not be a Christian, he will not be a Jew, he will not be a Rajneeshee. He will be only a mystic, one who has known his own mystery.

So, by declaring Rajneeshism dead, I have made you alive. I have given you the real dimension of flowering and blossoming and growing into true religiousness. I call my way, the way of religiousness -- but it is not an organization, it is an individual inquiry.

You are worried about my immigration status. Don't be worried about me, I can fight with all kinds of idiots without any trouble. I don't need any legal support.

A way of religiousness certainly.... I am not the leader of a religion, because the leader -- the very word "leader" is ugly. It is political. I am a friend, a guide, a philosopher. And if you don't have any category for a friend, a guide and a philosopher, then create a category.
Laws are for man; man is not for laws.
You have never encountered a man like me; naturally you don't have any category. But now I am here, create a category for me. I don't belong to any other category, I have my own category. But nobody can say that I am not religious, that I am not loving, that I am not a guide to millions of people.
So don't be worried about anything. Let them worry; they are already worried, and now they will be worried even more. They have been trying, but they cannot prove that I am not religious, they cannot prove that I am not meditative; they don't have any criterion for it.
I can prove that Jesus is not religious, is not meditative -- and the whole of Christianity goes down the drain. I can prove that Mohammed is not meditative, is not a religious person -- and the whole of Mohammedanism is nothing but a political strategy, a lust for power.
I am open and ready to challenge all these people. Pope the Polack -- he is welcome. He can come here and be our guest, and have a little discussion about meditation, what he knows about it. These are the people who have created all the poverty in the world. These are the people who are still teaching against birth control. That means more poor people, and more clients for them to convert to Catholicism, to Christianity. Their interest is not in the

sufferings of the poor, in the sufferings of the orphans. Their interest is in more orphans, more Catholics.
Now there are six hundred million Catholics in the world; naturally, the pope becomes one of the greatest powers. Otherwise, he is just a Polack; nothing less, nothing more. It is a politics of numbers. That's why I am saying you should not ever get interested in organizations. The moment you become organized, you become interested in numbers.
I have allowed you complete freedom from any outer symbols -- now it is up to you. You are free, and all the colors of the rainbow are yours. You are free to use the mala or not. Only one thing remains: it is your journey inwards, which is the essence of religiousness.
So just don't be worried about anything. I alone am enough to fight all the politicians of America and all their agencies, and the government and the Supreme Court. And this is not out of any ego, it is simply out of a humble experience of truth.
And truth is going to be victorious.
There is no other possibility.

Question 3
BELOVED MASTER,
THE RELIGION IS DEAD. THEN IS THERE ANY NEED OF MEDITATION?

My God! It seems it is the same idiot who is asking all these questions.
Because the religion is dead, now only meditation is left. I had to destroy everything nonessential, so you don't get lost

in nonessentials as all other people in the world have. They have got lost in nonessentials, and completely forgotten the essential.

The essential is very simple; the nonessentials you can go on increasing. Buddhism has thirty-three thousand rules for the Buddhist monk. Now, I don't think any Buddhist monk can even remember them. I don't think even Gautam Buddha can repeat them again. Thirty-three thousand rules! And if people start following these rules, who is going to meditate? There is no time left. Strange kinds of rules all the religions have!

I have not given you a single rule -- just to keep you focused on the essential, the only thing that can transform you. And you are asking me, "Now that the religion is dead, is there any need of meditation?"

Then what the hell are you doing here? The religion is dead, meditation is no longer needed, so what the hell are you doing? Get lost! Go to the county road which goes directly to hell! You will have some taste on the county road of what it means to go towards hell. The county road has been made such a great thing, to give an experience to people of how the road to hell goes.

Can't you see a simple thing?

I used to live in a place, and in front of my house there lived a man.... Followers of Jainism have this idea that women are impure. I don't know what they mean, because they have the same blood, the same bones. And, in fact, man is born from the woman's womb. From the father he has got only a small injection of a male sperm, so minute that you cannot see it with bare eyes. That is his father's

contribution. The father's contribution is almost nil, any syringe can do it far better. There is no need for so many gymnastics to do it.

But everything else comes from the mother -- your blood, your bones, your flesh, everything comes from the woman. And Jainism has the idea that women are impure. I cannot see the logic. Then what happens to men? Men must be more impure; nine months living in a woman's womb, growing with her blood -- everything that you have has come from your mother, except one sperm from your father. But nobody asks about men.

This man who lived in front of my house was a very orthodox Jaina. And he was in real trouble. The trouble was that he was a poor man, he had no running water inside his house. So he would go outside on the street, to the public water place where everybody was getting water, as early as possible. But if he saw a woman pass by, then that water that he had in his pot had become impure. He would throw away the water, wash his pot again. Sometimes it would be ten times, sometimes twenty times, sometimes it would be almost the whole morning that he was doing that.

And who can prevent them? Half of the people are women, half are men, and it is a road. I told him, "You waste so much time, you are bound to be poor; you are responsible for your poverty. If you washed people's pots and carried so much water to people's houses, you would have enough money for yourself. And what nonsense you go on doing!"

One day it was too much, because I told one woman, "Whatsoever happens -- I am going to give you five rupees -- you continue walking down the street the whole day. And I have to see this man and his religion."

The whole day he was throwing away water and washing his pots, and getting angrier and angrier. And finally, by the time the sun was setting... he had been doing that since sunrise, now it was too much. He was hungry, he had not eaten; he had not gone to work -- he hit the woman with his pot!

I reached there at that moment, and I told him, "This is absolutely wrong. The pot has become impure for its whole life. Now you cannot wash it clean, it has touched a woman. And what happened to your nonviolence, your compassion?"

He said, "This woman is very bitchy. I want to kill her!"

I said, "That is not allowed in your religion. You have forgotten completely, just cleaning your pot, that murder is not allowed by your religion. But suicide is allowed by Jainism, so if you are fed up, you can commit suicide."

He said, "You are strange! You always give me strange ideas. And I am puzzled why this woman goes on walking up and down the road."

I said, "I have arranged it with her. And from tomorrow she is going to walk up and down, because I am going to pay her five rupees per day until you stop this nonsense."

It is easy to see other religions and their stupidities. It is very difficult to see your own conditioning, the religion in which you have been brought up. But if you are a little aloof -- and that's what meditation is: being aloof, detached, watching your mind -- you will be surprised what kinds of things you have been thinking are religious.

No Christian thinks that drinking alcohol is irreligious. In fact, on every holy occasion alcohol is an absolute essential. Now, Jainas or Buddhists cannot think of a

religious person drinking alcohol. To them, all Christians are irreligious, antireligious.

Mohammedans, Christians, Jews -- all are meat-eaters. It does not occur to you that killing living animals just for your taste... and what taste? Just a few tastebuds on your tongue can be removed by any plastic surgeon very easily, and you will not taste anything. Just for your tastebuds you are killing living beings -- and still you think you are religious? And if Charles Darwin is right, then you are killing your forefathers. This is not good, it is not even nice -- what to say about it being Christian? Mohammedans think that God has created all the animals for man to eat. Their religious scripture says it, so there is no question about it: animals have been specifically created for man to eat. They don't see the implication of it. It means God is also a cannibal, life-destructive; he is not a creator, he is a destroyer.

A meditator -- who is neither a Christian, nor a Hindu, nor a Mohammedan, nor a Jaina, nor a Buddhist, but simply an inquirer into his subjectivity: "Who am I? What is this life?" -- the moment he comes to know this life, he also comes to know all life, because it is the same. Then he sees life not only in other human beings, he sees life in animals, he sees life in trees, he sees life all around. The whole existence is alive; we are not living in a dead existence. Out of a dead existence, life cannot arise.

And when you come to your center, you also know the ultimate peak of consciousness, the very Everest of consciousness. From that height you can see that there are people who have the same potential, but are not aware of it, are too much engaged in the outside world. Even if they

become religious, then too they are engaged in outside rules, regulations, disciplines. But they have the same Everest of consciousness.

Not only man, animals have the same possibility. The trees have the same possibility. They have tremendous sensitivity. Even in plucking a flower, you are hurting the tree. A man of meditation cannot do it -- not because it is prohibited in his scripture: he cannot do many things simply because now his consciousness gives him the clarity to see what is right, what is good, what is wrong, what is bad. And to attain to this clarity is enough.

The moment you know of your own accord what is right and what is wrong, you cannot do the wrong. It is impossible. When you know what is good and what is bad, you cannot do the bad. The evil, the bad, the ugly is possible only in sleep.

The real religiousness is essentially very simple. I call it meditation. You can give it another name, awareness; or another name, consciousness. But whatever you call it, it has nothing to do with any organization, any holy scripture, any leader. Yes, a friend who has seen that luminous, that ecstatic world, who has touched the farthest star in his being, can help you as a guide.

I am not your leader -- leaders happen in politics. I am not your priest -- because I cannot do anything on your behalf. I am simply a friend whose own experience has made him so full of love that he wants to share it with anybody who is willing to share. And to a guide you don't owe anything. Just a thank-you perhaps will be more than enough. So you don't owe anything to me.

But the death of religion makes meditation absolutely important. Now you don't have anything left with which to deceive yourself. I have taken everything away that could have distracted you, and left you alone with meditation.
And you are asking me, "Should we stop meditating too?"
Why don't you ask, "Should we stop living too? Because religion is dead, should we be also dead?"
No, meditation you want to stop -- and what are you going to do then? Eat, drink and be merry, because the religion is dead? I am not against "Eat, drink and be merry," but a meditator really eats. He knows really the taste. While you are eating, you are doing a thousand and one things in your head; you are not there.
A meditator just drinking a cup of tea enjoys each sip as if he has found a treasure. He tastes everything -- the beauty of a rose, or a bird on the wing, a white floating cloud in the sky, a night full of stars. Existence is so full of splendor that a meditator -- because he is silent, available, present to the moment -- enjoys everything to its fullest.
I am not against your eating, drinking and merrying. I would like it to happen more deeply, more profoundly. But to give it that intensity, that totality, that profundity, that depth... except meditation, there is no other way.
Life without meditation is simply vegetating. You can be different vegetables. Somebody is a cabbage, somebody is a cauliflower.... A cauliflower is only a cabbage with college degrees, not much difference.
But to live truly, you have to know yourself.
"Know thyself," says Socrates, but his statement is incomplete. I would like to say to you, "Know thyself so that you can be yourself."

And in being yourself, you are fulfilled. You have come home, the wandering is finished. Now there is nowhere to go, you have arrived. You have known the eternal life, its beauty, its bliss. All that you can do now is share it -- which comes automatically. When you see people stumbling in the dark, you start helping them, trying to move them in the right direction. It is a joy. When the gardener sees his rosebush full of flowers one morning, his heart also blossoms with the flowers.

And that's what happens to a man who has known himself, who has become himself. He starts sharing his joy, his bliss, his love, in different ways with different people -- whoever is available. And whenever he sees somebody moving in the right direction, he is immensely gratified, satisfied. Existence has given him so much, and he has nothing else to give to existence to show his gratitude. This is his gratitude. And when he sees others also reaching home, he feels that he has not been ungrateful -- and that is a tremendous experience.

When I see you moving, growing, this is my gratitude towards existence. It has given me so much, there is no way to pay anything back; there is no word even to express gratitude. The only way is that my every breath should be used in helping people to reach to the same Everest of consciousness.

Okay?

From Bondage to Freedom

Chapter #20

Chapter title: The power of the mystic

4 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
I AM ONE OF THE STARGAZERS, IDEALISTS, NAIVE. I LEARNED FROM YOU ABOUT TRUSTING EXISTENCE TOTALLY. BUT I UNDERSTOOD TOTAL TRUST TO MEAN JUST THAT -- TOTAL TRUST, TRUST UNTO DEATH. SO I HAD GREAT DIFFICULTY UNDERSTANDING WHEN MY OWN MASTER SUPPORTED PROTECTING OURSELVES WITH GUNS AND SEARCHING VISITORS, OR EVEN JUST BUYING INSURANCE. I BECAME SPLIT: ONE PART OF ME COULD SEE PERFECTLY WELL THAT EXISTENCE CONTAINS WARS AND FAMINES AND HITLERS, AND EVEN JUST THIEVES WHO WILL TAKE YOUR BELONGINGS IF YOU DON'T WATCH THEM.
ANOTHER PART OF ME THREW OUT LOVE AND TRUST TO EXISTENCE, AND WAS REWARDED WITH GREAT JOY AND WHAT SEEMED LIKE A CONSTANT AND CONTINUOUS SHOWER OF MIRACLES.
THE EVENTS AND THE DISCOURSES OF THE LAST FEW WEEKS HAVE GREATLY SHAKEN MY TRUST AND INTENSIFIED THE SPLIT IN ME.
PLEASE COMMENT.

It was not total trust. Don't deceive yourself. A trust that is total cannot be shaken by anything. It is unconditional. You have just been hallucinating about total trust. Neither do

you know what totality means, nor do you know what trust means.

If you trust existence, guns are part of existence too, just as roseflowers. And if you want roseflowers, you will need guns to protect them. But many people think life just a bed of roses. What are you going to do with the thorns? Those guns are the thorns. And it is such a simple thing to understand, even an idiot can understand it.

We have not harmed anybody, we are not going to harm anybody. But we are not going to allow anybody to harm you either. To harm is ugly. To allow somebody to harm you is the same, it is ugly. Life in both the cases is harmed.

And what can these three dozen guns -- which are not even automatic -- do in a world which is full of nuclear weapons? America has enough nuclear weapons to destroy the whole world. Why should they be afraid of three dozen guns which have not been used at all in four years? And there is no possibility of using them....

But if you want, I can just withdraw them today. But then don't object if Hell's Angels come and harass you, if fanatic Christians come and harass you, if all kinds of criminals come and destroy your commune. Do you think that will be a more beautiful scene than these three dozen guns, which are not doing any harm to anybody? These guns were not there in the very beginning, but fanatic Christians started coming and harassing people, Hell's Angels started coming and being a nuisance.

You cannot remain naive about the facts of life. It is a struggle. In this struggle you have to remember only one thing, that you are not on the destructive side, that you are not attacking anybody, that you are not harassing anybody.

Since we have had three dozen guns and a security force, those fanatic Christians and Hell's Angels and Witnesses of Jehovah have not come again. It seems the gun is far more powerful than Jehovah, more powerful than Jesus Christ. And these are toy guns; in a nuclear world, these guns don't matter.

The attorney general has alerted the army. I have never seen such cowards in my life -- to alert the army so that within three hours, any time, they can reach to Rajneeshpuram. People who are living silently, peacefully, meditating, rejoicing, dancing, doing no harm to anybody -- for them the army is alerted. The army is not alerted against all the criminals in New York, in San Francisco and L.A. Every moment there is a crime committed in New York -- that is okay, that is the accepted American way of life. We are strangers; we are not committing any crime every moment. One person is dying of AIDS in L.A. every day. That means there must be thousands of homosexuals in L.A. Do you want to compete with New York and L.A. and San Francisco? Do you want to follow the American way of life, which is nothing but crime?

If you want, we can withdraw those three dozen guns; they don't matter. But you are being simply stupid. Those three dozen guns are keeping all the cowards away from you. And in Oregon I don't see anybody other than cowards. We have been inviting the governor, the attorney general, to come and see: "Be our guest. Stay here for a day or two, go around the commune and see; these people are not criminals." They have never accepted the invitation. These cowards are afraid of toy guns, so why not keep them afraid?

And you are asking me, "People are searched...." It can be stopped, but then I cannot stay here with you, because the government is making every effort to destroy you. Then drugs will be brought in, planted here, and you will be arrested. That is their idea: one thousand sannyasins behind bars.

Right now they have no reason, but drugs just have to be brought and put in your houses. While you are working in the fields, making the roads, listening to me, your houses can become dangerous. Then who is going to be responsible for those drugs? It is perfectly right; anybody who enters here should be totally searched. We don't want any kind of interference with our people's lives.

But if you are happy, you have nothing to lose -- you will only lose me. Then I cannot stay here a single moment, because I cannot see you imprisoned, harassed, beaten; your houses bulldozed -- which you have created with tremendous creativity, love.

And you go on asking these stupid questions. Just last night, one woman sannyasin wrote a letter, that in the press conference when I asked people if they were with me to raise their hands -- ten thousand hands were raised, and she says she wanted to stand against me. And still she writes to me, "Beloved Master, I love you too much." Is she blind -- she cannot see ten thousand hands? To me it does not matter, she could have stood up. But why, in the first place, should you be in this commune?

A commune has to be an organic unity -- not a union but an organic unity, just like the body is. The left hand cannot go against the right hand. The legs cannot go against the head.

The heart cannot go against the head. This is not a union, it is an organic unity. A commune has to be organic, one. Whoever wrote that letter -- either she should change her attitude, or she should leave. There is no reason -- why be here? Why live in antagonism with five thousand people? She seems to be somebody planted by the FBI, by the attorney general, or by some other agency. She is not a true sannyasin.

And she is also a coward. What is the point of writing the letter to me? You should have stood up and seen what happened then. While I was here, nothing would have happened. But when I would have left, five thousand people -- they are not cannibals; otherwise they would have made a good breakfast of you. But they can play football; that is not against spirituality.

So remember: if you don't feel at ease with the whole, just leave the place. And don't ask stupid questions. Before you ask a question, think over what you are asking. Those security people are for you, so that you can meditate without disturbance, you can work without disturbance, you can live without disturbance.

And strange, that just three dozen security people can keep you in peace for four years. You should be grateful to these people, because they are bored with the guns, just standing with the guns for four years, no chance to use them. And if sometime they have to use them, by that time they may have forgotten how to use them. They are for your security, and you seem to be against them. You are nuts or something!

If the government takes the responsibility that no nuisance will be done in this commune, we can withdraw the

security forces -- and what security forces against the greatest world power!

In these four years, I have seen that Adolf Hitler did only one thing wrong: rather than attacking Russia, he should have attacked America! These cowards, who are afraid of three dozen ordinary guns -- not even automatic.... The American seems to be the most cowardly, spineless...!

You made the Constitution, and you have put the people to whom this land belongs into reservations. The reservation is nothing but the American name for concentration camps -- yes, without barbed wire. You have a more sophisticated way: you give those Red Indians pensions. Now, people who have nothing to do, and get enough money, what do you expect them to do? They will gamble, they will drink, they will fight. They are all drunkards, gamblers -- rowdy. These people cannot think of independence, they cannot think of freedom. You have not put barbed wire around them, you have put barbed wire around their very soul!

If Americans have any integrity and dignity, the first thing they will do is: give the government to the Red Indians. They will decide who is going to stay here and who is not going to stay here. Let them decide about Ronald Reagan's green card, because his forefathers entered this country without any visa, they had no green cards. They committed crimes.

And it is a very simple thing to understand: If Adam and Eve disobeyed God and every Christian is still born in sin because of Adam and Eve, then what about Americans? Your forefathers committed all the crimes, and it was only three hundred years ago. Suddenly you have become president, you have become governors, you have become

attorney generals, you have become judges, Supreme Court judges, and you have started deciding. This is not your country.

This thing has to be brought to their notice, and to the whole world's notice. You talk against the Soviet Union, you talk against slavery -- and that's what you are practicing here.

Those three dozen security people keep all the idiots away. And I perfectly approve of it. If just by having guns, without even using them.... And I have told them not to use them unless it becomes necessary; and I will not let it become necessary.

Tomorrow, before the American embassy in India, ten thousand sannyasins are protesting -- this is the beginning -- that we are being mistreated. Every American embassy around the world will have to face the sannyasins. If anything is done to my people here, I have my people around the world: no American embassy can function. I have enough people in every country to force their government to disconnect their relationship with America. This country is not a democracy; this country is simply hypocrisy! But till the whole world is awakened against this country's criminal politicians, we have every right to defend our small minority. They are trying to destroy it in every way.

They go on moving so slowly, and the reason is, they want to make some deal with the criminals who are hiding in Germany, in the Black Forest. They want to give them immunity, so that they can point to innocent sannyasins and accuse them of all the crimes that they have committed. That's why they are delaying.

Out of the twenty criminals only one young woman, Ava, came back from Seattle. She is trying to give her testimony, and they have been postponing. I don't understand it. She has been in the group who committed all the crimes; she is an eyewitness, she can expose the whole group. Not taking my interview, not taking Ava's interview, simply indicates one thing: they want to make some deal with Sheela and her gang, so the criminals are protected and the commune can be destroyed.
But I am not going to let it happen. And if it happens, America will repent for it, because our fight will not end here in Oregon. It will go on into every nook and corner of the world.
They have never faced nonpolitical mystics.
This will be a new experience for the idiots.
I am really excited.

Question 2
BELOVED MASTER,
I HAVE HEARD YOU EMPHASIZING THE IMPORTANCE OF CREATIVITY IN MUSIC AND SPIRITUAL GROWTH, FOR THE LAST ELEVEN YEARS. YET THE ASHRAM, THE COMMUNE, IS THE ONLY PLACE I HAVE LIVED IN WHERE IT HAS BEEN IMPOSSIBLE TO LIVE TOTALLY AS AN ARTIST OR MUSICIAN.
THERE ARE ARTISTS AND MUSICIANS HERE, INCLUDING MYSELF, WHO HAVE BEEN YEARNING FOR THE SPACE TO PURSUE THEIR ART IN A CLIMATE OF MEDITATION, BUT HAVE HAD TO PUT IT ASIDE TO BE WITH YOU.

IN THE PAST, WE WERE TOLD REPEATEDLY THAT IT IS NOT THE RIGHT TIME. ISN'T NOW THE RIGHT TIME?

It is always the right time. You just have to remember: who is going to prepare food for you? You can play music, you can be creative; but don't ask for food, don't ask for houses, don't ask for clothes -- because others also want to be creative. Everybody has his own guitar. Do you want that you play the guitar, and the others make the roads and the houses for you? And they should prepare food for you?
Do the necessary work that keeps you alive, and in the remaining time you are free. Who is preventing you? Play music in the night when you are free. But then you have your girlfriend, your boyfriend.... Sacrifice something. Either sacrifice food, clothes, houses, or sacrifice girlfriends and boyfriends. Every creativity needs sacrifice, because who is going to do all the other necessary things for you?
I have been getting reports every day that people are not turning up in time in a few places. For example in the dairy, people are not coming on time; then the milk cannot be delivered to the commune in time. The cows are waiting for you, but you are missing.
You have got freedom, but you don't understand that freedom brings more responsibility than slavery. Slavery has no responsibility. It seems most of the people in the world are happier with slavery than with freedom, because in slavery they have to do something. Somebody is goading them continuously to do it!

In freedom, nobody is there to force them. But if people who prepare food are not reaching there in time, then you will not get your lunch in time, or you may not get your lunch at all.

I will see. One week more, and I warn you: if you cannot take responsibility and work as a responsible member of a commune, then you are asking for a strict discipline, order -- good names for slavery.

Seven days more... otherwise, I will advise all the presidents of the corporations, all coordinators, to enforce the hours -- because in four years it has never happened; you were always on time in every place. People are leaving early, coming late, coming whenever they want, not coming whenever they do not want. You are behaving in a very unintelligent way. You are asking for a fascist rule! It seems you have become addicted to the relationship of master and slave.

I am reminded that in the French revolution there was one central jail, which was only for people with lifelong imprisonment. Their chains had no keys, because the locks were never to be opened. When they died, then their hands would be broken and the chains taken off.

The revolutionaries thought that all those people, almost two thousand, who had been living in the jail for their whole life -- somebody had lived there for fifty years, somebody for forty years, somebody for thirty years -- should be released. But do you know what those prisoners said? "We don't want to be released."

The man who had been there for fifty years -- he was caught when he was twenty -- said, "I have completely forgotten the outside world, and here life is more

comfortable. Food is given at the right time every day, we don't have to bother about it. And my eyes have become accustomed to this dark cell in which I have lived for fifty years. And these heavy chains on my hands and on my feet have become almost part of my body. Without them I will feel something is missing. I don't think I can even sleep without them."

But revolutionaries are revolutionaries -- they forced them. They cut their chains and forced them to get out of the prison. But by the evening almost everybody was coming back. They said, "Outside, our eyes hurt; that much sun we cannot tolerate. Who is going to give us food? For fifty years, getting food without any trouble -- now we don't know any skill to earn our livelihood. Who is going to give us clothes? And the greatest problem is, we cannot sleep without the chains. Please give us our chains back! And we want to sleep in our dark cells." The revolutionaries could not believe it.

But this is a reality of all human beings. For four years there was no complaint, and you were perfectly happy. Now I am receiving letters of complaint, that this is wrong and that is wrong, and guns should not be here. Everybody should be allowed to do whatever he wants -- play music, do painting, write poetry, or just lie down by the side of the lake and have a good sunbath.

I am not saying that you should not do this, but first comes the commune's survival. You should do everything that the commune's survival needs. Then play music, paint, sculpt, or do whatever you want: dance, sing. But the commune's necessary work should not suffer.

If within seven days it does not change, then you will be back under a strict disciplined order. And those who cannot fit will have to leave the place. Why should anybody else take your responsibility? You have to be responsible for yourself. Outside in the world, do you think you can go on playing music and somebody will come with all kinds of dishes, Chinese food, and spaghetti, because you are such a great musician? Spaghetti comes first. Your music is your private affair.

So make it clearly understood that only seven days... and you have to learn responsibility; otherwise you lose your freedom. I cannot help it. Your president, Prem Hasya, is continuously coming to me, "What to do? People don't come to work. They have a strange idea of freedom."

I respect your freedom.

I want you to remain totally free.

But that is possible only if you accept your responsibility. And your freedom will be only in proportion to your responsibility -- neither less nor more.

Question 3

BELOVED MASTER,

ON OUR FARM, THE WORK THAT NEEDS TO BE DONE IS OBVIOUS. THE COWS NEED TO BE MILKED ON TIME, THE VEGETABLES HAVE TO BE PICKED FOR EACH MEAL. REJECTING THE OLD WAYS OF ORGANIZATION AND AUTHORITY HAS CREATED A GAP. LESS IS GETTING DONE AND PEOPLE ARE CONFUSED. IT'S VERY EXCITING, AND A SPONTANEOUS KIND OF ORGANIZATION

SEEMS TO BE ARISING, BUT IT IS STILL VERY CHAOTIC.
HOW CAN WE GET THE WORSHIP DONE? HOW DO WE BALANCE WHAT WE WANT TO DO AND THE NEEDS OF THE COMMUNE?

Don't be worried. I have given seven days' time: either you do it, or it will be done the way it has been done for four years. It is your choice.

Question 4
BELOVED MASTER,
IS THERE SUCH A THING AS PERSONAL POWER WHICH IS DIFFERENT FROM POWER OVER OTHERS? WHAT IS THE RELATIONSHIP BETWEEN POWER AND RESPONSIBILITY?

They are two totally different things: personal power and power over others. Not only are they different, they are diametrically opposite.
The person who knows himself, understands his own being, understands the meaning of his life, suddenly has an explosion of power. But it is more like love, like compassion. It is more like moonlight than like sunlight -- cool, calm, beautiful. Such a man has no inferiority complex at all. He is so full, so contented, so utterly blissful, there is no reason for him to feel any ambition to have power over others.
I call it the power of the mystic.
Power over others is political, and the people who are interested in power over others are people who feel a deep

inferiority complex. They are continuously comparing themselves with others, and feeling themselves inferior. They want to prove to the world and to themselves that it is not so -- they are superior beings. All politicians suffer from an inferiority complex. All politicians need to be treated psychologically.

These are the sick people, and because of these sick people the whole world has been in immense suffering. Five thousand wars in three thousand years!

And there is no end for the seeker of power over others, because there are always people left out of his power. That makes him still feel his inferiority. Otherwise, what is the need for anybody to become Alexander the Great? -- just sheer stupidity. The man died when he was only thirty-three. He could not live for a single moment, he could not love for a single moment. His life of thirty-three years was, in the beginning, preparing to become a world conqueror, and the remaining part was fighting, killing, burning. The only idea in his mind was to become the world conqueror. When he was going to India, on the way, passing the boundaries of Greece, he met one of the rarest men in the history of man, Diogenes. He used to live naked. He was so beautiful, it was perfectly suitable for him to live naked. Clothes serve many purposes, of climate, of culture, but the basic purpose.... All the animals can manage to live without clothes in every climate all around the world. What is wrong with man? Is he the most vulnerable and weak animal in the whole world? No. Clothes were first invented because all people don't have beautiful bodies. You know people by their faces. In fact, even you yourself, if you see a picture of your body naked, without the head, you will

not be able to recognize that this is your body.

Diogenes was an immensely beautiful man; he needed no clothes. He lived by the side of a river. It was early morning and he was taking a sunbath. He had only one companion, a dog, and only one possession, an old type of lamp.

Alexander heard that Diogenes was very close when they were passing the boundary of Greece. He said, "I have heard so much about the man. He seems to be a little strange, but I would like to see him." Alexander went to see Diogenes -- Diogenes was resting. His dog was sitting by his side. Alexander said to him, "Diogenes, Alexander the Great has come to see you. It is a great favor, it is unique; I have never gone to see anybody."

Diogenes did not even sit up. He remained lying on the sand, laughed, looked at his dog and said to the dog, "Have you heard? A man calling himself great -- what do you think about it? He must be suffering from great inferiority. This is a projection to hide some wound." It was a truth. Even Alexander could not deny it.

Alexander said, "I don't have much time; otherwise I would have sat here and listened to some wisdom from you."

Diogenes said, "What is the hurry? Where are you going -- to conquer the world? But have you ever thought, if by chance you succeed in conquering the world, what will you do then? -- because there is no other world, there is only one world. Right now, fighting, invading, you can go on forgetting your inferiority; but when you have succeeded, your inferiority will come back, will surface again."

Alexander said, "Returning, I will come and stay for a few days here and try to understand. Whatsoever you are saying hurts, but it is true. In fact, just the idea that there is no other world makes me sad. Yes, if I conquer the whole world, then what am I going to do? Then I will be just useless, and all that is hidden in me is bound to surface."
But Diogenes said, "You will never return, because this kind of ambition is unending. Nobody comes back." And strangely, Alexander never came back. He died while he was coming back, before reaching Greece. And a beautiful story has been told since then, because the same day Diogenes also died. It is just a story, but very significant. There is a river, according to Greek mythology, which you have to pass before you enter paradise. Diogenes was just a few feet ahead, Alexander just behind him. Seeing Diogenes, the same beautiful man, naked -- and now Alexander was also naked, but not with that beauty -- just to cover up, Alexander said, "This is a strange coincidence, the meeting of a world conqueror with a beggar!"
Diogenes laughed and he said, "You are right. Only on one point are you wrong -- you don't know who is the conqueror and who is the beggar. Just look at me and look at yourself. I never conquered anybody, yet I am a conqueror -- a conqueror of myself. You tried to conquer the whole world, and what have you got? Just a sheer wasting of your whole life. You are just a beggar!"
The personal power belongs to the mystic -- one who has had his flower of consciousness blossom, who has released his fragrance, his love, his compassion, far and wide. It is a very subtle power. Nothing can prevent it; it simply reaches to your heart. It simply makes you fall in tune with the

mystic -- into a kind of synchronicity, a harmony. You don't become a slave, you become a lover. A great friendliness, a great gratitude arises in you.

Just the presence of the mystic creates an immense aura. In that aura, whoever is open, available, receptive, immediately starts feeling like bursting into a song or into a dance.

Political power is ugly. Power over others is ugly. It is inhuman, because to have power over somebody means to reduce that person to a thing. He becomes your possession. For example, in China, for centuries the husband had the power over his wife even to kill her. The law allowed it, because the wife was nothing but a possession -- like you possess a chair, and if you want to destroy it, it is not a crime; it was your chair. And if you kill your wife, it was your wife.... For centuries no man in China had been punished for having killed his wife -- up to this century. Power over anybody reduces the other person's individuality, reduces his spirituality, and he becomes just a commodity, a thing. For centuries men and women have been sold in the markets like any other commodity. Once you have purchased a slave, you have all power over the slave. This may fulfill some insane and sick psychology, but it is not healthy. No politician is healthy -- I mean spiritually.

When Nixon was caught bugging and tapping other people's phones, and he had finally to resign as the president, Mao Zedong's remark is remarkable. He said, "Every politician does it. There is nothing special in it. Why are they making so much fuss about it? Poor Nixon has just been caught doing it."

And even after Nixon's resignation as president, Mao sent a special plane, his own plane, to take Nixon to China -- to console him, to say that this is just stupidity. "Whatever you were doing is being done all over the world. All the politicians are doing it. What was wrong was being caught. You were an amateur."

What politicians are doing all over the world, all through history, is simply inhuman, ugly. But the reason, the basic reason is that they have a deep feeling of inferiority, and they want to prove to themselves that it is not so. "Look, you have so much power, so many people in your hand you can make or mar, so many nuclear weapons in your hand. Just push a button and you can destroy the whole planet." Power over others is destructive -- always destructive. In a better world anybody who is ambitious, who wants to be more important than others, ahead of others, should be treated psychologically. Only humbleness, simplicity, naturalness -- no comparison with anybody.... Because everybody is unique, comparison is impossible.

How can you compare a roseflower with a marigold? How can you say who is superior and who is inferior? Both have their beauty, and both have blossomed, danced in the sun, in the wind, in the rain... lived their life totally.

Every human being is unique. There is no question of anybody superior or anybody inferior. Yes, people are different. Let me remind you of one thing; otherwise you will misunderstand me. I am not saying that everybody is equal, as communists think. I am absolutely against communism, for the simple reason that the whole philosophy of communism is against psychology and against all psychological research.

Nobody is superior, nobody is inferior, but nobody is equal either. People are simply unique, incomparable. You are you, I am I. I have to contribute my potential to life; you have to contribute your potential to life. I have to discover my own being; you have to discover your own being.
It is perfectly good to be powerful as a mystic.
It is ugly, disgusting, stinking to have even a slight desire for having power over others.

Question 5
BELOVED MASTER,
IN THE PAST, YOU'VE ALWAYS SAID THAT OUR LOVE IS WHAT KEEPS YOU IN YOUR BODY. IS ALL THIS NEGATIVITY AND EVERYTHING THAT'S BEEN HAPPENING RECENTLY AFFECTING YOU? WILL WE LOSE YOU?

There is every possibility.

Question 6
BELOVED MASTER,
HUMAN NATURE IS TRICKY. IT WILL CREATE A SIMPLE INSTITUTION TO BEGIN WITH AND THEN TURN IT INTO AN ESTABLISHMENT SO AS TO CONTROL IT AND THE PEOPLE IT IS THERE TO SERVE. IN SUCH A SITUATION, CAN AN ENLIGHTENED MASTER CREATE AN INSTITUTION OR A FLEXIBLE, FLUID RELATING, WHERE THE EMERGENCE OF AN AUTHORITARIAN ORGANIZATION IS NOT POSSIBLE?

And what do you think I am doing here!

Question 7
BELOVED MASTER,
THAT'S ALL -- THERE ARE NO MORE QUESTIONS.

That's great!
Okay?

From Bondage to Freedom
Chapter #21
Chapter title: Your work should be your joy
5 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
HOW COME PEOPLE DO NOT SEE THIS AS A MYSTERY SCHOOL, A PLACE OF HEALING, A "RELIGIO" TO ONESELF AND TO THE WORLD ALL AROUND, THE MOST POWERFUL RELIGION THERE IS... A PLACE TO FIND YOURSELF, AND TO FIND YOURSELF LOVED BY YOURSELF AND ALL THOSE AROUND YOU?

It is just because of that, that people cannot see it. It is a mystery school. It is not a commonplace phenomenon, an ordinary theological college, but a mystery school. The very word "mystery" answers your question. The ordinary human mind cannot comprehend: what mystery is there?

For it, there is no mystery. For the idiot, everything is already known.

Socrates says that when he was young he thought he knew everything. When he became mature, a little older, he could see that he did not know everything: a few things he knew, but much more was there which was unknown and a mystery. And the day he died he said to his disciples, "This should be my last statement: I do not know anything."

Strange... from knowledgeability he is growing into a strange kind of ignorance. But when he died he was so blissful, so peaceful, so at home that even his impending death did not create a ripple in his consciousness.

Later on his disciple, Plato, made two categories. One, the first category: knowledge which is ignorance, mere knowledgeability. You have heard it, you have read it, but you are not an eyewitness to it. It is mere hearsay, knowledge which is ignorance. Unfortunately, ninety-nine percent of humanity belongs to that category.

The second: ignorance which knows. You have become a child, innocent; all knowledgeability has been dropped, existence has again become mysterious -- just as it was when you were born. When you opened your eyes for the first time, everything was a mystery.

Ignorance that knows... you have become ignorant in the sense that you do not carry the burden of scriptures, doctrines, theologies, philosophies. But you have a clarity which only innocence can give to you. In that clarity you can see, but what you see is beyond words; hence you cannot say, "I know." In fact, in that clarity, in that seeing, the seer disappears. There is only seeing. There is experiencing, but the experiencer has disappeared.

This is the state of the mystic, and this is the search of a mystery school.

Do not expect that people will understand you. Their misunderstanding is a recognition that you are a mystery school. Their misunderstanding is a qualification for you. If they start understanding you, then you are no longer a mystery school.

That's why I said, "Religion in this commune is dead" -- because religion they understand, but they do not understand the mystery, the origin, the root from which the word "religion" is derived. It is religio. It means putting yourself together: no longer split, no longer divided into body, mind, soul; no longer divided into God the creator, and existence the created. Everything that divides is against religio.

The mystic disappears in his experience, because to remain an experiencer is a division. The knower and the known -- there is still a division. There is a certain experiencing: the experience and the experiencer have become one. That is religio.

In the East, philosophy is called darshan. "Philosophy" is not the right word to translate it. It is, in fact, the most wrong word to translate it. Darshan means seeing, experiencing; the duality of the seer and the seen has dissolved. It cannot be translated as philosophy. Philosophy means love of knowledge, and darshan means dissolution of knowledge and the knower. It is a totally different approach. And the professors of philosophy in India and outside India can never be forgiven for translating darshan as philosophy, and translating philosophy as darshan.

The East has no philosophy, the West has no darshan. They are two different categories. The West has philosophy -- love of knowledge. That makes you more and more knowledgeable. Your universities, your libraries, they all help you to become knowledgeable.

In the East, it is a mystic experience -- neither the university is needed, nor the library is needed. All that is needed is the courage within you to go as deep in your being as possible. At the very center of your being -- the explosion. There is nothing known, and there is nobody to know; there is only knowing. You cannot claim, "I know," because you were not there when it happened. You cannot claim, "I know," because what happened cannot be made knowledge.

Knowledge is something dead.

Knowing is something alive.

Knowing is something like a roseflower dancing in the wind, in the rain, in the sun. Knowledge is a roseflower you find in an old book -- crushed, dead, no fragrance. Can you believe these two roses are the same? In a way both are roses; but one is only a corpse, the other is life itself. The moment you try to bring your experiencing into words, the dancing rose dies. Then you get only a rose crushed within the pages of an old book, with no fragrance, with no dance, with no life.

Yes, it is a mystery school.

Religion we have buried, burned.

Religio we are going to live.

Religion becomes an organization. Religio remains always an individual inquiry. Religion sooner or later becomes a

hierarchy. Religio never becomes a hierarchy -- the question does not arise.

This is a mystery school for people who are in search of themselves. That is the only common ground, that they are all seekers. Other than that there is no belief which joins them, no ideology to which they are connected, no faith to which they are surrendered.

Just the other day, I told President Prem Hasya that gachchhamis should be stopped, because they give a certain idea of religion. So many people doing gachchhamis looks like Mohammedans doing namaz, Christians doing prayer. No, religio is individual; it has no collectivity. You are related to each other with a very thin thread; because the other is seeking himself, you are also seeking yourself. This seeking has brought you together. It can be of immense help, because seeking oneself means going into aloneness. One fears, one always wants to be in the crowd with someone; that way you can avoid your aloneness.

I traveled in India for thirty years continuously, and sometimes it took forty-eight hours to reach a place. The fastest train would also take that long. There were places that you could reach only in seven days. But that was the only time for me to rest, because when I reached the destination, then there was continuous work to be done from morning to night: to talk to people, to destroy their conditioning, to deprogram them.

It happened many times that traveling in an air-conditioned compartment I was with only one other passenger -- because only two passengers could travel in a compartment -- and the other passenger was very eager to know about me. So before he even opened his mouth, I would say,

"Wait! This is my name... this is my father's name... this is my father's father's name.... This is their business... this is the number of my brothers and sisters" -- how many are married and how many are not married, how many have a college education, who are still in the university: somebody is becoming an engineer, somebody is becoming a doctor....
The man would look shocked. He would say, "But I have not asked!"
I said, "You were going to; now what is the point? Unnecessarily you will ask one question after another. I have given the whole thing! Do you have any more questions?"
And just thinking, "That man seems to be mad!" he said, "No, I don't."
Then I said, "Remember, for the coming twenty-four hours no questions, no yakkety-yak. This is my period of rest. If you want to talk, you can talk to yourself."
But that was also difficult -- to talk to himself in front of me. So what would the man do? He would open his suitcase, bring out something, put it back, close the suitcase; go to the bathroom, come back out -- unnecessarily. He could not tolerate it, twenty-four hours just being alone. And finally he would go to the conductor and say, "Whenever you have a seat in another compartment, please change me."
But the conductor said, "That man is innocent! He travels continuously. I know him, he has never harmed anybody."
He said, "It would have been better if he had harmed me! But it is very strange to live in that room. He does not speak, he just goes on looking at me, and I feel very tense, fidgety. I turn to this side and that, and he simply goes on

looking at me. And just because of him I am doing stupid things, and I know that he is enjoying it! I cannot even smoke, because the moment I take a cigarette out, he simply indicates with his finger the sign, 'Smoking Not Allowed.' So what am I supposed to do? Just go on opening my suitcase? And I know what is there in the suitcase!

"I am unnecessarily going to the bathroom and there is no need; I am ordering the waiter to bring water or tea which I don't need! And he goes on staring. It is even difficult to sleep because of that man! I am sleeping, but just to see what he is doing I look at him and he is still looking at me. I say, 'My God! There is no possibility that he will let me sleep.' You just change me."

What was the trouble? Just to be alone is the most arduous thing. That's why people join religions. They become Christians, Jews, Hindus, Mohammedans, Christians. They join political parties -- communist, socialist, fascist, republicans, democrats. Even that does not satisfy their hunger for the crowd. They form the Lions' Club, Rotary Club -- all kinds of associations. They go to the church -- not for the church, but for the crowd. They go to meetings -- political, religious.... They feel at ease when they see so many people are there: they are not alone.

What is the fear of being alone? The fear is that in your aloneness is hidden the mystic roseflower... but you will have to go deep. And the deeper you go, the more alone you will be, because the world will be left far behind. Nobody can accompany you there.

A mystery school simply helps you, because somebody is ahead of you, somebody is behind you, somebody has already reached. The atmosphere of the commune, the

milieu, gives you courage: "Don't be afraid. If others are moving inwards, why not you? If they are not losing anything, then aloneness is not dangerous. In fact, they are becoming more and more radiant, more and more loving, more and more compassionate."

Seeing so many people helps you. It creates a certain energy field which becomes your support. Of course, you have to go alone, but those who have reached can say with authority: Your inside is not empty; it is the only fullness in the whole existence. You are not hollow; you will find the greatest treasure of joy and bliss, peace and serenity, grace and gratitude, within yourself. You will find that you have always been here and you will always be here; death does not exist, life is eternal.

But your question is relevant. You are asking me, "Why don't people understand that this is a mystery school?" They have never understood. And down the centuries such schools have existed, but behind a facade. For example, you know about alchemists. And in the chemistry books it is said -- which is absolutely nonsense -- that chemistry was born out of alchemical experiments, that alchemy was the predecessor of chemistry. They don't know what alchemy was.

Yes, there was a screen: alchemists pretended that they were trying to make gold out of base metals. This people can understand; gold they understand immediately. And if these people are trying to make gold out of baser metals, they are ready to support, to do anything for these people. Never was any gold made out of base metals. It was just a pretense. They had tubes and bottles and lamps and the whole paraphernalia -- it looked as if it was a scientific lab,

but that was just in the front of the school. Behind that facade the real alchemy was going on.

Those were mystery schools, and certainly they were not cheating anybody. They were trying to transform the base metal in you into gold -- but that was metaphorical language. And they had to do that; otherwise, Christianity was there to kill all these people, because religion was Christianity's monopoly.

How do you dare! All that you are expected to do is to believe in Jesus Christ. What is the need of a mystery school and a search inwards? Jesus has given you all that is needed. You simply believe in him. He is the savior, and on the last day, the judgment day, he will choose his sheep and save them. So all that is needed is simple faith, belief. Why go through all this arduous journey, when a shortcut is available?

Alchemists knew that nobody can save you. There is no savior, and there has never been any savior, and there will never be any savior. You can save yourself or not -- it is absolutely an individual freedom and responsibility. But for that a certain school is needed.

My only fault is that I thought, "This is the twentieth century and man has become more cultured, more civilized; we are not living in the Dark Ages, the Middle Ages" -- and I created this mystery school without any facade.

But somebody has to bring it into the open, because there are millions of people who want to be seekers, who don't want to be believers. They need to know that they are not alone, that there are millions of other people around the world who are working on the same lines, that there are

people who have arrived, reached, found the ultimate source of life.
But the mob will never understand you. There is no need to bother about the mob. Don't waste your time about others understanding you. You put your whole energy into understanding yourself. The mob has remained always in the Dark Ages, and it seems it is determined to remain always in the Dark Ages. It is their freedom and their choice. Let them remain whatever, wherever, they want to be. Don't be bothered whether they understand you or not. You put your total energy -- because your own inner work needs your totality, and life is short, and nobody knows about tomorrow. So not even a single moment has to be lost in unnecessary worries.

Question 2
BELOVED MASTER,
ANARCHY SIMPLY MEANS ABSENCE OF AUTHORITY -- WHICH IS BEAUTIFUL. BUT IN COMMON LANGUAGE IT HAS THE MEANING OF ABSENCE OF DISCIPLINE. WHY THAT CONFUSION? COULD YOU SPEAK ABOUT DISCIPLINE, ESPECIALLY ITS RELATION TO REBELLION?

Anarchy is one of the most beautiful words in the human language. Yes, it means absence of authority. It means you are accepted as an independent individual; you are no longer a slave.
Your question is: Why, in people's minds, has anarchy taken on the connotation of absence of discipline? It is a very simple psychological phenomenon. All discipline that

you have known was imposed upon you by the authority. The authority of the parents disciplined you -- what to eat, what not to eat, when to eat, when to go to sleep and when to get up. What to do and what not to do was never left to your own decision. The parents were your first authority -- just like God the father was the first authority for Adam and Eve. He was the father, they were the children. And he was telling them not to eat from the tree of knowledge, not to eat from the tree of eternal life. Authority disciplines.

Then there are teachers in the school, the priest in the church, in the temple, the rabbi in the synagogue. And they are all authoritarian figures. You have to do what they say; otherwise you will have some kind of punishment either here or after death. Naturally authority and discipline become associated with each other. So whenever authority is removed, you think now there is no need of discipline. The reality is, when authority is removed then there is a real need of discipline. Now there is nobody to impose any order on you, it is your responsibility to live a life of order, discipline. Why? -- because a man who lives without order starts falling into pieces, falling apart. His life starts losing harmony. A man who does not know discipline lives a life which cannot be called really human. He falls back into the world of the animal kingdom.

Discipline makes you integrated, gives you a certain crystallization. And without that crystallization you cannot be more conscious. Authority is slavery for you. Discipline is living an organic, harmonious life.

Just see how authority has destroyed humanity down the ages. Start from the very beginning.... It was God's authoritarian order that Adam and Eve should not eat from

these two trees of knowledge and eternal life. What was the result? The result was disobedience. Any obedience forced upon you creates in you -- if you have any guts -- disobedience. You want to do just the opposite.

When I first read the story of Adam and Eve and their expulsion, I went to my father and showed him the story. He said, "But why are you showing it to me?"

I said, "I am showing it to you so that you understand: no shoulds, no should-nots; otherwise I am going to disobey. Even God could not manage; you will not be able to manage it. The story is clear."

He said, "You draw strange conclusions! The story is told so that people don't disobey, and you are drawing the conclusion that the story says people should not be authoritarian."

I said, "It is absolutely clear -- because in the Garden of Eden there were millions of trees; if God had not been so stupid, then I don't think even by now Adam and Eve would have found the tree of knowledge and the tree of life. He is responsible for their disobedience, and if anybody has to be punished, God has to be punished.

"So I am just telling you that if you tell me to do anything, I am going to do its very opposite, whatever the consequences. It may harm me, it may harm you, it may harm anybody, but one thing is certain: obedience is not going to be my way of life. You can certainly advise me, but the choice is always mine -- to do or not to do." My whole family remained in trouble continuously. And it was natural....

In my city there was a very beautiful river. But it was a mountain river, so suddenly in the rains it would become

too big and huge, and in summer it would shrink and become small. In the rains the current was so great that to cross the river by swimming was almost to invite death. But I told my father, "This river is a constant challenge to me. So I am ready -- even if death happens, I am going to cross this river when it is in full flood."

It becomes almost one mile broad, and it takes nearabout three hours, four hours to cross it. And the current is so powerful that you cannot cross it directly. The current goes on pushing you downwards, so when you reach -- if you survive -- you reach almost five, six miles down on the other shore. Then you have to walk twelve miles up -- then only can you come back to the spot from where you had started. It was going to take the whole day.

My father said, "Don't do that."

I said, "You are not advising me, you are ordering me. I am going to do it."

My whole family was in a turmoil: "You are so small, and this is dangerous. Nobody has even tried it; the best swimmers in the city have not dared."

I said, "That makes it more challenging."

I went against the whole family. They even threatened me that they wouldn't allow me to come into the house if I survived. I said, "That's okay. I will sit just outside the house."

It was difficult. There were moments when I thought, "Perhaps it is not possible to reach the other shore." It was arduous, tiring, but I managed it. And then twelve miles I had to go upstream.

By the evening I was back. I didn't enter the house, I sat just on the steps. They were all amazed to see me, that I

had come back alive. My mother said, "Why don't you come in?"
I said, "You made the condition that even if I survive, you are not going to let me in. So I am sitting on the steps. If you have any objection, I can sit on the street."
My father came and took me in. He said, "We are sorry. We never expected that you would be able to manage. You do not know in what agony we remained the whole day."
I said, "But the ecstasy that I have felt -- in comparison to it your agony means nothing. My suggestion is, next time you also come with me. All my uncles are invited to come with me. It is a tremendous job, but once it is done, something in you crystallizes. I feel stronger than ever!"
In the school it was continuously a problem, because I did not believe in any authority.
I have loved hats from my very childhood, but in the school I had to drop hats because it was compulsory; you could not come to the school without a hat. My family said, "But you love hats!"
I said, "I love hats, but I love freedom more... even more than my head! If I have to lose my head, I will lose it willingly, but I cannot lose my freedom. Tomorrow, I have been called by the principal of the school, so I am very excited about the encounter."
The principal was thinking that he would just threaten me and things would be settled. I entered his room and I told him, "Before you start threatening me -- and I know you have been using corporal punishment -- if you do any harm to me, I am going directly to the police station. Corporal punishment has been banished, it is illegal; you will be unnecessarily in trouble. I don't want you to be in trouble.

"So first, drop whatever you have been thinking. Man to man, let us discuss the whole problem. If you can convince me.... I love hats, but if you simply order me, then there is no way that I will use hats." I asked him, "What relationship has a hat with education? Does it increase a man's intelligence?"

He said, "These questions I have never thought about."

Then I said, "You think, and you inquire; you consult higher authorities. You have to prove that the hat has some relevance. I have come to the school to be educated. If the hat helps intelligence, I am perfectly willing to wear it. But you will have to prove it."

The reality is that in India, Punjabis are the only people.... They use turbans; that is part of their religion. The Sikh has to use it, otherwise he is not a Sikh. And they are the most unintelligent people in the whole country. The Bengalis are the people who don't use any hats, any caps, and they are the most intelligent people in the country. Not a single Punjabi has risen to world eminence for his intelligence. They have not achieved Nobel Prizes. But Bengalis have become world famous. They have achieved the Nobel Prize for science, the Nobel Prize for literature, and all other kinds of awards.

I told the principal, "What this proves is that the turbans are preventing the intelligence of the poor Sikhs. The Bengalis, without any caps, any turbans, any hats, seem to have fresher minds, are more intelligent. They have created the best literature in the whole of India, the best poetry, the best art, and their language is a beauty. Even if two Bengalis are fighting, you cannot think that they are fighting, their language is so sweet."

The principal said, "I will call you when I have figured it out, but you seem to be a difficult case."
I said, "That's true. But call me only when you have enough proof."
And I remained all my school life without a cap. Naturally, many other students stopped using caps. One day the principal called me and said, "This is too much! You are not using caps, and you are spreading a kind of rebellion, disobedience. Others are not using caps."
I said, "I have not said anything to anybody; to use or not use is their freedom. One thing is certain, you have not come with any argument to prove it helps intelligence. To you I can say that you should not use the cap! It is not dignified of you. For no reason, why are you destroying your intelligence?"
In the college, I used to have a long robe, with a wraparound lungi as it is used in India, and with no buttons on the robe, so the chest is open. And I was very healthy and robust, one hundred and ninety pounds.
The principal told me, "Coming to the college without buttons is not according to the etiquette."
I said, "Then change the etiquette, because my chest needs fresh air. And I decide according to my needs, not according to anybody's idea of etiquette."
In my first year in the college, I won the all-India university competition for debate, and the professor in charge -- he is dead now, Indrabahadur Khare -- was a very properly dressed man. Everything about him was proper. He took me to a photo studio near the college, because they wanted my picture to be released to the newspapers, to the magazines, and particularly for the college magazine: I had

won the all-India competition and I was just a first-year student.
But he was very tense all the way to the studio. And when we entered the studio, he said, "Excuse me, but without the buttons, how will your photograph look?"
I said, "It will look just like me! You have not won the debate, I have won the debate. And when I was debating there were no buttons, so what is the problem now? If I can win the debate without buttons, then my photograph has to be without buttons!"
He said, "You do one thing" -- he was a very small man. He said, "You can take my coat, it will fit you. You just put it on top of your robe and it will look beautiful."
I said, "Then better you stand here and let it be perfectly proper. Let that picture go."
He said, "That cannot be done. That will be simply objectionable. The principal will say, 'This is your photograph, and....'"
So I said, "You should remember, my photograph has to be like me. I cannot use your coat. Either the photograph will go without buttons, or I am not interested in the photograph at all. So you decide."
He had to decide for something very improper. He said, "I have never done anything improper, and I never allow anybody to do anything improper. But you seem to be strange."
I said, "This is not improper."
Every child is born naked -- that is proper. Every animal is naked, and that is proper. But there are people addicted to properness....

I have heard, in the times of Victoria in England, ladies were putting clothes on their dogs, because to keep a naked dog with them was not ladylike -- and the dog does not know any etiquette. If the dog meets a lady of his own kind, he may have an erection. That is very improper in public. He may even try to make love -- in public! No, he has to be covered completely. He cannot have any erection in public, he cannot make love in public because of the clothing. And you will be surprised: even the legs of the chairs were covered with clothes -- because they are legs, and a lady's leg should not show. Stupidity can go to any length.

I have fought against authority my whole life. But I have never forgotten the difference -- on the contrary, the more I have fought against anybody imposing his authority, the more I have tried on my own to be disciplined. Because now I am alone, nobody can discipline me, I have to discipline myself; otherwise I will start falling apart, I will not be able to have an integrated individuality.

I believe in discipline.

The word "discipline" is very beautiful. It comes from a root which means learning: a man of discipline is a man who is always learning, a man who is always ready to learn. He is a man who is always open to learn -- with no prejudice, with no preconceived conclusions.

A bigot cannot learn. A Christian cannot learn, a Hindu cannot learn, a Buddhist cannot learn. They have already accepted conclusions without any experience. They are closed people.

Discipline means you remain open. It comes from the same root as disciple. A disciple means one who is ready to learn. A disciple means one who is not bigoted, who is not

prejudiced, who has no unexperienced beliefs, who knows what he knows and who knows what he does not know. He is very clear about it. And when there is no authority over you, then you are the authority -- a tremendous responsibility, a great freedom.

I have been telling you that Sheela and her fascist gang are gone -- and it has been a tremendous relief to the commune, but it has created many problems. It has given you freedom, and you are not capable of being free. You are accustomed to being slaves. In four years I had never received any letter from you saying that you would like to come to work when you feel like coming, you will leave the work when you feel like it. I have heard of no problem.

Now I have received a letter just last night -- somebody wants just to meditate in the hills the whole day long. You can meditate, but then don't ask for food, don't ask for clothes, don't ask for shelter -- because the people who prepare food also would like to meditate in the hills. Why should they prepare food for you? Why should they bother about you?

It is your meditation, it is your joy. They should have their joy, and do whatever they want to do. Then you will not find the dentist in the dentist's office; he will be meditating somewhere. You will not find the doctor. One day the whole department of the medical center did not turn up for work; they just felt to relax. That's a great idea -- but what about the patients? Who is going to look after them?

I am not preventing you from meditation, but you have to understand your responsibility. It is a commune, and now that a fascist regime has been removed, if you behave in this way you cannot exist; it will be impossible.

But if you miss this opportunity, perhaps you will miss forever -- at least for this life. And this is a tremendous loss -- a mystery school, a religio, has not the guts to be independent and yet create order out of independence and love?
Work for love, not because somebody is forcing you to work. Your work should be your joy! You are doing it for the people you love.

Question 3
BELOVED MASTER,
WHEN I HEARD ABOUT THE POSSIBILITY THAT YOU COULD BE ARRESTED, AND THEY COULD HURT OR KILL YOU THEN, UNPROTECTED AS YOU ARE, MY FIRST REACTION WAS OF TURNING INTO A WOUNDED LION, OF SPENDING THE REST OF MY LIFE BURNING EMBASSIES AND LIVING AS A FASCIST ANARCHIST, AS A REACTION TO THIS INCREDIBLE PAIN.
WHAT CAN MY MEDITATIVE RESPONSE BE TO THESE DIRTY ACTIONS OF POLITICIANS?

No need to be worried. They cannot dare to arrest me, for the simple reason that arresting me means America loses its mask of democracy, and its real face of hypocrisy comes before the world.
I have not committed any crime. To be silent is not a crime. To be in isolation is not a crime. I was silent, in isolation -- that is my birthright. If somebody takes advantage of it, I am not responsible for it.

For example, if you are asleep and somebody steals from your house, it can be said you are responsible for the stealing. Why were you asleep? You gave the opportunity to the person; he took advantage of it and stole. Does that mean nobody can sleep? Do you mean to say that nobody can go into silence, into isolation, because advantage can be taken of it? This is sheer nonsense, this is not logic.
They cannot arrest me, don't be worried. And I have one million sannyasins around the earth, and more than two million sympathizers. There is no need for anybody to become terrorists, burn American embassies, or do any violent activity. All that is needed is, in front of every American embassy, go there and sit down and meditate. Let the whole world see that these people are simply meditators. Even in protest they are only meditating, not doing any harm to anybody, but just being silent; if you have some heart, it will respond.
All the sannyasins and the sympathizers meditating before American embassies will be far more effective than throwing bombs. This will humiliate them more than burning embassies. And this will bring pressure on the American government: "You are not dealing with terrorists, you are dealing with a mystic commune. And you should behave more humanly."
This will be a beautiful opportunity to show the power of silent, meditative compassion: no destruction, no violence, no ordinary political kind of protest. Just see what meditation can do. It can destroy a whole empire.
Love is more powerful than any power.
You see a waterfall: the water is so humble, so weak against the rocks on which it is falling. But soon the rocks

will be gone, the water is going to be victorious. The rocks were hard, very strong, but not before water. The power of meditation is the power of water. The power of politics, violence, is the power of the rocks.
Don't be worried at all. Whatever happens -- this is my experience of the whole of life: whatever happens brings something good to me and to my people. So whatever happens will be a benefit, a blessing.
Let them arrest me. I have informed them, if they want to arrest me they should come with handcuffs, because I want the whole world to see my hands with their handcuffs, to see that this is America -- and this America is going to protect democracy in the world. It is destroying democracy itself, it is against its own Constitution. Just my hands raised with the handcuffs will have enough power. Don't be worried. All their nuclear weapons are nothing. If they are going to take this risk, they will repent forever. They will see America and its prestige going down the drain.
And how long can they keep me arrested? Two hours? I have not committed any crime, but within those two hours they will have destroyed their credibility.
So it is up to them. It is for the attorney general to decide. If he has any intelligence, then it is better to leave us alone. But if he is as idiotic as I think he is, then he is bound to do something stupid which will destroy him -- not me, not you, not the commune.
Okay?

From Bondage to Freedom

Chapter #22

Chapter title: This whole earth belongs to us

6 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
DO I BETRAY MY REAL SELF, AND ONLY MYSELF, BY NOT LETTING GO?

In this commune, you cannot betray anybody except yourself. In the outside world the situation is different. You can betray Christianity, you can betray Jesus Christ, Moses, Mohammed. You can betray communism, Karl Marx. You can betray a thousand and one things, for the simple reason that they are all asking for your faith. Betrayal comes as the other side of faith.
I am not asking for your belief, I am not asking for your faith. There is no way to betray me or anybody else here. This is a commune of individuals, totally independent, living out of their freedom and responsibility.
There is nobody above you. You are alone here! So if you betray, you can betray only yourself. Let this sink as deep as possible in you, because every faith creates rebels, and every belief creates disbelief. The very seed of betrayal is sown in the idea of obedience.
God thought that Adam and Eve had betrayed him. In fact, he had created the whole situation himself. The Christian-Judaic God is a fascist. He orders his own children not to be wise, not to have eternal life. He is provoking them to betray. If they have any guts, they will do just what he is telling them not to do. And then he dumps on them that they have betrayed, they have not followed, they have not

been faithful, reliable, trustworthy. They have committed a sin, they should be punished for it. And not only are Adam and Eve punished; generation after generation, each human child is being punished because thousands of years ago Adam and Eve had betrayed God.
You cannot betray me. You cannot betray anybody else in this commune. You are here out of your freedom, you can leave out of your freedom. You are welcome to come in; you are welcome to go out. Our respect for your individuality, for your freedom, for your decision, is absolute.
So remember: either you can fulfill yourself or you can betray yourself. If you fulfill yourself, your freedom will become a fragrance. If you fulfill yourself, your individuality will reach to its ultimate potential.
If you betray yourself, you will remain retarded. But nobody is punishing you. It is your action and its consequence.

Question 2
BELOVED MASTER,
IF ALL THE WORLD'S RELIGIONS HAVE BEEN DOING THINGS NOW IN THE HOPE OF REWARD LATER -- IN THE HEREAFTER FOR THE CHRISTIANS -- HOW CAN WE AVOID FALLING INTO THE SAME TRAP, BECAUSE OF HABIT, OF MEDITATING NOW TOWARDS ENLIGHTENMENT LATER, AND IN THAT WAITING FOR IT TO HAPPEN, MISSING NOW?

That is this enlightenment all about? What do you understand by enlightenment?

The first thing: it can never be in the future. You cannot make a goal of it; it can never be tomorrow. Either it is here and now, or never. Remember those words: now or never! You have misunderstood the idea of enlightenment. The idea of enlightenment is to remain in the present moment. I call it meditation -- not to go into the past, which is no more, not to go into the future, which is not yet -- because if you go into past and future, you are going to miss the present moment, which is the only reality.

Just be here, now. And if you are here and now, enlightenment comes of its own accord. It is not a goal that you have to reach. It is not somewhere far away, so that you have to travel a path to it. It comes to you, you never go to it. It is not your doing, it is a happening.

All that you have to understand is: be authentically in the present, because there is no other reality anywhere. This small moment, this silence -- and suddenly you will feel something arising from the very depths of your being. It has always been there; you never gave it a chance. You have been wandering everywhere, but you have not allowed your innermost core just a little space, a little time. All the other religions teach you that God is there far away; you need a savior, a messiah, a prophet, a holy book, a religion, to help you to reach there. They teach you that heaven is far away, and you have to accumulate virtue to deserve it. They are keeping your eyes focused on a faraway future.

This is a very cunning strategy so that life goes on slipping out of your hands. From the cradle to the grave, you are just

hoping and hoping and hoping. And what comes is neither God nor heaven, but death. And you missed the tremendous opportunity of being alive! You simply vegetated, because you were not interested in life itself. Even great thinkers, theologians....

One Christian theologian, a great intellectual, respected all over the world, was Stanley Jones. He was traveling all around the world, preaching the gospel of Christ.

I met him in one of his discourses. After the discourse I asked him, "Your discourse was beautiful, but do you understand what you are doing? You are harming all these simple people. You are proving exactly what Karl Marx used to say, that religions are nothing but opium to the people. I don't agree with Karl Marx on anything else, but on this statement I cannot disagree. You are giving them dreams of the future, of an eternal life beyond death. Have you been beyond death?

"Being a Christian, certainly you cannot say that you have been beyond death. A Hindu may be able to say yes, because he believes in many lives; he has been many times through the process of death. But you cannot say that. Christians, Jews, Mohammedans believe only in one life, so there is going to be only one death. Have you been beyond death? Have you come experiencing what you are saying?

"Be sincere. And I hope that you will be honest. And if you don't know what is beyond death, then why destroy these people's lives? Focusing their mind on the future, which is unknown, is really murderous. In my eyes, you are not a theologian but a murderer! The law may not catch you as a murderer, but you cannot deny that you have murdered

many people; you have taken them away from the present -- and that is the only life there is. Live this moment in its totality."

Other religions have goals. This is not a religion, this is a mystery school. This is a religio -- the root from where the word "religion" has come. Religio means putting you together. Nothing else -- no God, no heaven, no hell, just putting you together, a crystallization. And that can happen only in the present.

I don't sell opium, I am not a dope dealer. For that you will have to go to Christian bishops and cardinals and the pope -- they are dope dealers. The dope is so subtle that the law cannot catch them; it is invisible. But it is far more dangerous than the ordinary dope. Once you get accustomed to focusing your life, your longing, your hope, in the future, you are finished. You have committed suicide, you will not be able to live.

I teach you life.

I teach you love.

I teach you meditation.

They all mean the same thing: to be in the present. And see the beauty of being in the present -- the silence that descends, the serenity that surrounds you, a tremendous contentment that arises for no reason at all.

And as you become more and more attuned to the present, as your depth within yourself grows, suddenly one fine morning you really wake up! Not the everyday waking -- you really wake up, because you are at your very center, and you see the whole life in a new light. The whole existence becomes luminous. Everything becomes a glory unto itself. Small things start having tremendous meaning.

And what God had forbidden.... You have eaten the fruit of wisdom and the fruit of eternal life; now you know those trees are not outside you, they are your very being.
The Garden of Eden is not somewhere outside, it is within you. And once it is felt, what a relief, what a blessing! This I call enlightenment. Then moment to moment you go on growing more and more into light, into life, into love. There is no end to it. Even the sky is not the end. You are far bigger than the whole universe. You are carrying within yourself all the millions of stars, all the flowers, all the music of the world. There is nothing that you are missing. This experience I call enlightenment. But please, don't make it a goal; otherwise you will miss it. Make it a goal and you have missed it. You simply learn how to be in the present, and enlightenment comes to you. You don't have to go anywhere.

Question 3
BELOVED MASTER,
A FRIEND IS GOING TO VISIT RUSSIA IN A COUPLE OF WEEKS. DO YOU HAVE A MESSAGE FOR YOUR SANNYASINS OVER THERE?

Yes, a few things....
Tell my sannyasins in the Soviet Union: one, that not only are they underground, now my whole sannyas movement is underground. I have taken away everything outside and left you with only meditation. No government, no fanatic religion is capable of finding the treasure of meditation that you are carrying. And outer things don't matter.

Russian sannyasins have always felt sad because even though they live in a red country, they cannot use red clothes. Now there is no problem: we have claimed the whole rainbow. Now all colors are our sannyas colors, so they should not feel sad anymore. And now it is possible in the Soviet Union to spread meditation more easily; hence the Soviet Union is one of the most potential countries.

It needs meditation, because Karl Marx, Friedrich Engels, Lenin -- the communist trinity -- had no idea of meditation at all. They have never been to their inner being. They have never touched their own self and felt its benediction. They were poor people.

And in Russia, after the revolution, everything that is in any way related to religion has become a crime. But what I am giving, even the Soviet Union cannot deny, because we don't have any God, we don't have any heaven and hell, we don't have any priesthood, we don't have any prayer, we don't have any kind of ritual.

We have declared that we are no longer a religion. We don't have any theology. We are seekers of our own interiority -- that has nothing to do with religion. And who can prevent you from going inwards? You can be prevented from going to some place outwards, but you cannot be prevented by any force, atomic, nuclear -- no force can prevent you from going inwards.

And there is no principle in the whole literature of Marxism which says that going into your own being is against communism. It has nothing to do with communism. Communism is just a political phenomenon. To go inside is just like sleep; what has sleep to do with communism?

Going inside is absolutely unconnected with any kind of politics.

So tell the sannyasins in the Soviet Union that they need not be afraid. The KGB is persecuting them -- make it clear to them that we are not a religion, and we don't have any politics. What we are doing is an "insearch." And, according to the Soviet constitution, insearch is not a crime. So don't be afraid. Be straightforward and up front.

Meditation is not a prayer. Prayer needs a God: meditation needs no God. Meditation needs only you, ready to explore what is inside you: What is this life? What is this consciousness?

And Russia has more potential, because for sixty, seventy years the Russian people have been deprived of any inner journey. It is just like a land which has remained unused for seventy years. No crops have been grown. The land is ready to burst forth -- just the seeds are needed. That's why I say Russia is one of the most potential countries. And meditation is the seed.

Meditation can become a wildfire in Russia, because everything else is difficult. The government is continuously after you; even walls have ears. Everybody is a detective -- but nobody can detect your meditation. Spread it! Many people need it.

The second thing: tell the Russian sannyasins not to feel in any way sad that in other countries sannyasins are free. It is not true. Our experience in America proves it -- that all democracy is simply talk. The American Constitution is beautiful, but the politicians are just as ugly as anywhere else. The Constitution is a dead book. The power is in the hands of the politicians, and they are doing everything that

they can do to destroy sannyasins. That is the reason that I am telling my sannyasins to go underground. And it is so easy for my sannyasins to go underground: no red clothes, no mala -- you are underground.

I am not a sadist. I don't want you to be unnecessarily persecuted, tortured, harassed. There is no need when you can go underground so easily. The politicians will prove absolutely impotent; they cannot do anything to you.

In Mohammedan countries we have sannyasins. They were also feeling bad that they cannot be like every other sannyasin, and the movement cannot grow. Now it can grow everywhere; now there are no barriers.

It is the same thing -- the politicians may talk of democracy, they may talk of dictatorship, it doesn't matter. Politicians are simply politicians. Their minds function in the same way, their cunningness is the same. Yes, their masks may be different. In these four years we have seen that the American politician has only the mask of a democrat. Behind democracy is hypocrisy and nothing else. This whole world is tortured by politicians in different names, exploited in different names. The only way to get out of this exploitation is to spread meditation to as many people as possible -- because the meditator is no longer gullible. He has a maturity and an intelligence; words cannot deceive him.

And if the major part of the world becomes meditative, it will release such a great energy of peace, love, compassion.... That, to me, is the only possibility of preventing the third world war, because meditators will refuse to fight, meditators will refuse to be violent. It does not matter whether they are American or Russian or Indian,

the quality of meditation is the same. It makes you so sensitive that you cannot be destructive.
And if the whole world simply refuses to fight, then if these politicians are so interested in fighting they can have wrestling matches, boxing matches, and meditators will enjoy it tremendously. But the world is not going to be destroyed by these idiots.

I am not a pacifist. I will not tell you to go on a protest march to Moscow or to the White House or to anywhere. Those protest marches have been going on -- they don't make any difference. I want you to be peaceful -- not pacifist, but just a deep pool of peace. That is the only possibility of saving humanity.
And if we can avoid the third world war, then many doors open. There is no need of nations... what is the need of nations? I don't see the point. It is because of the wars that nations are needed. It is a vicious circle; because of the nations, war is needed. If there is no need of any war, then there is no need of any boundaries.
Then why America? Why Soviet Russia? Why India? Why China? This whole earth belongs to us. And if the whole earth becomes one organic whole, poverty can be destroyed very easily. Seventy-five percent of the whole world's energy, income, is going into the service of death, making more and more sophisticated nuclear weapons. If the world is one, all this energy can become creative; all these scientists can change the whole direction of their work, and this seventy-five percent energy and income will become available to people.

There is no need for any Ethiopia -- one thousand people dying every day; there is no need. There is no need for India to remain undernourished. Fifty percent of the people -- and that is a big number, four hundred million people -- are eating only one time a day. Soon, within months, India will be another Ethiopia.
But if the world is one, if war is no longer needed, the whole energy devoted to war can be devoted to getting rid of poverty, can be released for people's comfort, luxury. Meditation can bring the only revolution there is. All other revolutions have failed.

Question 4
BELOVED MASTER,
GURDJIEFF'S LAST WORDS TO HIS DISCIPLES WERE, "BRAVO, AMERICA."
I HAVE HEARD YOU APPRECIATED HIS INSIGHT ABOUT AMERICA, BUT RIGHT NOW THE WAY AMERICAN BUREAUCRACY AND POLITICIANS ARE BEHAVING WITH YOU AND WITH THE COMMUNE, IT SEEMS THE WORDS OF GURDJIEFF ARE NO LONGER RELEVANT.

No, they are still relevant. A man like George Gurdjieff never becomes irrelevant. People of that category are eternally relevant. Politicians may be behaving in an ugly way -- the only way they know -- but America is not just the American politicians.
Gurdjieff's last words before he died were "Bravo, America." His disciples were at a loss to figure it out. Their whole life they had been in trouble with this man, and now

at the last.... Nobody could have expected that his dying words would be, "Bravo, America." And he was dying in France! And now he is dead so you cannot even ask, "What do you mean?" But what he said was more significant, meaningful, than ordinary intellect can understand.
America is the youngest country in the whole world, its history is only three hundred years. It is nothing compared to the histories of China, India. In India, three hundred years mean nothing. The Indian astrologers prove -- and nobody has been able to contradict them yet -- that Indian civilization is at least ninety thousand years old.
In the RIGVEDA, the most ancient book in the whole world, a certain constellation of stars is described in detail, in every particular, precisely. That constellation happened ninety thousand years ago, according to the scientists. Since then that kind of constellation has not happened again. There is no way for the people who were writing the RIGVEDA to describe the stars and their constellations in such precise and exact detail unless they had observed it. Now the proof is such that no argument can defeat it. A country which is ninety thousand years old -- what does three hundred years mean to it? China perhaps is even older.
Gurdjieff's statement means first that America has no burden of past conditioning -- one thing. It is a very thin layer of conditioning, three hundred years, in comparison to ninety thousand years. To change the Hindu mind is almost impossible. It is so old, so thick; so deep have gone the roots. But the American mind is only very superficially conditioned -- one thing which makes it possible that America can be deprogrammed, and Americans can

become the first citizens of a new world. Perhaps Gurdjieff was remembering the words, "brave new world," when he said, "Bravo, America."

Secondly, America is the only country where all kinds of people -- Spanish, Italian, English, German, Swedish, Belgian, Swiss -- all kinds of people have mixed. It is not a race; it is more cosmopolitan than any other country.

The man of the future has to be cosmopolitan. He cannot be an Italian, a German, an Indian, an African. No, he can only be a human being. There is more possibility in America for it to happen. All other countries are racial; America is a nonracial country. It is a tremendous opportunity to create a new world without any racial mind.

Thirdly, America is more receptive to new ideas, new technologies, new scientific research, than any other country, for the simple psychological reason that a child has no past, he has only a future. That's why he is always ready to learn -- in fact, asking too many questions because he wants to know what this life is all about. He harasses his parents by asking questions which the parents themselves don't know how to answer. They don't know the answers either, and they are not courageous enough to say, "We don't know."

An old man has no future, only past. The old man looks backwards, not forwards. In the future there is only darkness and death, in the past are all his golden memories; he lives in the past. The same is true about countries. A country like India or China has such a long past -- they live in the past. India thinks it has seen its golden age.

You will not believe that in India the theory of evolution is not acceptable. India has another theory: the theory of

involution. Things are not going, growing, towards better states, evolving -- no. Things are falling down -- involution. India has the idea that the best age was thousands of years ago; they call it the "age of truth." Then the second stage came, the fall started. They call it simply "the age of three legs." The reason is that the first age they compare to a table with four legs -- completely balanced, with no possibility of falling. The second stage has lost one leg, so it is a tripod with three legs, treta -- still not too bad, because even with three legs a tripod has a certain balance. The third stage they call dwapar -- the age of two legs. Now things are becoming dangerous. A table with two legs -- it is not a bicycle, it is bound to fall. The bicycle will also fall unless you go on riding it so that it has no chance to fall. Slow down and it starts wavering; stop and it falls. But a table is not a bicycle, so it is bound to fall. The fall is inevitable. The fourth stage has only one leg. They call it "the age of darkness" -- kaliyuga. We are living in the age of darkness.

Now, a country which thinks in such terms cannot accept evolution. It has happened -- now there is no future. The golden age has come and gone; now there is only darkness and death.

America is just like a child. Three hundred years compared to ninety thousand years -- it is just a small child. It has its eyes open, ready to evolve, to grow. It has no past to be bothered about. Gurdjieff is still relevant, and will remain relevant always. People like him never become irrelevant. In spite of the third-rate politicians, America is going to evolve, evolve into the new man, evolve into a new humanity.

I have chosen to be here, I have called you to be here, because I don't want Gurdjieff to become irrelevant. His prophecy has to be fulfilled.

Question 5
BELOVED MASTER,
TODAY WE GOT RID OF GACHCHHAMIS. THANK YOU VERY MUCH. I WANT TO SUGGEST WE DROP ALSO THE WORDS "TEMPLE" AND "WORSHIP." THEY ARE APPARENTLY AN INVENTION OF OUR HIGH PRIESTESS, SHEELA.

Done!

Question 6
BELOVED MASTER,
THE COMMUNE IN SWEDEN HAS NOW CLOSED AS ALL THE OTHER SMALL COMMUNES HAVE ALREADY DONE. THERE ARE NOW ONLY A FEW BIG ONES LEFT IN THREE COUNTRIES. IS IT TIME TO START NEW, FRESH COMMUNES NOW? OR SHALL THE CENTRALIZATION TO THE BIG COMMUNES CONTINUE? PLEASE COMMENT.

It is time to start fresh communes. I am absolutely against centralization.

Question 7
BELOVED MASTER,
IS THERE ANY REASON THAT YOU TELL US THE SAME THINGS DAY AFTER DAY?

You are the reason!
Okay?

From Bondage to Freedom
Chapter #23
Chapter title: Religion is dead, religio is born
7 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
GOD IS DEAD, RELIGION IS DEAD. THEN WHAT REMAINS?

It is an old story.
First, let me tell you the latest death. Last week in the Vatican a Minorite monk, aged fifty-five, constructed a machine for masturbation. His name was Guardiano Alfredo Germonari. Testing the machine, a short circuit happened, and the poor monk died from an electric shock. He was doing a great humanitarian work, particularly for monks -- to save them from the disease AIDS. But it seems God is more favorable to homosexuality and AIDS than to a mechanical device which is more clinical, less harmful -- unless a short circuit happens, which is very rare.
Now, your question....
Reading the name, Guardiano Alfredo Germonari, I thought perhaps God died because... pronouncing all these Italian names, it is better to die. Their names are so clumsy, just like their spaghetti. At least one thing is certain: God

does not like spaghetti, because there is no mention in any scripture; otherwise every kind of detail is given.
You are asking me, "God is dead...." He has never been there. This is just another way of saying that God was our own projection, our own desire for a father figure. As man matures, evolves, becomes more intelligent, the projection is bound to disappear.
God has never existed, and his death is tremendously significant. His death means man is not a machine. It means that man is not a creature, created by someone; that man has an independence. He is not created, he has evolved over millions of years. He is existential, he is not mechanical. The death of God is tremendously significant. It is the declaration of man's freedom.
If God can create you, he can any moment uncreate you. You are just a puppet. If God creates you, then whatever you are, you are not responsible for it. That's why the whole humanity behaves irresponsibly. Every responsibility is God's. If good happens, it is because of God, if bad happens, it is because of God: man is simply a victim.
God is a fascist dictator, and very whimsical. He created the world, according to Judaic and Christian tradition, only six thousand years ago. Then what had he been doing before that -- for eternity? He has a gay company with him, a very strange company -- and people are known by the company they keep. The Holy Ghost -- now what kind of company is this? A son, but there is no mother. This is the trinity.
How this son is born, no Christian theologian, no Jewish rabbi has been able to answer. Has the Holy Ghost given birth to Jesus Christ? Is the Holy Ghost a woman? Then he

should be called the Holy Witch. Is he bisexual? As far as names are concerned, all the three are male. This is sheer male chauvinistic ideology, really macho.

The death of God declares freedom for man and equality for women. With God in the heavens, the woman can never be equal with man. Man was created in a special way, out of mud, humus -- that's why he is called "human." Why couldn't he create a woman out of the same material? There is so much mud, even in this small commune -- it is called the Big Muddy Ranch -- and God owns the whole universe! There is so much mud, but he could not find mud enough to create a woman. No, just a macho -- the woman cannot be created exactly the way man is created. He took out one of the ribs of man and created the woman out of the rib. The woman is nothing but a bone. Now, a bone cannot be equal to man. A bone is just a bone.

God alive, the woman will remain in bondage. God dead, the woman is liberated, liberated from a male chauvinistic idea. Man himself is liberated -- because to be created by someone is very humiliating. Then you are like a painting, or a sculpture, dependent completely on the artist. You don't have your own being.

A small child was saying to his friend, another small child, "My father is such a great painter that he makes a painting and you can see the face in the painting smiling. And just by a single stroke of his brush the smile disappears, and you see a sad man."

The other boy laughed. He said, "That's nothing. You must see my mother. I come home smiling, there is no need even for a single stroke of a brush: just seeing her and I become sad, just a look is enough.... I was coming dancing,

running, happy, but she is such a 'mum' that to face her you cannot be smiling. She is a great artist! What is your father compared to my mother?"

If man is created by God, then you are not responsible for your sexuality, you are not responsible if you commit a murder, you are not responsible if you commit suicide -- because all these potentials were created by God in you... these ideas, these possibilities which will one day become actual.

All courts are really against God -- but they are punishing victims instead of punishing the real criminal. All religions are really against God, but they are telling you how to behave rather than telling God, "Why don't you change your way of creating man? If celibacy is spiritual, create celibate people."

And nothing is impossible for God. If he can create the whole existence, can't he manage to create a celibate man? Can't he create a man or a woman who is a born monk, a born nun? He just has to do a little work in your biology, in your chemistry, in your hormones.

It is strange -- God creates men, women, full of sex, and the priests of God are against sex. God creates you the way you are, but you are not accepted by the society the way you are. You have to mold yourself according to the ideas of the society. God is secondary; the social norm is primary. And, strangely, nobody sees this contradiction. All these societies, all these religions, all these courts of law go on paying tribute to God.

Once I was in a court because I had inaugurated a church which was lying closed for ten years, because the people who used to worship there had left when the British empire

in India disappeared. It was a special church for English people, and it was locked; it was owned by the archbishop of England.

I told a few of my Christian friends, "This is strange -- such a beautiful church is simply becoming a ruin, such a beautiful garden is simply not taken care of. Why don't you start worshipping here? You have a church which is very ordinary, and this church was made for the people who ruled India" -- it was all marble. "So why do you continue to worship in a third-class church, when this church is empty and Christ has been imprisoned for ten years? Give him a little fresh air -- open the doors!"

It appealed to them. A few young Christians agreed, but they said, "You will have to inaugurate it."

I said, "That I will certainly do."

So they broke the lock and I inaugurated the church. They started worshipping in the church; they cleaned it, they tried to make the garden better. But the archbishop of England informed the archbishop of India to put a case against these people. And because I had inaugurated their church, I was also involved in the case, so I had to go to the court. In fact, I had provoked them to do whatsoever they had done. And the church was looking so beautiful. The garden was coming back, and it was looking alive.

I was brought to the court, and the judge asked me, "In the name of God, take the oath that you will speak only truth and nothing else."

I said, "In the name of God I cannot take the oath. Have you seen God? Has anybody in this court seen God? I have not seen him, and I don't think he exists at all! Why should I take the oath in the name of God? I can say on my own

responsibility that whatever I say will be the truth. But I cannot start it with an ultimate lie. God is the ultimate lie!"
The death of God is the victory of truth. It is freedom for man. Now you need not pray, now you need not ask a favor. Now you need not believe in a messiah, in a savior, in a messenger -- they all died with the death of God. Without God there is no savior, no prophet, no messiah. There is no pope, no Ayatollah Khomeini, no shankaracharya. They are all living and exploiting humanity in the name of God -- who does not exist at all.
The death of God is an immense freedom, multidimensional. It is not to be mourned; it has to be celebrated. Yes, I have declared that religion too is dead. If God is dead, how can religion survive? One lie leads you to another lie, and God is the fundamental lie. Then you can make a whole palace of playing cards -- just a small breeze of understanding, of intelligence, and the whole palace collapses.
Religion is dead. It has really lived too long, it should have been dead long ago. It has not done any good to humanity, it has done immense harm. It has divided humanity. It has given different groups of people the idea that "You are the real people of God," that "You are special; other human beings are second class." It has fulfilled the egos of Jews, of Christians, of Hindus, of Mohammedans -- of everybody. It has created so many wars. It has killed millions of people, burned thousands of people alive, and all in the name of God. For your own sake you are being burned alive!
Religion is one of the most criminal phenomena that have existed in the world. It is time that we declare it dead.

But remember, every death is a beginning of something new; every death is not an end. On the one side it looks as if something has ended, but on the other side something fresh starts growing. The death of religion becomes the beginning of religio.

The word "religion" comes from RELIGIO. "Religio" has a beauty of its own, which is lost in "religion." Religio means an existential, an experiential phenomenon. The very word means coming to a point where you are one -- one with yourself, one with existence. The religion which comes from the same root does not have that meaning. It, on the contrary, makes you split. Making you one is not its work; its work is to make you schizophrenic, to put you into a split state, to put you against your own body, to put you against your own sex, to put you against yourself; to divide you into parts, fragments, and create an inner conflict in you.

All religious people are continuously fighting with themselves, because their biology says to do something, and their holy scripture says to do just the opposite. Their own being wants to grow in one way, but the priests direct them into some other way.

Every religion has been trying to make you somebody else. No religion has allowed you to be just yourself. They are all afraid of your being just yourself; then their function is lost. Their function is to create conflict in you, to make you miserable, suffering, in anguish. Then naturally you have to seek help.

They create the disease, and then they start praying for you to be forgiven. They are the criminals, and they are asking

for you to be forgiven. And whom are they asking? There is nobody.
So it is really a great exploitation by the priesthood of all the religions. They have destroyed every individual. They have made you Christians, Jews, Hindus, Buddhists, but they have not allowed you to become just an individual, a human being. You were born not as a Christian, you were born not as as Buddhist; you were born just as a human being. They have destroyed your innocence, they have misdirected your life. They have molded you into something which you cannot become; it is not your potential.
This is not religio. Religio is accepting you in your totality, making you whole, healthy. And that opens the door to become one with existence. You are part of it; every moment you are part of it. You are breathing existence in and out every moment -- you are eating it, you are living it in every possible way. No man is an island, we are all part of an infinite continent; that's what I am calling existence. Religio will relax you. Religio will give you, for the first time, the dignity of being a human being, and the vastness of being part of the whole existence.
Religion is dead, religio is born.
Religion is something like marriage: unnatural, arbitrary, artificial, created by social convenience.
Religio is like love: natural, simple. No law is involved in it; no society, no culture dominates it.
Love is a law unto itself, and love gives you something that is immensely precious. You start feeling needed. You are not superficial, you are not just accidental; you are needed, you are fulfilling some essential need. Love gives you the

first glimpse that existence wants you the way you are. There is no need to become Jesus Christ or Gautam Buddha. Nature does not like carbon copies. Existence likes originals. You, in your originality, are acceptable.

But a Christian is a carbon copy; he is trying to become Jesus Christ, and in two thousand years not a single Christian has succeeded. In twenty-five centuries not a single Buddhist has succeeded in becoming Gautam Buddha. Is it not proof enough? You can go even further backwards. In five thousand years, no Hindu has succeeded in becoming a Krishna. It is simply impossible. Nature never repeats.

They say history repeats itself -- because history is not nature. History belongs to carbon copies, retarded people; naturally it repeats itself. They don't know what else to do, so they go on doing the same thing again.

Nature is very inventive. It does not create even two persons equal, even similar. There are four billion people on the earth today, but you cannot find two persons who are exactly alike. Even twins are not exactly alike. They may appear to be, but their mother knows who is who; their wives know who is who. There are differences -- very subtle. Outsiders may be puzzled, but those who know them closely can see the differences in their individuality -- in their gestures, in their way of speaking, in their way of thinking, in their way of walking -- in small things. But the differences are bound to be there.

Religion has tried a very futile experiment, and almost destroyed humanity for thousands of years. The death of religion releases you from becoming somebody else. Now you can enjoy being yourself.

We can call our commune, religio -- a mystery school, a way of searching for one's own spiritual being, a way of discovering one's original face. Nobody has to become anybody else.

And you are asking me, "God is dead, religion is dead, then what is left now?"

In fact, those were the hindrances, which are removed, and everything that is essential is available now. Now you can be yourself without any guilt. Now you can be simply a human being without belonging to any organized religion. The moment truth becomes organized, it becomes untrue.

I am reminded of a beautiful ancient story. A newly-recruited devil came running to the master devil, huffing and puffing, and said, "Something has to be done immediately! One man on the earth has just found the truth! And if he spreads it, what are we going to do? Our whole business is finished! He has to be prevented."

The old man laughed. He said, "You are a new recruit; you don't know -- my people are already there."

The young devil said, "Your people?"

He said, "Yes, my people. The priests are already around the man, and they are organizing whatever he has found. That is my way of destroying truth, and it has never failed; for centuries I have been doing that. The priests -- all the priests -- are in my service! They don't know it, but the moment truth is organized, it dies."

Why does truth die when it is organized? It dies because it is an individual experience. Can you organize love? Nobody has ever thought about it; otherwise it would have died. You cannot organize love. Love is something that

transpires between two individuals. It does not need any priest, it does not need any book of instructions.

When I was studying in the university I used to have a roommate -- he was a little bit of an idiot, just the same as people are all over the world.

He asked me, "Everybody talks about the fact that he has fallen in love, and some girl has fallen in love with him. It seems we are the only two persons in this whole university.... About you there is no problem, because you don't want anything to do with any love, any woman, because you think they will be a distraction in your search. I don't know what you are searching for, but I am at a loss: I want to fall in love. But how to fall in love? I have been to the university library looking for a book, HOW TO FALL IN LOVE; there is not a single book on the subject. And I cannot ask anybody else, because they will simply laugh. If everybody knows how to fall, then why don't I?"

I said, "You don't be worried, I will teach you. You just choose the girl that you would like to fall in love with."

He said, "I chose her two years ago, but how to start? The moment she enters, I become so nervous in the classroom, I forget all about love. I forget even what the teacher is saying."

I said, "Don't be worried. I will write a love letter for you. You simply post it to the girl and wait for the answer."

I knew the girl; she was one of the most beautiful girls in the university. She had been interested in me, but I had told her, "Right now, I am involved too much in my own work, in my meditations, and I don't think you have patience enough to wait. But if you can wait, then I can promise you

one thing: the day I become enlightened I will be ready. But not before that."
She said, "Enlightened? My God! How long will I have to wait?"
I said, "Nobody knows. I may become enlightened in this life, I may become enlightened in another life. Nothing can be said, it is unpredictable. So the best is, for the time being you choose somebody else."
But she was persistent. So I approached her and said, "Just do me a favor."
She said, "Have you become enlightened?"
I said, "No, not yet. But one of my friends is in a difficulty. He wants to fall in love, but he does not know how to fall in love. So you will receive a letter from him. Don't discourage him -- write him a beautiful letter."
She said, "This is tricky. Then I will be stuck with that boy -- and I know your roommate, I don't want anything to do with him."
I said, "You need not be worried."
And she said, "How can I write a very loving letter to that idiot? I cannot!"
I said, "Then I will write it." So I was writing letters from both the sides. And the boy was so ecstatic! He could not believe that just with his writing a letter, love began.
But then the girl fell in love with somebody else. She told me that she could not wait, her parents were forcing her: either she had to choose someone, or they would. "You are my choice, but your enlightenment is a strange thing," she said. "I have never heard of anybody making such a condition, that when they become enlightened, then they will think about other matters. I have to choose; otherwise

they will choose. So I have chosen, unwillingly. I will remember you, but I am getting married."
I said, "You get married happily, and don't feel that you are doing it unwillingly. I am responsible for making you sad, and for making you decide in favor of someone else. I like you, but as far as love is concerned, that involvement is possible only after my enlightenment, not before that!"
She said, "Then what about your friend that you have been unnecessarily forcing upon me? He goes on writing every day. And you have made it such a mess that you go on writing in my name, and I have to post those letters. I read them and I say, 'My God! That idiot!' And you are praising him and telling him, 'I will die without you, and I cannot live without you. You are my heart.' What am I to say to that man?"
I said, "You have simply to say that your parents are forcing you to get married." And in India it is common, an arranged marriage. A love marriage is still not acceptable. So she told the idiot, "What can I do? I love you so much, but my parents have arranged my marriage. So now I will not be seeing you anymore, and you stop writing the letters."
He almost came to a nervous breakdown, crying, in tears. I asked, "What is the matter?" -- I knew what was the matter!
He said, "My love affair was going so smoothly. Every day a letter -- I was writing, she was replying; everything was going so smoothly. And her father has disturbed everything. I will shoot that man!"
I said, "That won't help. You find another girl -- there is no problem -- and start writing letters again."
He said, "But I don't know what to write."

So I said, "You do one thing. You go to the girl and ask for all the letters you have written to her."
He said, "What!"
"You just tell her, 'I need those letters, because I have not been writing them.' And return her letters to her."
So he went to the girl and asked for his letters. But she said, "What will you do with those letters?"
He said, "What will I do? Have I to live or not? You are getting married -- I will have to write letters to somebody else. Now what is the point of writing the same letters again? I can use these letters. And here are your letters that you had written to me; perhaps you may need them sometime, because who loves one's own husband? Who loves one's own wife? You may need them."
The girl said, "You can have both the sets, because both are written by the same man."
He was very angry with me, but I said to him, "That is the function of a priest. I have not done anything unique; that is what the priests have been doing all through man's history. They pray for you to God. They even bring answers from God to you -- answers to your prayers. They make your prayer, they make the answers for your prayer. I have been just functioning like a priest -- only the area was different; it was love, it was not God."
The priests have no function if there is no God. Then there is no prayer, then there is no holy book, then there is no ritual. The priest has nothing left. He wants an organized religion. He turns religio into its opposite and calls it religion.
Religio is a freedom. Religion is a slavery. Dropping God, dropping religion, I have restored your freedom. Now you

can be yourself without any fear. You can grow without copying anybody. You can just grow into your own unknown potential.
You are asking, "What is left?" Everything becomes available; only blocks have been removed, hindrances have been removed. Now you can meditate. You cannot pray; prayer needs a God. Meditation needs no God. Prayer has divided humanity, because Christian prayer is different from Hindu prayer. Mohammedan prayer is different from Christian prayer. But meditation is the same.
Here, this very moment... if you are all silent, it is the same silence.
Silence cannot have any name, any label.
And meditation is the ultimate growth of silence.
Now you can be silent, you can grow deeper and deeper within yourself, searching for the center from where your life arises. The moment you discover that center, there is an explosion which is far more significant than any atomic explosion, far more luminous. The atomic explosion is destructive. The explosion that happens at your center gives you a tremendous energy to be creative.
And it does not make you part of any organized cult, creed, dogma -- no. It simply makes you a dignified individual, immensely blissful because you have found the greatest treasure in the world. There is nothing more to be found. In finding your center, you have found the very center of existence.
You have found eternity.
Now there is no death.
And out of this experience arises lovingness, compassion, creativity. Even sitting silently, doing nothing, there will be

a certain aura of bliss around you, a certain fragrance around you.
You have come home.

Question 2
BELOVED MASTER,
SITUATIONS ARE CHANGING VERY FAST, AND YOU ARE STIRRING MY HEART. THERE ARE CHAINS OF ACTIONS, REACTIONS AND INTERACTIONS. I AM CONTINUOUSLY IMAGINING THE FUTURE. I DON'T FIND A WAY OUT OR A WAY IN.
PLEASE GUIDE.

There is no need to find a way out; there is no need to find a way in. Just remain where you are. One has not to go anywhere.
Religio is not a going somewhere, but the dropping of all journeys and just being wherever you are, whatever you are.
Religio is not a way in or out. It is a stoppage, a total stoppage of all movement. And suddenly you are where you always wanted to be.

Question 3
BELOVED MASTER,
I HAVE HEARD, "WE CREATE OUR OWN REALITY," AND I HAVE HEARD, "FLOW WITH EXISTENCE." AT TIMES IT APPEARS LIKE ONE OR THE OTHER OR PO. HOW MUCH AM I RESPONSIBLE FOR WHAT

I EXPERIENCE? WHAT KIND OF DANCE IS GOING ON?

You are responsible for everything, for every dance that is going on. When you relax and let go, that too is your responsibility. When you don't relax and don't allow the state of let-go, that too is your responsibility. So there are not two different things. There is only one thing, and that is, your responsibility.

Only one thing has to be remembered: whatever gives you a more loving heart, whatever gives you a more clear intelligence, whatever gives you a more integrated individuality, do it. Whatever goes against it, goes against your own ultimate growth.

These are symbolic. Lovingness, friendliness, compassion, intelligence, clarity of vision -- these are symbols that you are in the right dimension.

But whatever you do is your responsibility. You cannot dump your responsibility on anybody else. There is nobody else. With God, the devil has also died; they were two sides of the same coin.

Now you are left alone with your freedom. Make whatever you can make of it. I can only explain to you that these are symbols that you are in the right dimension. If you are going in a wrong dimension your lovingness will disappear, your compassion will disappear, your creativity will disappear, your sharpness of intelligence will disappear. So you only have to be alert and always watching that these symbols go on growing, not diminishing. Then whatever you do is right.

Question 4
BELOVED MASTER,
COULD YOU PLEASE SAY SOMETHING ABOUT THE FEAR OF FREEDOM? THERE IS SUCH A LONGING TO BE FREE, YET ESPECIALLY IN THE LAST TWO WEEKS I SEE SO MUCH FEAR COMING UP AT THE SAME TIME. IS IT NOTHING ELSE BUT AVOIDING ALONENESS AND RESPONSIBILITY?

It is natural, because from the very beginning of your childhood you have been told to depend on others, their advice, their guidelines. You have grown older, but you have not grown up. All animals grow older. It is only man who has two possibilities: either he can grow old like every other animal, or he can grow up. Growing up means getting rid of all dependence. Naturally, in the beginning it will create fear.
You were surrounded by your own projections, and thinking that you were protected. For example, you have been told from the very beginning that God is protecting you. Even small children are told in the night, "Don't be afraid. Go to sleep. God is protecting you."
That child is still within you -- and I say, "There is no God. You can sleep in darkness in safety. Nobody is protecting you." But that means you cannot sleep; you are afraid, somebody is needed to protect you. That God was hocus-pocus, but it helped. It was like homeopathic medicine -- just sugar pills.
But if your disease is just an idea -- and there are so many people around who get ideas; just a slight thing and they will exaggerate it, almost unconsciously. No real medicine

is needed for their imaginary diseases, all that they need is an imaginary medicine.

In the first place, darkness is beautiful. It has tremendous depth, silence, infinity. Light comes and goes; darkness always remains, it is more eternal than light. For light you need some fuel, for darkness no fuel is needed -- it is simply there. And for relaxing, light is not the right thing. Light creates tensions, keeps you awake. Darkness allows you to relax, to let go.

There is no fear in darkness, so the whole idea of fear in darkness is a projection. Then you need a God -- another projection -- who will protect you in darkness. One lie needs another lie, and then there is no end; you have to go on lying.

Certainly freedom will make you afraid of many things. Be alert. Look deeply into anything that makes you afraid. And you will be surprised that if you look deeply into anything that makes you afraid, it will disappear. There is nothing to fear in the world. Then you can rejoice in freedom and the responsibility it brings.

Responsibility makes you grow up. You become more and more responsible for every action, for every thought, for every feeling. It makes you crystallized. It takes away all the chains that have been binding you and your psychology.

I was staying with a friend; we were going to a meeting which I was to address, and the man was driving me. He was honking the horn for his wife to come down, because we were getting late. And I don't like to be late, because so many people are waiting, and you come late? It is disrespectful, ungraceful.

Finally his wife looked out of the window and said, "A thousand times I have told you I am coming in a minute!" I said, "My God! How can she say it a thousand times -- and still she is coming in a minute?" But she is not conscious of what she is saying.

You have exaggerated your fears. Just look at them, and just by your looking at them they will start becoming smaller. You have never looked at them, you have been escaping from them. You have been creating protections against them, rather than looking directly into the eyes of your fear.

There is nothing to fear at all; all that is needed is a little more awareness. So whatever your fear is, catch hold of it, look at it minutely, the way a scientist looks at a thing. And you will be surprised, it starts melting like an ice flake. By the time you have looked into its totality, it is gone.

And when freedom is there without any fear, it brings such benediction that there are no words to express it.

Question 5

BELOVED MASTER,

ARE YOU AGAINST TEMPORARY, WORKABLE ORGANIZATION?

No. A temporary workable organization is an absolute necessity; otherwise there would be simply chaos.

But remember that it is a temporary workable organization. It has no power, it is just functional -- just like the post office. Certainly we need a certain kind of organization; otherwise the post office cannot work. But nobody knows who the head of the whole organization is in America, who

the head postmaster general is. There is no need to know; it is a functional organization.

But why should you know about President Ronald Reagan? That should also be another postal organization, not more than that. There are railways functioning, airplanes functioning. They have their functional organizations; nobody bothers about who is the president. Then what special status has the government got?

And these people go on saying that democracy is for the people, of the people, by the people -- but nobody knows those people. People come to know only the presidents, the governors, the attorney generals. There is no need.

The press and other media should be more intelligent, and should start talking about creative people: musicians who have contributed to music, painters, poets. Politicians should belong to the very last category. They have not contributed anything to existence. It is good -- they have a functional organization, but they should be put into their place.

I am not against temporary workable organizations. I am against organizations which become more important than the people they are supposed to serve. People should always remain more important. Nobody is more important than the people. The government is only a servant to the people.

And what is there to brag about, that you are the president of servants? Enjoy it, but keep quiet. And, in fact, it would be very protective of these people's lives. If Ronald Reagan is just the head of the servants of the people, who is going to assassinate him? For what? Nobody assassinates servants.

Organizations are for the people, and they should be liquid, flexible. If something has to change it is the organization, not the people.

For example, a decade ago they made in Oregon some land-use laws. The people who had made those laws I don't think were farmers. They may have been legal experts, but what have legal experts to do with land?

We have changed this desert into an oasis. We have made it sufficiently cultivable so that we are growing our own food for five thousand people, we are growing our own vegetables in greenhouses. And the attorney general is saying that whatever we are doing is against land-use laws! For fifty years nothing was done on this land. For fifty years nobody was ready to purchase it. Who will purchase a desert? For what? Then it was according to the land-use laws. For fifty years there was no question; nothing was cultivated, the land was simply lying dead -- it was according to the land-use laws. We have put two hundred million dollars into the land, we have changed its character -- and we have committed something illegal! It goes against their land-use laws.

I have invited them, said that they should come here, and they can see in what way we have used the land. And then change your laws, because if a commune can transform a desert into an oasis, it has proved its point. No argument is needed; we have existentially proved our point. You come and see, and then change your laws, because laws are for men, and men are not for laws.

This is the difference between a functional organization and the organizations that exist in the world today. All organizations should be only temporary and functional.

And man should be the criterion, not the laws. Why are those laws made? -- to serve man.

But these servants become great leaders, and their laws become something... as if they are ultimate laws and they cannot be changed, like gravitation. Your laws are made by people -- and by people who know nothing about land use. The attorney general of Oregon -- what does he know about land use? And finally he got defeated in the court. We have been victorious in the case.

Now he has another case in the court: he says the city is illegal because state and religion are mixed here. Again, I would like to know how much religion he knows, how much he has meditated. To what stage of meditation has he reached? I give him an open challenge. I want to discuss openly with him what religion should mean.

Now we have buried the religion, burned it completely. Now there is no religion here. Nobody can say that religion is being mixed with the state: religion does not exist here anymore. But he has not even the guts to withdraw his case. But he will be defeated again, because we have withdrawn the whole functional temporary organization of religion. That does not mean that you become enemies of religion. That does not mean that you become irreligious. It simply means we have left religion far behind. Now we declare ourselves religio, a school of mystics, a commune of meditators. And there is no law against religio, meditation, spirituality. Now we have to see him in the court.

We are not a religion like Christianity, Hinduism, Buddhism. We have left them all behind, far behind.

We are individuals, seekers living together because our search is one. Our paths are individual.

I am not against temporary organizations, workable -- they will be needed. Whenever there is more than one person, some kind of organization is needed. Even with just two persons -- wife and husband -- some kind of organization is needed. Who is going to wake up first and bring a cup of tea? Naturally, it is the husband! But some functional organization is needed.

Question 6
BELOVED MASTER,
THE STORIES AND ACCUSATIONS BEING PUT OUT BY YOU LATELY AGAINST SHEELA AND HER GROUP ARE GETTING SO OUTRAGEOUS THAT I DO HAVE A HARD TIME BELIEVING THEM ANYMORE. AND I ALWAYS THOUGHT THE MAFIA WAS BAD. WHAT HAPPENED TO THE FORMERLY "ONLY CRIME-FREE CITY" OF THE WORLD?

It is again free of crime!
Okay?

From Bondage to Freedom

Chapter #24
Chapter title: Learn the art of living
8 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
OVER THE PAST TEN YEARS I AM AGAIN AND AGAIN REMINDED OF THE WORDS OF KAHLIL GIBRAN: "MAN CANNOT REAP LOVE UNTIL AFTER

SAD AND REVEALING SEPARATION AND BITTER PATIENCE AND DESPERATE HARDSHIP."
PLEASE COMMENT.

It is true about Kahlil Gibran, but not true about love. Kahlil Gibran suffered much despair, anguish. He was not what you find him in his immensely important books, THE PROPHET, THE GARDEN OF THE PROPHET, and JESUS, THE SON OF MAN. Kahlil Gibran was just the opposite.

And that is true about almost all the so-called great artists, painters, poets, sculptors, musicians, dancers. They are trying to fulfill their unfulfilled life in writing poetry, literature. That literature simply signifies their dream, not their reality.

Never meet any man like Kahlil Gibran. Read his book, THE PROPHET -- it is immensely beautiful -- but avoid Kahlil Gibran himself, because you will be very much disappointed, for the simple reason that you cannot believe that this man has produced one of the classics of the whole of history. His book stands like an Everest, but he himself lies deep down in the dark valley of despair, existential meaninglessness: angry about life, angry with life, angry about everything. And the reason is simple. It is a psychological truth that whatever you miss in your life, you fulfill in your dreams. Your dreams show what you are missing in your life.

You can try small experiments and you will be able to see it. Just fast one day, and in the night you can be certain of having a great feast in your dreams -- all delicious foods, perhaps an invitation from the king, or the president in the

White House. Your dream shows that during the day you have been hungry. These creative people are able to put their dreams into their writings -- but they are their dreams. So what Kahlil Gibran says about love is the experience of a man who wanted to love but could not love. He could not love because of his ego. The first need of love is that you should put aside your ego; and artists, poets, painters, musicians, are very egoistic people.

Kahlil Gibran could not put his ego aside. It was not love that became his despair, it was his ego that would not allow him freedom to move into the world of love. He was chained. The longing for love and being chained to the ego created the whole tension, the anguish of his life. He has to be pitied. He is certainly one of the greatest geniuses of this century, but that does not make him a great lover. The very fact that he was a great genius helped him to go on nourishing his ego. He never could become innocent like a child -- of which he talks again and again in his writings. That is his dream.

So remember, while you are reading books written by unenlightened people, looking at paintings, sculpture, architecture made by unenlightened people, beware. These people were not blissful people themselves. They were capable of projecting their dreams, but they were not able to transform their dreams into a living reality within their own being. They were utter failures as far as their own being is concerned.

Love does not need you to go into depression, despair, no -- just the opposite. Love needs you to go into silence, into peace, into meditativeness, into a tremendous rejoicing --

rejoicing just in the fact that you are alive. And out of this rejoicing, this dance, love radiates.
According to Kahlil Gibran's statement, before you reach love you have to pass through hell. Strange training... a great school to teach love! And a man who has been in despair, depression, anguish, anxiety, will become farther and farther away from love.

No, if you want to experience love you have to pass through your inner paradise. You have to become centered, you have to become so peaceful that small things of life make you dance. Just a roseflower dancing in the wind, in the rain, in the sun -- and something in you starts dancing with it. You are ready. You have graduated from the school of paradise; now love is your reward.
So I contradict Kahlil Gibran absolutely and categorically, because it goes against my existential experience. I have been through my own paradise, and after that only the fragrance of love remains. You are so blissful that you would like to bless the whole world.
Kahlil Gibran is absolutely wrong. But what he is saying is his own experience, and he never graduated from hell. He never could manage to be a loving human being. He was always sad, always a long face, always angry -- as if he was against existence itself, as if he wanted to ask existence, "Why have you chosen me to be born and suffer?"
If you want to write poetry about love, follow Kahlil Gibran.
If you want to experience love, then listen carefully to what I am saying to you.

Question 2
BELOVED MASTER,
I FEEL HURT SEEING SANNYASINS WITH SUCH UGLY WEAPONS IN THEIR HANDS DURING DISCOURSE. PLEASE COMMENT.

I also feel the same way. But the questioner is ignorant; I am not. The questioner is a visitor, a mother of two children. I would like to ask her, "Would you like your two children to be bulldozed? Would that be beautiful?"
Before these guns appeared here, fanatic Christians were harassing sannyasins. It became absolutely necessary for sannyasins to have some kind of protection. Hell's Angels were coming to the commune: we had no guns, no weapons. The people of the commune are not interested in guns and weapons -- this is not an army -- but to prevent these people from harassing your children we have to accept something ugly, because those people will not understand the meaning of roseflowers.
I would like that guards carry roseflowers rather than guns. But who is going to take care of your children? I can tell the security force to give all those guns to the government, if the government of Oregon is ready to protect the commune.
You feel they are ugly. You don't feel that all over America the police carrying guns is ugly. You don't feel that your having nuclear weapons is ugly. You know that you are the people who destroyed innocent people in Hiroshima and Nagasaki with atom bombs -- that was not ugly?
And these toy guns? For five thousand sannyasins only three dozen toy guns! They have not been used, and I have

been insistent that they should avoid using them as far as possible, unless it becomes absolutely necessary. If some hooligans come and start raping a woman, will that be beautiful? Roseflowers won't be able to stop the rape; these guns will be able to stop the rape.

And since we have made a security force, all those fanatic Christians, Witnesses of Jehovah, Hell's Angels -- they have stopped coming, knowing that it is dangerous to create a nuisance here. So these guns have been of immense help. They have not harmed anybody, but they have prevented people harming the commune.

You are a mother: what do you want to be done with your children? Should they be protected or not? If you say no, they should not be protected, stand up -- and all the guns will disappear tomorrow. Have courage! Then I will not be responsible at all for whatever happens to the commune; you will be responsible.

Before asking a question, please think what you are asking, all its implications.

You have been clapping because I have dropped red clothes, malas. And when you clap, you don't know how it hurts me. That means you have been a hypocrite! Why have you been wearing red clothes if dropping them brings you so much joy? Why have you been wearing the mala? The moment I say, "Drop!" you rejoice. And people rushed to the boutique to change their clothes, they have dropped their malas. But you don't know how much you have wounded me by your clapping and by your changing.

Now I have to say one thing more, and I would like to see whether you have the guts to clap or not: that is, now there is no buddhafield. So if you want enlightenment, you have

to work for it individually. The buddhafield exists no more. You cannot depend on the energy of the buddhafield to become enlightened.
Now clap as loudly as you can. CLAP!...
Now you are completely free: even for enlightenment only you are responsible. And I am completely free from you. You have been behaving like idiots! And this has given a good chance to see how many people are really intimate with me. If you can drop your malas so easily.... Even in my own house there is one sannyasin who immediately changed to blue clothes, with great joy. What does it show? It shows that those red clothes were a burden. She was somehow managing to be in red clothes against her will. But I don't want you to do anything against your will. Now I don't want even to help you towards your enlightenment against your will. You are absolutely free and responsible for yourself.

Question 3
BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN A CHRISTIAN, A COMMUNIST AND A COMMUNE MEMBER?

Judaism has given birth to very strange children. The first is Christianity. Jesus was a Jew -- born a Jew, lived as a Jew, died as a Jew. He never knew that he was a Christian. In fact, Christians should take note of it, that Jesus was not a Christian. They are following a Jew. Even the word "Christian" was unheard of by Jesus because it is Greek, and he knew only Aramaic, his mother tongue.

In Aramaic, which is a popular version of Hebrew, he was calling himself "the messiah," not "Christ." It was three hundred years afterwards, when the New Testament was translated into Greek, that "messiah" became "Christ" and the followers of the messiah became "Christians."

It is one of the most primitive religions. It has not the heights of Buddhism, Taoism, Hassidism, Zen -- nothing of that sort, it is very primitive. And that is the reason why Christianity has become the biggest religion in the world -- because it appeals to the retarded mind.

No intelligence is needed to understand Christianity. There is nothing to understand; you have simply to believe. You have to have faith, and the faith in Jesus Christ will save you -- so simple, any idiot can do it. It is not a transformation. Those who do not believe will fall into the darkness of hell.

I am reminded of one English philosopher, Edmund Burke. He used to go to listen to one of his friends who was a bishop, every Sunday, because the bishop was very articulate and a great orator.

Edmund Burke asked him, "I have only one question. If faith is the only thing that saves, then what happens to all those people who do not have faith but are good, virtuous, moral? For example, what happens to Socrates? What happens to Gautam Buddha? What happens to Confucius? They all fall into hell? And connected with the same question is the second question: that there have been people -- murderers, rapists -- who have done all kinds of crimes; but they believed, they had faith, and they will be saved? You have to answer me."

The bishop was in a difficulty. He could not say that men like Socrates, Gautam Buddha, Confucius, Lao Tzu, Chuang Tzu, will go into hell. No intelligent man can say that. Certainly they were not believers; they were very much seekers, searchers. They doubted everything, they were skeptical. Unless they came to some indubitable truth, they were not going to have faith of any kind. And when you realize some truth, the question of faith does not arise: you know it! Faith is only for the ignorant. You don't believe in the sun, you don't believe in the moon. You don't believe in yourself -- you know you are. You cannot deny that you are, because even your denial will only prove that you are; otherwise, who is denying?

Faith is a cover-up for ignorance.

The bishop was learned enough; he was a friend of Edmund Burke's, and to say anything stupid to that man would create a great controversy. He said, "I would like seven days' time to think it over. Nobody has asked this question. The question is significant.

"Virtuous people, good people who have never done any harm to anybody, will go to hell just because they don't have faith in Jesus Christ. Then goodness, virtue, morality, are all meaningless. Then crime, rape, murder, theft, are perfectly good: just have faith in Jesus Christ, and you will be saved."

In seven days he could not figure it out. He could not sleep well; the question was continuously torturing him. The question was such that if he says that good people will enter paradise, then what about faith? Faith is not a necessity. If he says that evildoers will fall into hell even though they have faith, then faith is impotent, it cannot

help, it cannot save. So what is the need of faith? Those who are good will go to paradise; those who are bad will go to hell. Faith becomes simply irrelevant.

The bishop was going crazy. And the next Sunday came -- he went to church a little early, because he was not yet ready to answer Burke. He thought perhaps by praying to Jesus Christ, God the Father and the Holy Ghost, he may be able to answer the question.

It was dark when he reached the church. He prayed. But he had not slept for seven days; rather than praying, he fell into sleep, and he saw a dream. The dream was: he is at a railway station purchasing a ticket for paradise. The train is just about to leave. He rushes into the train, because he wants to see who the people are who have entered paradise -- the faithful or the virtuous?

He was surprised when the train reached paradise. It looked so dull and so dusty and so dead, he could not believe it. He inquired of other passengers, "It looks like hell! This cannot be heaven." But they all said, "This is heaven."

He went into the streets, looked at people -- no joy, no laughter, all serious faces. Saints are not supposed to laugh. He could not even find a restaurant... because he was wanting a cup of tea, but saints are not supposed to have such delicacies. No restaurant... and people were looking almost dead. He could not see anybody -- Socrates, Buddha, Confucius, Michelangelo, Leonardo da Vinci, great painters, great artists, great musicians. Nobody was there, only retarded saints who had become even more retarded -- sitting there the whole day, playing on the harp, "Alleluia, alleluia, alleluia." That was the whole work they were doing.

He rushed to the station to inquire whether any train goes to hell, because he would like to see hell also. And he was surprised: as the train entered the area of hell... fresh air, a new atmosphere. Something beautiful... beautiful gardens, lawns.... He said, "This looks like heaven! Strange, but the sign at the station says 'Hell'."

There was everywhere laughter, joy; people were dancing, playing on their guitars. There were painters he recognized, musicians he recognized. He met Socrates, and it was such an ecstasy to see the man! He met Buddha; he could not believe that a man like Buddha should be in hell.

He said to Buddha, "I cannot believe my eyes. I have just been to heaven, and it looked like hell! And this place is so lush, green, so many flowers, so much fragrance, so much singing and dancing! All great poets, all dancers, all great philosophers, all geniuses -- the very cream of humanity is available here. I am puzzled."

Gautam Buddha said, "Don't be puzzled. These people are creative people. When we had come, it was far worse than the heaven that you have just seen. But with all these beautiful people, we transformed it. Even the devil is meditating, learning to paint, composing music. He has forgotten his old business."

And at that point the bishop woke up, because people had started coming into the church. The dream had given him the answer. He was a sincere man certainly; he said to Edmund Burke, "Please forgive me. It is not a question of who goes to heaven and who goes to hell. We have to look at the whole question from a different angle. Wherever people like Socrates, Buddha, Confucius, Lao Tzu are, they create heaven. And wherever dull, retarded, idiotic saints

are, they create hell. So it is not a question of you going to hell, it is a question of what you can create. You bring your heaven and hell with you."

And that's my whole teaching.

Don't bother about heaven and hell. Rather, learn to live in hell, in heaven -- whichever you choose. You are totally free right now. Discipline yourself. If you want to be in paradise, then be in paradise, and start living in paradise from this moment! Then wherever you will be, it does not matter, you will be in paradise.

Learn the art of living.

When we came here it was just a desert. When I came here, I was surprised -- I could not find a single bird; the possibility of finding a man was out of the question. Even a bird was not there, only poor juniper trees here and there. Juniper trees are camels, very stubborn; they defy even the desert. But they were all without any juice -- not green, not with an abundance of leaves; very poor, somehow struggling to survive.

Within four years we have made it an oasis. Now birds have started coming. Deer have moved here from all the other ranches, because anywhere else their life is in danger; they can be killed. They are being hunted. For ten days every year, Oregon state gives hunters freedom to kill deer. Only on these one hundred and twenty-six square miles nobody can kill any deer. The hunters are very angry, the ranchers are very angry, because all their deer have disappeared, and the deer are here in abundance.

I have asked my people to make many small pools of water in the coming winter, and grow as much grass as possible

that deer like, so the whole city becomes a deer park. And it is so beautiful to live in harmony....
And have you watched? -- the junipers are no longer just surviving; they have grown, they are greener. We will make this desert a lush green place, one of the places Oregon can be proud of -- a beautiful holiday resort. We can create as many lakes as we want. We can bring all kinds of animals, birds. Now we have three hundred peacocks, thousands of deer, dozens of swans. And we are going to plant, this year, twenty thousand evergreen trees. The question is simply to be creative, to be in harmony with nature -- and you are in paradise.
Paradise is within your hands.
It has nothing to do with any faith, any belief. Paradise is simply creativity, sensitivity, humanity.

Question 4
BELOVED MASTER,
QUANTUM PHYSICISTS ARE USING THE TERM "CONSCIOUSNESS." ARE THEY USING THIS WORD IN THE SAME SENSE THAT YOU DO? IF NOT, WHAT IS THE DIFFERENCE BETWEEN THE CONSCIOUSNESS THEY ARE TALKING ABOUT, AND THE CONSCIOUSNESS YOU ARE TALKING ABOUT?

There is a great difference. The physicists are talking about a consciousness which they have not experienced within themselves; it is only a hypothesis. It is their objective observation that consciousness exists: people are conscious -- you cannot deny it. Because it is an objective

observation, they are bound to be defining it in a wrong way, because basically consciousness is your subjectivity. It is irreducible into an object. You cannot study it from outside.

From outside you can study only behavior, you cannot study consciousness; hence, there is a school of psychology called behaviorism. People are behaving as if they are conscious. The physicist's consciousness is "as if" -- a hypothesis, because people are not behaving consciously. So the first, basic mistake is, they are simply taking an objective view of something which can never become an object, which is always the subject. There is no way to make it an object. And because they are studying it as an object, they are falling into many pitfalls. One is that consciousness is a by-product of biology, physiology, chemistry -- of all that man is made of. It is simply a by-product, it is not an independent entity in itself.

It is just like a clock: the hands move, but that movement does not show that inside there is life that is moving them. It is mechanical; you can separate the parts and the movement will stop. You can put them back together again and the movement will start. You cannot do that to man. Take his physiology, chemistry, biology apart, and then try to put them together again -- you will have just a corpse, no consciousness. Consciousness is not a by-product. Consciousness experienced subjectively needs some inward journey. No scientist is doing that. He wants to study consciousness in white mice, in guinea pigs. This is very strange. The scientist has the consciousness in himself, what is the need to go to a white mouse? Go inwards!

And that's what I call the science of interiority, religio, meditation. You move deeper, leaving your body, your mind, your heartbeat far behind -- and, still, you are. And you are more than you have ever been, because you had known yourself filtered through the heart, through the mind, through the body -- thick layers. So you had felt your consciousness in a very slight way.

But when you have reached to your own center -- which is neither chemical nor physical nor biological -- you experience a totally new reality. Immediately you become aware that it is not a by-product, that it has its own existence. The body may die, but this consciousness is so separate from the body that there is no possibility of its dying with the body. The heart may stop, but you are so far away from the heart, you are no longer identified with the heart. You are part of an eternal life.

So when I talk about consciousness, I am talking about my own experience of diving deep into my being. And when the physicists talk about consciousness, they are talking not about experience but about experiments that they are doing with white mice, guinea pigs. Strange people! You have consciousness, the white mouse is in a very backward state of life; why not find it within yourself? Man is the highest expression of consciousness.

Science can never know the real being, the real soul, the real consciousness, for the simple reason that it is object-oriented. Hence, a totally different approach is needed, a science which is subject-oriented.

You cannot put consciousness in a test-tube. Consciousness is not something material; it is not something like a commodity. It is not something that you can dissect and

find out what elements it is made of. It is a single, indivisible life. And the only way to know it is to go within yourself. That is the purpose of the commune. It is not a religion; it is the science of subjectivity.
So there is a total difference. What they are talking about is absolutely irrelevant. What I am talking about is the real thing. And you need not go anywhere, because it is within you. No lab is needed, no instruments are needed. All that is needed is that you learn how to relax, how to be silent, how to be just a witness. And slowly slowly your mind stops its unnecessary chattering, your heart stops its moods, feelings.
And suddenly you are your reality, your consciousness. And it reveals all the mysteries. It is the golden key, the master key, because it makes you aware not only of your consciousness, it makes you aware that your consciousness is not separate from other consciousnesses.
Consciousness is almost like an ocean. We are all in it, we are all sharing the same consciousness. The trees, the animals, the birds -- they are all sharing the same consciousness in different stages of growth.
You are fortunate to be a human being, because this gives you an opportunity to turn in.

Question 5
BELOVED MASTER,
TO MOST OF US, IT IS MORE IMPORTANT TO BE NEAR YOU THAN ANYTHING ELSE, MOST IMPORTANT TO BE PART OF THE COMMUNE, WHATEVER IT TAKES. PLEASE COMMENT.

It is certainly the most important thing -- to be near any enlightened person -- for the simple reason that you are a seed, and he has grown, become a tree... has come to fruition, has flowered. He is your future. To be near him is the greatest encouragement that you are not being born just to remain a seed, that you have to grow, that you have to die as a seed and become a living, growing tree.

If one seed has managed to come to flower, the other seed can also take the jump. It is a great jump, because the seed will die. You need some proof that after the seed dies, the real life begins.

The enlightened man is your ultimate flowering. The person who is enlightened is the only proof that you can also become the same, that you have the same potential -- just a little courage is needed to die as a seed, as an ego. And the more you die as an ego, the closer you are to me. The only distance between me and you is not that of space: the only distance is that of your ego. Drop the ego. Be innocent like small children, and growth will start happening of its own accord. Seeing anybody coming out of the seed, becoming a sprout, is a tremendous joy. The journey has started.

And I created these communes for the simple purpose of protecting those fragile sprouts. There is every danger you will never reach to the flowering state; you may be destroyed in the middle.

The commune is not an organization; it is simply a communion of friends who are searching for the same treasure, and helping each other. Somebody is ahead of you, somebody is behind you. Somebody is still more

ahead, somebody has blossomed. All that helps you to drop all fear, and you start growing fearlessly.
To be close to me is very easy. Just put your ego aside, and then there is no difference, no distance. But I have been seeing... you want to be close to me, but whatever you do takes you farther away, it does not bring you close to me.
Just a few days before, in a press conference, I had asked you, "Are you with me? Raise your hands." And ten thousand hands were raised. One woman wrote a letter to me, "I did not want to raise my hands."
There is no problem -- but then what the hell are you doing here? If you are not with me, then go somewhere else where you can be with someone with your totality.
And I had not asked you to jump into a well, I had just asked you to raise both your hands. Even that she could not do. Now, this woman is part of the commune. In what way can she be part of the commune? I don't want to tell you her name because then I will have immediately to go and wash my mouth.
Such ugly attitudes! Then I wonder how you can grow, how you can come close to me. Then it is perfectly right -- pack your luggage and go down the county road, which goes directly to hell. It is made in such a way that you will feel much of hell on the road itself.

Question 6
BELOVED MASTER,
WHAT IS LIFE?

It is not a question.

A rose is a rose is a rose. What is a rose? You are alive, and you ask me what is life? Are you alive or dead?
If I was in a graveyard and people started coming out of their graves and asking, "What is life?" the question would be relevant. But you are still out of the grave. You are alive, but you have never looked into the source of your life, from where comes your aliveness.
Just go in.
Forget everything -- the whole world. Even for a few moments, as if you are alone, just go in. Right now, in this very silence, you will know what life is.
You will never be able to say to anybody what life is. It is a mystery to be experienced, but it cannot be explained. That's why I said "A rose is a rose is a rose." It says nothing, there is no explanation, but you can experience it. And the rose is something outside you, but life is all that you are. But for thousands of years you have been conditioned not to live, just to survive. You have been told by religions to renounce everything that can give you a taste of life.
My effort is just the opposite of all the religions. That's why I have refused to call my people a religion. I don't want to belong to that category of life-negative people. I am utterly in love with life.
My approach is life-affirmative. You dance, you sing, you love, you meditate. And, in different ways, try to feel your aliveness. Whatever you are doing, do it so intensely and so totally that your full life starts functioning, that you start throbbing.
You will know, but you will never be able to say what it is. But there is no need; anybody who asks you, you can show

him the way. You cannot explain to him what life is, but you can show him the way, how you have arrived, how you have been able to experience it.
It is a taste on the tongue -- very sweet.
I am reminded of a story.... In a cafeteria in paradise, Gautam Buddha, Confucius, Lao Tzu are all sitting around a table talking about great things of life. A naked, beautiful woman comes with a jar in her hands, and she says, "This jar contains the very juice of life. Would any of you like to taste it?"
Buddha immediately closes his eyes. He is for renouncing life, he is for not seeing a woman -- and that too, so beautiful, and naked.
Confucius tries to follow Buddha, because he does not want to be thought less than Buddha. But just out of the corner of his eye -- the woman is so beautiful, the temptation is so great -- he looks at her. And the woman says, "Perhaps you would like...?"
He says, "First I will have just a sip to taste what it is." He takes a sip and says, "It is bitter!"
Lao Tzu is sitting with wide open eyes, enjoying the beauty of the woman. He takes the whole jar, and drinks it completely.
The woman says, "What are you doing?"
He says, "Keep quiet! I never do anything halfway. Either I do it, then I do it totally; or I do not do it, but then I do not do it totally. And Confucius is right: in the beginning it is bitter -- one has to learn the taste -- in the end it is really great, just groovy!"
My approach is, drink the whole juice of life. Squeeze every moment to its fullest, and you will know what life is.

I cannot answer. It is not a question. It is a quest, and you have to do it. Nobody else can do it on your behalf.
I have tasted it, and it is really groovy.
Okay?

From Bondage to Freedom
Chapter #25
Chapter title: The buddhafield remains
9 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
PLEASE COULD YOU TELL ME THE DIFFERENCE BETWEEN INNOCENCE AND STUPIDITY?

Innocence is the ultimate flowering of your consciousness. Even a child is not innocent; he is simply ignorant. He does not know, but he is not aware that he knows not. The child most probably will become stupid, because the society needs stupid people, the religions need stupid people, the politicians need stupid people. All vested interests need the masses to remain stupid. Their stupidity is the opportunity for all vested interests to exploit them.
It is very rare that somebody rebels against religions, politics, social structure, and tries to retain his individuality; chooses ignorance rather than to be knowledgeable, because ignorance at least is natural. In being knowledgeable you have gone far away from your nature.

The person who rebels against all these vested interests and discovers that he knows nothing, that he only knows one thing, that he knows nothing -- he is the innocent man. When Bodhidharma was asked by Emperor Wu of China, "Who are you?," Bodhidharma said, "I do not know." It was not ignorance. Bodhidharma is one of those few people who have come to innocence.

Socrates' last statement is, "I know only that I know nothing."

Stupidity is common. It comes in all sizes, all shapes: Christian stupidity, Hindu stupidity, Mohammedan stupidity, Buddhist stupidity, communist stupidity. One thing about stupidity: it never looks inwards. It can see outside -- for example, a Hindu can see that Jesus cannot be enlightened, for the simple reason that he drinks wine and moves with prostitutes. It is impossible for Hindu stupidity to recognize Jesus as enlightened. The Christian cannot see Krishna as enlightened. He had sixteen thousand wives, all forcibly taken from their husbands, from their children -- and the man is the perfect incarnation of God! It is difficult for the Christian to see how Krishna can be the incarnation of God. He forces Arjuna to go to war, convinces him -- against his will -- to go into a war which is known in India as the Great War, which destroyed India forever. It broke India's spine; since then India has never been able to reach any heights. It was available to all kinds of invaders, easily available to become enslaved. The whole responsibility goes to Krishna.

Now, a Christian who believes, "Love your enemy, love even your neighbor"... I am always wondering why Jesus has not said, "Love your wife too, love your husband too" -

- because the enemy is far away, to love the enemy is easy. To love the neighbor is more difficult, and to love the wife or the husband is almost impossible.

The Christian teaching seems to be of peace, and Krishna's teaching seems to be of war, violence. No, it is not possible for Christians to accept Krishna. They can see the stupidity of Indians who believe in Krishna.

The Christian cannot accept even Gautam Buddha, for the simple reason that he never healed sick people, he never gave eyes to the blind, he never raised the dead back to life. Then what kind of a savior is he? He never served anybody, and service is religion to the Christian mind.

Just look from the other side. If you ask the Buddhist, "Do you think Jesus Christ is a savior?" he will simply laugh. He will say, "Saviors are not crucified. Jesus could not save himself; he is a pretender, a hypocrite, claiming that he can save the whole humanity."

And the Hindus, the Jainas, the Buddhists, all the Indian religions, believe that if a certain person is crucified, that means in his past life he must have committed really grave crimes, perhaps murders. Otherwise crucifixion is impossible; it has to be related to his life.

Jainas say that when Mahavira, their savior, walks on the road, even thorns move away. Because Mahavira has not committed any crime in his past life, he cannot suffer even a thorn. Hindus say, if Meera is given poison, the poison turns into nectar, because she has not committed any sin in her past life. So Jesus' crucifixion, which is very significant to the Christian, is simply a proof for Hindus, Jainas, Buddhists, that this man was simply a pretender.

Stupidity has this trait: it can see in others, but it cannot look withinwards. No Christian can see anything wrong in Jesus Christ, no Hindu can see anything wrong in Krishna, no Buddhist can see anything wrong in Gautam Buddha. Suddenly their intelligence disappears; they become immediately retarded, they fall back. This is one of the characteristics of stupid people.

Stupid people can become very knowledgeable. They can become great scholars, popes, shankaracharyas, Ayatollah Khomeiniacs, great rabbis full of knowledge, but no knowing of their own. All knowledge is borrowed. In themselves they are just empty; they are covering that emptiness with borrowed knowledge. It is not their own intelligence that has become sharpened, it is only their intellectuality that has become too full of information. Remember, a computer has no intelligence, but it has memory. It can have as much information as you feed to it. The stupid person can become a great scholar, a world-famous scholar, but he is just a computer. All knowledge is information; it is his memory, not his experience. In his experience he proves very stupid. I will give you two instances of two very great scholars.

One is a great Greek scholar, thought to be one of the greatest mathematicians; he discovered many things in mathematics. He discovered the principle of averages -- that is his greatest contribution to the world. Before him nobody had ever thought about the principle of averages. One Sunday morning he took his family for a picnic. They had to cross a small river. The wife said, "Take the children on your shoulders" -- they had four children. "Two I will take, two you take."

He said, "Wait. I am a mathematician, and no ordinary mathematician. Let me first see the average height of the children and the average depth of the river."
Naturally, the river somewhere was very shallow, somewhere very deep. The bigger children were taller, the smaller children were shorter. But the average... he figured it out on the sand with his finger and found that the average height of the children was enough that the average depth of the river could not drown them.
The wife insisted, "You keep your average: I don't understand mathematics, I can only see that there is danger."
He said, "Don't be afraid. You just follow me." And then the children started drowning, because the average is just a pure mathematical concept. It does not exist, it is not found in reality.
And when the wife shouted, "The children are drowning!" do you know what he did? He did not go to save the children, he rushed back to the bank. He said, "Then there must have been some mistake in my calculations; otherwise, how is it possible? Their average height is greater than the average depth of the river." This is stupidity. The man is a great mathematician, but if you put his mathematics aside, he is simply retarded.
The second example I give you is about Karl Marx. He was a chain-smoker, and one day he found a cheaper brand of cigarette. He was an economist, and certainly one of the great economists of the world. And if you think of his influence, he is the greatest economist because he has influenced more than half the world. Communism is his philosophy, his economic theory.

Seeing the cheaper brand, he purchased as many boxes as he could carry home. When the wife saw him carrying so many boxes of cigarettes, she said, "What are you doing? Doctors are saying to you, 'Stop smoking!' Your friends are saying to you, 'Stop smoking!'"

And Karl Marx with a big smile said, "You don't know -- I have found a way. Now there is no need to be worried about earning money. If I smoke one cigarette, so much money is saved in comparison to the older brand; the more I smoke, the more money is saved. So now I am not going to do anything except smoke, because you have always been asking me for money, money, money. Now have as much money as you want!"

The wife could not understand how the money could be saved by smoking. But this is an economic theory, it does not correspond to reality. She had to inform his closest friend, Friedrich Engels, "He has gone mad. In his room he is sitting and smoking continuously -- to save money!"

Engels came, and he asked, "What is the matter?"

Marx said, "Now I can explain to you, you are an intelligent man. My wife cannot understand higher economics. I was smoking up to now a brand which was costly. Now this is a cheaper brand; with each cigarette so much money is saved. The natural consequence is: the more you smoke, the more money is saved."

This is sheer stupidity. He may have been a great economist, but that is only scholarship, computer scholarship. As far as his own experience is concerned, he is behaving stupidly. So stupidity can become very knowledgeable. That does not mean that it has disappeared; you have simply covered it up.

Innocence is not knowledgeable. Innocence simply means a clean clarity, insight with no preconceived ideas, knowledge. Innocence simply means just to be a mirror, which is empty but able to reflect anything that comes before it. Innocence is the greatest achievement. Only a very few people have been able to become innocent.

It is said, when a person becomes so innocent, he is just like a child. Remember the words "like a child." He is not a child. There is a certain similarity. The child is ignorant, without knowledge, a clean slate, a tabula rasa -- but he will soon gather knowledge, because he is ignorant and it hurts to remain ignorant.

The innocent man is also a tabula rasa, but he will never again accumulate knowledge. It has already been too hard to drop it. It has been too hard to get rid of the mind and its accumulations.

The child is bound to get lost in the world of knowledge. Socrates or Bodhidharma are not corruptible; nobody can corrupt them. They have passed through all the dark stages of corruption, and they have survived. Now their state is of pure silence. They know nothing as far as knowledgeability is concerned.

Socrates makes a beautiful distinction; it is worth remembering. He says, "There is knowledge which is ignorant, and there is ignorance which knows." It looks contradictory, what he is saying: knowledge which is ignorant, and ignorance which knows. He is talking about innocence.

Innocence has no claim to knowledgeability, but it is open, available, capable of responding spontaneously, just like a

mirror reflecting. It is tremendous freedom, and tremendous individuation.
Now you can commune with the flowers, with the mountains, with the clouds. You are so innocent that there is even a possibility of communion with existence. Knowledge is a barrier.
I used to have a very famous man once in a while as my guest, Mahatma Bhagwandin. He was the only one, other than Mahatma Gandhi, who was known as "mahatma"; only two persons in India were known as "mahatma." Mahatma means the great soul, the great saint.

Whenever he was my guest, I used to take him for a morning walk. And he was so full of knowledge about everything -- he was an old man -- he knew the name of every flower, its uses, what diseases it can help cure; he knew all the different trees and their uses.
He would continuously talk, and I had to tell him, "You please shut up! -- because I have come for a morning walk. I want to enjoy the flowers, I don't want to become knowledgeable about them. I don't want even to know their Latin names. And your knowledge is a barrier -- you can't see the rose. Your whole knowledge stands between you and the rose -- its Latin name, its properties, its uses in different diseases. The roseflower is lost, far away; you start moving into your knowledge."
I said, "If you want to come with me, then please keep your mouth shut. You can do whatever you want in your mind -- that is your business -- but I don't want to know the names of the trees and the plants and the flowers and the leaves and the trunk and the bark. You destroy my whole

morning! I want to remain completely available to this beautiful sunrise, the flowers dancing, the beautiful breeze blowing. I don't want to be hindered by knowledge. My experience of their beauty is enough."

He would remain silent for a few minutes -- but you cannot say to computers, "Shut up!" After a few minutes he would forget again. Seeing something new, he would say, "Look at that plant. This is very good for people who are suffering from migraine."

I said, "You are giving me migraine! Please give me a few leaves of that plant too. You are my migraine. I come every day, I never suffer from migraine." I asked him, "Can't you enjoy at all the beauty, the radiant morning, the freshness of it all? Have you to bring your knowledge in?"

The last time I saw him, he was almost dying. I asked him, "What about your knowledge? You know about all the kinds of plants which can cure everything. Now why are you bothering about allopathy? And I can see that allopathy is not helping."

He was continuously coughing; he had become just bones. And I said, "What happened to your knowledge? You missed your whole life, you never lived it. Your knowledge became a bondage to you, and now you are dying and that knowledge is of no use. Perhaps if you had lived totally, intensely, that experience might have transformed the experience of death too."

To those who do not live, death seems to be an end. To those who live totally, death is not an end but a new beginning: an old house is abandoned, and a new form, a new world opens up. But that depends on whether you have lived or you have just been hung up in your head.

I saw tears in his eyes. He said, "Perhaps you are right. I never lived, I was always accumulating knowledge -- and it has not helped me. My whole life has been just a desert without any oasis. But now it is too late."
I call this stupidity. The man was known as a great sage, but to me he was a great idiot. And he confirmed before dying, with his tears, that he had missed.
Innocence comes as you become more conscious, more alert, and you start dropping unnecessary luggage. Have you ever thought how much unnecessary luggage you are carrying within yourself? A conscious man slowly starts dropping everything, because the most precious treasure in you is to be absolutely unburdened, clean, pure, innocent. The innocent man is the only wise man. The knowledgeable man is the only stupid man. All your universities and colleges and schools create stupid people. My effort here is to undo what your universities and colleges and schools have done to you -- to deprogram you. And I don't have any other program to replace theirs. I deprogram you and simply leave you deprogrammed. That is innocence, and it is tremendous intelligence. It is such a great insight that there is no need of knowledgeability.

Question 2
BELOVED MASTER,
WHEN YOU WIPED OUT TEMPLES AND WORSHIP AND GACHCHHAMIS, I GOT A SINKING FEELING THAT MAYBE YOU HAD GIVEN UP ON US. THE MOST SHOCKING REVELATION OF THE PAST MONTH HAS BEEN THE GROSS STUPIDITY WE

HAVE SHOWN WITH OUR PETTY GRIEVANCES AND DEMANDS. WE HAVE BEEN LIKE A BUNCH OF BOLSHEVIK MICE, ACTING LIKE WE WANT A REVOLUTION ALL BY OURSELVES. WE ARE NOT THE MATURE, RESPONSIBLE PEOPLE YOU ARE ENCOURAGING US TO BE, AND I FEAR WE ARE DESTROYING THE COMMUNE OURSELVES WITH OUR TINPOT FANTASIES OF FREEDOM.
PLEASE PROVIDE SOME GUIDANCE ABOUT THE ORDER OR DISCIPLINE WE NEED TO KEEP THE COMMUNE TOGETHER. AND PLEASE, DON'T GIVE UP ON US.

Even without your asking, even if I want to give up, I cannot. My love does not allow it. Order and discipline you have to find. I would not like you to depend on anybody to give you order and discipline. Just make a little effort -- and it is not difficult.
If you go on depending on something, somebody, then any day there will be disorder. One day I may not be in my body. Then you will find yourself completely helpless. You don't have even a father figure in God to pray to. I have taken all those props from you. I want you to be responsible of your own accord.
I had said yesterday that I will withdraw the buddhafield. I cannot do it. Whatever you are, I have loved you unconditionally, and I will love you to the very end, without expecting anything from your side.
The buddhafield remains. It was just to give you a shock, so that you can wake up a little and see that freedom does not mean disorder, freedom does not mean no discipline.

Freedom means more order, more discipline, because now you are the master of yourself; nobody is dictating to you. I have destroyed all dependence. Dependence keeps you helpless, and I want you to be independent, absolutely independent.
So just a little awareness -- and whenever I find that you are missing that awareness, I am going to give you bigger shocks. I will not hesitate even to give you an electric shock.
I am determined to wake you up.
But it will be a joy if you wake up yourself.
So don't be worried about that. I know there are stupid people -- it is not their fault; they have been brought up in a stupid society, educated by stupid teachers, professors, priests, churches. They are victims. They need all the compassion possible.
I know you can start taking advantage of freedom. But while I am here, it is not possible to take advantage. I will hit you directly on the head. That you will remember even after your enlightenment!

Question 3
BELOVED MASTER,
WHY DOES MY SADNESS FEEL MORE REAL THAN MY HAPPINESS? I WANT SO MUCH TO BE REAL AND AUTHENTIC, NOT TO WEAR ANY MASKS. BUT THIS SEEMS TO MEAN SO MUCH REJECTION BY OTHERS. IS IT POSSIBLE TO BE SO ALONE?

It is important to understand. It is the case with most of the people. Your sadness is certainly more real because it is

yours, it is authentic. Your happiness is shallow; it is not yours, it depends on something, somebody. And anything that makes you dependent -- however happy you can feel for a few moments, soon the honeymoon is over, sooner than you had ever expected.

You are happy because of your girlfriend, your boyfriend. But they are individual beings; they may not agree on all points with you. In fact, mostly what happens is that whatever the husband likes, the wife dislikes; whatever the wife likes, the husband dislikes. Strange... because it is almost universal. There is some reason in it. Deep down they hate each other, for the simple reason that they are dependent on each other for gaining happiness -- and nobody likes dependence. Slavery is not the intrinsic desire of human beings. If a woman or a man gives you joy, and you become dependent, you are at the same time creating a deep hate -- because of dependence. You cannot leave the woman because she makes you happy. And you cannot leave your hatred of the woman, because she makes you dependent.

So all so-called love relationships are very strange, complicated phenomena. They are love-hate relationships. The hate needs to be expressed some way or other. That's why whatever your wife likes, you don't like; whatever your husband likes, you don't like. On every small thing husbands and wives are fighting. Which movie to go to? -- and there is an immense fight. Which restaurant to go to? -- and immediately there is a fight. This is the hatred which is moving underneath the facade of happiness. Happiness remains shallow, very thin; just scratch it a little bit and you will find its opposite.

But sadness is more authentic, because you are not dependent on anybody. It is yours, absolutely yours. This should give you a great insight, that your sadness can help you more than your happiness. You have never looked at sadness closely. You try to avoid seeing it -- in many ways. If you feel sad, you go to a movie. If you feel sad, you start the television. If you feel sad, you go and play with your friends, you go to a club. You start doing something so that you do not have to see the sadness. This is not the right approach.

When you are sad, it is a momentous phenomenon, very sacred, something of your own. Get acquainted with it, go deeper into it, and you will be surprised. Sit silently, and be sad. Sadness has its own beauties.

Sadness is silent, it is yours. It is coming because you are alone. It is giving you a chance to go deeper into your aloneness. Rather than jumping from one shallow happiness to another shallow happiness and wasting your life, it is better to use sadness as a means for meditation. Witness it. It is a friend! It opens the door of your eternal aloneness.

There is no way not to be alone. You can delude yourself, but you cannot succeed. And we are deluding ourselves in every way -- in relationship, in ambition, in becoming famous, in doing this, in doing that. We are trying to convince ourselves that we are not alone, that we are not sad. But, sooner or later, your mask wears out -- it is false, it cannot remain forever -- then you have to wear another mask. In one small life, how many masks do you wear? And how many have melted away, changed? But you go on continuing the old habit.

If you want to be an authentic individual, use sadness; don't escape from it. It is a great blessing. Sit silently with it, rejoice in it. There is nothing wrong in being sad. And the more you become acquainted with it and its subtle nuances, you will be surprised -- it is a great relaxation, a great rest, and you come out of it rejuvenated, refreshed, younger, livelier. And once you have tasted it, you will seek those beautiful moments of sadness again and again. You will wait for them, you will welcome them, and they will open new doors of your aloneness....

Alone you are born, alone you will die. Between these two alonenesses you can deceive yourself that you are not alone, that you have a wife, a husband, children, money, power. But between these two alonenesses you are alone. Everything is just to keep yourself engaged in something or other, so that you don't become aware of it.

From my very childhood I have never been associating with people. My whole family was very much concerned: I was not playing with children, and I have never played with them.

My teachers were concerned: "What do you go on doing when all the children are playing? You sit under the tree just by yourself." They thought something was wrong with me.

And I told them, "You need not be worried. The reality is that something is wrong with you, and wrong with all your children. I am perfectly happy to be alone."

Slowly slowly they accepted that that's how I am; nothing can be done about it. They tried in every way to help me to mix with other children of my age. But I enjoyed being

alone so much that it looked almost neurotic to play football.

And I told my teacher, "I don't see any point in it. Why unnecessarily hit the football from here to there? There is no point. And even if you make the goal, so what? What is achieved out of it? And if these people love making goals so much, then rather than having one football, have eighteen footballs. Give everybody one, and he makes as many goals as he wants, nobody prevents him. Let them have goals to their heart's content! This way it is too difficult -- why make it unnecessarily difficult?"

And my teacher said, "You don't understand at all that that will not be a game, if eighteen footballs are given to the children, and everybody is making goals as many times as he wants. That will not help."

I said, "I don't understand, that creating hindrances, preventing people.... They fall and they have fractures and all kinds of nonsense. And not only that: when there are matches, thousands of people gather to see them. It seems these people don't know that life is so short -- and they are watching a football match! And they are so excited -- jumping, shouting. To me, it is absolutely neurotic. I would rather sit under my tree."

I had my tree, a very beautiful tree, behind my school building. It became known that it was my tree, so nobody would go there. I used to sit there whenever there was time for play, or time for any kind of neurotic activity -- "extra-curricular" activities.

And I found so much under that tree that whenever I used to go back to my town, I never went to the principal whose office was just close to the tree -- just behind his office was

the tree -- but I used to go to the tree just to thank it, to show my gratitude.

The principal would come out, and he would say, "This is strange. You come to the town -- you never come to me, you never come to the school, but you always come to this tree."

I said, "I have experienced much more under that tree than under your guidance and that of all kinds of mad teachers that you have. They have not given anything to me -- in fact, whatever they gave to me I had to get rid of. But what this tree has given to me is still with me."

And you will be surprised -- it happened twice, so it cannot be just coincidence.... In 1970 I stopped going to the town, because I gave a promise to my grandmother: "I will come only while you are alive. When you are gone, I have nothing to come here for."

I was informed that when I stopped going to the town, the tree died. I thought it must have been an accident, just a coincidence; it could not be connected with me. But it happened twice....

When I became a professor in the university, there was a line of beautiful trees. I used to park my car under one tree. And it had always been my privilege -- I don't know why -- that wherever I sat in the common room for the professors, nobody would sit on the chair I used, nobody would sit even by the side of the chair. They thought me a little dangerous.

A man who has no friends, a man who has strange thoughts, a man who is against all religions, against all traditions, a man who can oppose single-handedly people like Mahatma Gandhi, who is worshipped by the whole

country -- they thought, "It is better to keep away from this man. He can put some idea in your mind, and you may be in some difficulty."

I used to park my car under that one tree. Nobody else parked their cars in that place; even if I was not coming, the place remained empty. All the other trees died, only my tree -- it had become known as my tree -- remained gorgeous.

After I resigned from the university, the vice-chancellor said to me, one year later, "It is strange: that tree has died. Since you stopped coming to the university something has happened."

I understand that there is some synchronicity. If you silently sit with a tree... the tree is silent, you are silent... and two silences cannot remain separate, there is no way to divide them.

You are here. If you are all thinking thoughts, you are separate. But if you are all silent, then suddenly there is something like a collective soul.

Perhaps those two trees missed me. Nobody came close to them again, nobody with whom they could communicate. They died because they could not get any warmth from anybody. I had tremendous love and respect for those trees.

Whenever you feel sad, sit by the side of a tree, by the side of the river, by the side of a rock, and just relax into your sadness without any fear. The more you relax, the more you will become acquainted with the beauties of sadness.

The sadness will start changing its form; it will become a silent joy, uncaused by anybody outside you. That will not be shallow happiness, which can be taken away very easily.

And getting deeper into your aloneness, one day you will find not only joy -- joy is only midway. Happiness is very superficial, depends on others; joy is in the middle, does not depend on anyone. But going deeper you will come to the state of bliss -- that's what I call enlightenment.
Use anything and you will come to enlightenment. But use something authentic, which is yours. And then you have a bliss which is yours twenty-four hours a day. It is simply radiating from you. You can share it now, you can give it to whomsoever you love. But it is an unconditional gift. And nobody can make you miserable.
In this commune, this is my effort: to make you independently blissful. That does not mean that you have to renounce the world. That does not mean that you have to leave your wife, your girlfriend, your love for food -- even for ice cream; it has nothing to do with that.
Your blissfulness is with you whatever you are doing. It will enhance every activity, it will enrich every act that you do. Your love will have a totally different flavor. Now there will not be any hate hiding behind it; it will be simply love. There will not be even the expectation that something should be returned to you. You don't need anything. Giving is such a benediction, there is no need. You are so rich inside that nothing can make you richer.
And you can go on sharing bliss.
The more you share it, the more you have it, so nothing can make you poorer.
This is the only miracle that I know of.

Question 4
BELOVED MASTER,

I FEEL I MISSED, THIS MORNING IN DISCOURSE, WHEN YOU WERE TALKING ABOUT WEARING RED AND THE MALA AND NO MORE BUDDHAFIELD. WHEN YOU SAID, "CLAP!" PART OF ME WANTED ME TO CLAP, NOT BECAUSE OF WHAT YOU HAD BEEN TALKING ABOUT -- WHICH MADE ME WANT TO CRY -- BUT JUST BECAUSE OF THE WAY YOU SHOUTED "CLAP!" THAT ONE WORD WAS LIKE A COMMAND, A CHALLENGE TO TAKE THE JUMP AND CLAP AND SEE WHAT WOULD HAPPEN NEXT.
LATER I REMEMBERED THE STORY OF RINZAI AND HIS GREAT SHOUT AND CLAP, "THE GOOSE IS OUT!" DID WE MISS YET AGAIN?

Yes. You go on missing again and again. But no need to be worried. I will not allow you to miss forever. One day you are bound to catch the train!
Okay?

From Bondage to Freedom

Chapter #26
Chapter title: Truth is enough unto itself
10 October 1985 am in Rajneeshmandir

BELOVED MASTER,
I HAVE SPENT THREE BLISSFUL WEEKS HERE, AND NEXT WEEK I RETURN TO GERMANY. I AM NOT A SANNYASIN, BUT I HAVE AGAIN BEEN DEEPLY IMPRESSED BY THE GENUINE SPIRIT OF THIS COMMUNE AND BY YOUR DISCOURSES. IT

WAS THE FIRST TIME I HAVE HEARD YOU SPEAK, AND YOUR WORDS HAVE GONE TO MY HEART AS WELL AS TO MY BRAIN.
IN GERMANY I WILL BE CONFRONTED WITH DISCUSSIONS FROM MANY DIFFERENT SIDES, MOSTLY INFLUENCED BY THE PRESS, WHO ARE KNOWN FOR THEIR EXAGGERATIONS AND AN UGLY PLAY WITH SENSATIONAL NEWS.
I WILL DO MY BEST TO DESTROY ANY MISUNDERSTANDING AND MISBELIEF, AND I AM GOING TO FIGHT AGAINST ANY LACK OF GOODWILL. BUT I EARNESTLY DOUBT WHETHER I WILL SUCCEED. WHAT DO YOU THINK I COULD DO?

There are so many questions in your one question. Let me go into it step by step.
First, truth needs no defense; only lies need defense. Truth needs no argument, it is self-evident. So the problem with truth is always how to convey it to the other person.
Lies can be argued about. The other can be convinced about them; logic can be used to convince the other. Hence, I hate the word "missionary," because the missionary can only spread lies. He convinces, argues, quotes scriptures. But truth needs nothing. Truth is enough unto itself. So, if you have felt something of truth here, just please don't try to convince anybody. You cannot succeed. Only make your experience available -- naked, with no logic, with no argument. Truth has its own way. It will come through the shine of your eyes, through the aura of your being, through

your very presence, that you have been in a garden -- you are still fragrant.

A man who is standing with closed eyes -- you cannot convince him that there is light. But you can describe the beauties of light. As the sun rises, flowers start blossoming, birds start singing, the whole existence comes out of sleep refreshed, alive, younger. You can tell this to the man who is standing with closed eyes. This is not giving an argument for the existence of light; it is simply creating an urge in the man to open his eyes. And that urge exists in everyone. There is not a single human being in the world who does not want to know beauty, to know love, to know truth. But the problem has been created by the missionaries, theologians, the so-called religious people. They try to convince him of something which needs to be experienced.

Be loving to your friends. If in Germany they can feel that something German has disappeared from you, you have given evidence. Be loving. Be rejoicing. Sing, dance with them. Let them feel your energy; in your singing, dancing, let them feel the difference. You cannot say it, but you can show it in every gesture, in every word, in every silence. Show the difference that has happened to you. Allow yourself to be available to your friends. Open all the doors and all the windows of your being so they can see that some ray of light has entered in you.

And if they inquire, tell them the only way is to come here, to be here. Man can go to the moon, which is a silly project, because what are you going to do on the moon? -- just stand there looking stupid! There is nothing to see, not even a juniper tree. Just create the urge in them sometimes to

have a few days in this oasis. This is the first thing to remember.

The second thing: you say you are not a sannyasin. That is wrong -- you are. There are sannyasins who are not sannyasins; there are nonsannyasins who are sannyasins. Sannyas is not something outward, it is something inner. If you could enjoy these three weeks, you are already initiated. These three weeks are going to change your whole life.

So drop that idea that you are a nonsannyasin. Anybody who is so open, so available, so unprejudiced that, just being a visitor here, he fell in tune with the commune, its sincerity, its love -- the initiation has happened. The outer initiation may follow in its own time, there is no hurry. And even if it doesn't follow, it doesn't matter. What matters has happened!

Third: you say that my words have reached your heart and your brain. Just let them reach your heart. The brain is dangerous; it is German. The heart is human. And the brain is continuously distorting everything. So don't go via the brain, because the brain is conditioned by millions of years, by many lives, by many different stages, and anything moving through it cannot retain its purity. But it can be bypassed; there is no necessity to go through it.

We are being educated that everything should go through the brain. That is one of the strategies of the vested interests all over the world, because truth, love, beauty -- any great value going through the brain will not be the same by the time it reaches to the heart. In fact, it may have turned upside down. The brain distorts everything. It pollutes all that is innocent.

Learn to put the brain aside -- that's what I call meditation. Put the brain aside. Let me talk to you heart to heart. It is a totally different experience. Your heart starts beating in the same rhythm, a great synchronicity happens, and with it comes understanding, experience, vision, insight.

The brain cannot give anything to you; the brain is only a mechanism. Don't put things like love, truth, beauty, through any mechanism. They will be distorted, crippled, crushed; and by the time they reach to the heart they will be dead, they will not be breathing.

But this has been taught to us, that everything has to go through reason, through the brain, rationality. These are standing at the door of your heart; they guard your heart. They don't allow anybody in unless they are satisfied. And it is not possible for real values to satisfy them.

Yes, a theology can satisfy them, it can give all the arguments they want. But what argument can beauty give? What argument can you give that the sunset is beautiful? If some idiot starts asking, "Please give me a rational explanation of your statement. Why do you call the sunset beautiful?" you will be absolutely incapable of doing it. This is what your brain is continuously doing. It won't allow beauty, truth, love, without their being searched, asked all kinds of questions -- inquiries to which they cannot provide answers; it is not in their nature.

So put the brain aside. Let the heart function in its own right, and you will start growing into new dimensions of being which were not available to you before. And then you will know that the brain is good as a servant, but not good as a master. A machine should always remain a servant, it should never become the master. Once a

machine becomes a master, it destroys everything that has any intrinsic value. Those values are very delicate, very fragile.

Try to have a direct connection, from heart to heart, and see the tremendous revolution that comes to you. And then you can say the same thing to your friends back home: "What I have brought is something not of the mind, for the mind, from the mind; it is something of the beyond."

So if you can, put your friends' brains aside -- and if they are your friends this small thing can be done. If you cannot do it for a friend, then for whom are you going to do it? A friend wants to connect directly with your heart. There is no harm, no loss. So just tell them, "Don't argue about it. Just for a few moments let me hold your hand, let me hug you, and put the mind aside. Feel my warmth, my love, and let our hearts synchronize." You may be able... something may transpire. This is not missionary work. This is the work of pure love.

You say that you are afraid you may not succeed. If you try through the mind, it is certain you will not succeed. On the contrary, those people may succeed in destroying something that was growing in you. They will make you suspicious of your own experience. They may convince you: "Perhaps you were hypnotized. Perhaps seeing five thousand sannyasins, living amongst them, you became too gullible." And you may start thinking: Who knows? Was it true, or just my imagination? Was it true, or just my projection? Was it true, or did I have a dream? You cannot succeed in convincing them, but they can succeed. Intellectually, destruction is very easy. Intellectually, to lead people to a creative experience is impossible. You are

aware that all those people back home are full of negative attitudes, gossips, the sensational news that journalism thrives on. Journalism has not yet been able to become an art; it is still third-rate. It is unfortunate, because journalism has a tremendous power over people's thinking, being. Journalism simply lives on sensationalism. The more sensational news is, the more you can sell it to the masses. There is an old saying: No news is good news. I feel it is not complete. I want to complete it: Good news is no news, because good news does not create sensationalism. Murder is needed, suicide is needed, rape is needed; all kinds of crimes are needed. But to go on feeding people on all this kind of news -- do you think you are serving humanity? Do you know the psychological effect of all this? A person who reads every morning about murders, suicides, rapes -- all kinds of crimes -- by and by becomes immune, it does not make him feel bad about it. It is the way life is; it is happening all over the world.

If war is the only reality that covers the front pages of all the newspapers, televisions, radios; if cunning politicians are the only people whose statements are always on the first page.... Have you seen, ever, on the first page, a musician's statement, a sculptor's statement, his photo, a poet's statement, his photo? No, they are not news. They are too good to be news.

Journalism is corrupting humanity. It is making people feel that crime is the way of life. If you are not committing crime, you are just a fool. Everybody is doing it and getting away with it. Criminals become presidents, prime ministers. You have never heard that a great scientific genius has become a president of a country, or a great

guitarist has become a prime minister of a country. These people are struggling just to survive somehow. Perhaps they will live anonymously and die anonymously.
Do you know, in the times of Alexander the Great, how many poets there were? how many musicians there were? how many great creative artists there were? Not even in the footnotes of history are their names available. They lived anonymously. They made this life more beautiful, they made human experience more rich. They brought something from the beyond -- but they remained unknown and they will remain unknown. And what has Alexander the Great done, other than murdering thousands of people, burning cities, trying to conquer the whole world? This murderer becomes "the Great" Alexander.
This has to be changed. All politicians' names should disappear from the front pages of the newspapers, from magazines, television shows, radios. What do they have to give to the world? Why should people go on seeing the face of Ronald Reagan? -- just a third-rate cowboy film actor. What contribution has he made?
Is there no one in America who has contributed to life immensely? There are poets, musicians, there are people who have created great literature. The front pages of all the newspapers and magazines should be concerned with those who beautify life, who give something to existence, who don't destroy. Politicians should be pushed to the last page! There is no need to continuously insist on murders, suicides. You may not think so, but it is absolutely certain that your insistence on these stories makes people, by and by, murderers, suicidal, criminals. Who is responsible for that? And now the world is so small that anything

happening anywhere, immediately reaches within hours, through modern media, to every nook and corner of the earth.

Journalism should understand its responsibility: it is great. Up to now, it has been irresponsible. Its only interest is how to sell more, how to earn more. Whatever happens to human beings is not its concern. Journalism needs a total change.

A California University has been surveying and studying in California, for one year, what happens when there are boxing matches. By thirteen percent, crime immediately rises, and for one week steadily that thirteen percent increase remains. Then slowly it tapers off. Knowing this, still the government of California has not done anything. Boxing matches should be made a criminal offense! If they create a thirteen-percent rise in crime.... Those criminals will be punished -- and the real crime is coming from the boxing matches! It looks like such an insane world.

Stop such nonsense as boxing matches. But no, Muhammad Ali becomes a great hero -- and what has he done? What has he contributed? He may have broken a few people's ribs, a few people's noses, a few people's eyes, and he may have created a wave of crimes -- that is his contribution. And journalism will give great credit to him.

Journalists have to learn that it is time to become more mature, more responsible: they should understand that just selling stories, whether true or untrue, just for the sake of earning money -- without any concern what they are going to do to human beings.... It is poison that is being spread! So I can understand your concern that journalism has been spreading all kinds of lies about me, and people believe

them. People have a certain psychology: they believe anything which is printed. It becomes something very significant that it is printed: it must be true.

Just the other day -- I do not understand German, fortunately -- Sheela, in one of her interviews given to the German sensationalist magazine STERN, a twenty-five-page interview full of lies, not a single word true in it.... I just looked at the translation quickly, because what is the point of going through all those lies? And you see how journalism works.... After that, the STERN representative was here interviewing me, but he never mentioned Sheela's interview, neither did he bring any question: "Sheela has brought such-and-such allegations against you and the commune" -- not a single point.

Do you see the cunningness? He knew perfectly well that I would contradict it and say the truth; then it would be difficult. And they have been living on lies. He asked many questions, but not a single question related to Sheela's interview.

So certainly, back in Germany, you will be faced, encountered by people who are just full of such nonsense, garbage. Don't argue with them. Just tell them, "The best way to know is to go there. It is an experience. I had also the same ideas you have, because I have also read all these magazines and watched the television shows, and naturally I had believed."

Humanity is raised in such a way as to believe that anything that is brought on the television screen, on the radio, in the newspapers, has a validity. Nobody bothers to inquire about the truth. And anybody can come here and inquire of my people, "What kind of nonsense is this?" This

is the only place in the whole world where there is no prostitution, for the simple reason that we don't believe that married partners should monopolize each other.

My basic approach is that the more you love, the more freedom you give to the other. Even the freedom that, if your woman wants to go with a man just for two days on a holiday, you will be immensely happy that she will be happy. You are not her owner, she is not a thing. You love her and you want her to be happy; if this is her happiness, then she can go. There is no need to hide it, there is no need to pretend. Things are frank here in the commune. And for two days she is free, for two days you are also free. You may have been attracted to another woman -- because there is no natural law that you can only be attracted to your wife. In fact, it is very difficult to be attracted to your wife. That is the last woman in the world you can be attracted to. Two days' freedom for you... and after two days, when you meet again, it is as if a fresh relationship begins. Those two days have given a break -- a love break, just like a tea break, a coffee break. I don't know the English language exactly, but I don't care either. If I can manage to make you understand, that's enough: love break! And in two days' time she realizes that all men are alike. In two days' time you realize all women are alike: just put the light off and there is no difference. A great reunion, again a small honeymoon....

There is no need for prostitutes in this commune. Prostitutes exist in the society where marriage is a monopoly, where marriage is ownership; there is no way to have just a little holiday. Female prostitutes have existed

always -- it is called the oldest profession -- but now there are male prostitutes also. That is the latest profession.
But in this commune there is neither a female prostitute nor a male prostitute -- and there is no need for a pimp. What will he do? He will simply die, seeing that he is not needed at all. People are making their arrangements themselves. He was needed very much in the outside society, as a mediator. The man cannot directly manage to find a prostitute, he has to save his respectability. The prostitute cannot manage to find a man, because it is absolutely unfeminine to go to a man and to say, "I want to sell myself to you for one night." The pimp was a necessary link. It helped the prostitute to remain feminine. It helped the man to protect his reputation, his children, his parents, his wife, his family, his society. Everybody believes that he is really a proper husband, this is an ideal couple. The pimp functions, does a very necessary work. But in the commune there is no need for a pimp.
Tell those people that if they have any questions which third-rate journalism has created in them.... And I emphasize it! -- all journalism is third rate. There is only yellow journalism, there is nothing else. It has not yet become an art. It has to become an art.
So tell those people, "I had also believed in all these lies. They simply disappeared the way dewdrops disappear in the morning sun. You just go and experience -- there is no other way."

Question 2
BELOVED MASTER,

CAN YOU EXPLAIN THE FINE LINE BETWEEN OUR TRUST IN YOU AND THE SAYING, "IF YOU MEET THE BUDDHA ON THE ROAD, KILL HIM."

There is no fine line. Unless you trust, you don't have a Buddha, you don't have a master.

Buddha has made the statement: "If you meet me on the way, kill me." It is not said to those who don't trust him, who don't love him, who have not merged their identity with his being. Once you are in deep trust with a master, there is a danger that you may become so blissful with the merger of your identity with the master that you may not like to become enlightened on your own; hence, the statement.

The statement is saying that you are feeling so blissful, just being in tune with an awakened being, you don't know how much more bliss is possible if you yourself become awakened. But to become awakened you will have to drop this identity. You will have to forget even the master.

It is something about the inner journey. When a person is moving in meditation on the inner journey, the last thing is the master. It is easy to drop other ideas, other feelings; it is easy to drop greed, anger. But finally you come to a point when you have to drop the master too. That is the last barrier. It is just in your mind. You have loved the man so much, your love has made it so difficult, that you would prefer to remain unenlightened than to drop the master. And a real master will say, "Drop me, so that you can also become a master in your own right."

It happened in Ramakrishna's life -- and Ramakrishna was alive just in the last part of the preceding century, so he is

not very far away, he is very close to us. He was a great devotee of the mother goddess, Kali. And it was not a formality, it was not just like going every Sunday to the church. He was the priest of the temple of Kali, but his behavior was strange. Sometimes he would worship, sometimes he would not open the doors of the temple at all. Sometimes he would worship the whole day, from morning to evening, till he fell down unconscious from dancing.
Rani Rasmani had made the temple near the Ganges in Calcutta -- a beautiful temple and a very scenic place. But Rani Rasmani, although she was a queen of a small kingdom, belonged to the fourth caste of the Hindus, the untouchables. So no brahmin was ready to become a priest in the temple of an untouchable. For years there was no priest. Rasmani was very much in trouble. She looked all over Bengal; she was ready to give any salary the priest wanted, but no brahmin was ready to worship in a temple of a sudra, an untouchable.
But when Ramakrishna was approached, he said, "I will come." Even Rasmani was a little puzzled: the man seems to be a little mad, because no brahmin was ready to come.
Ramakrishna said, "Whether the temple is made by an untouchable or by a brahmin, the highest caste, the mother Kali is the same; it doesn't matter. I am coming, and whatever salary you feel is right, must be right. I don't know much about money -- you are a queen, your decision will be far better."
When she heard that sometimes he dances, sings songs the whole day, and sometimes he does not even open the door, Rani Rasmani called him and said, "This is not right."

He said, "Nobody can say to me what is right and what is wrong: it is a love affair. Only I know and my mother Kali knows. Sometimes I get angry at her when she does not behave. I have been for three days dancing, and she has not even given a little vision to me? Now let her be punished! I am not going to open the doors, and I am not going to offer the food."

Rasmani said, "You are strange! You are supposed to be a priest -- you have to do the ritual."

He said, "I am not a priest, and I am not supposed to do any ritual. I love! I love the Kali in my village. I will continue; if you are worried you can stop my salary... because when I prepare food for Kali first I taste it, then I offer it to her. So that's enough, I don't need much -- I can just taste a little more!"

This was unimaginable. In India you cannot taste anything and then offer it to God, or to a goddess. Rasmani said, "This is too much!"

He said, "No. My mother used to do the same. She would taste everything before she gave it to me. Was it worth giving or not? Has the taste come out right or not? I cannot offer anything to my mother without tasting it."

This man, Ramakrishna, was really in love with that statue. Nobody was there, but his love was real. The goddess was unreal, but his love was not unreal.

One wandering mystic came to the temple and said to Ramakrishna, "You have not yet attained to the ultimate consciousness, and I can see you are capable of it. You are very close to it. Only one thing is blocking the way: this mother goddess, Kali. You love her too much. She does not exist, but your love certainly exists. And you have created a

great image of her. You have dropped everything else from your mind, you are ready to reach to ultimate samadhi, ultimate ecstasy, but you will have to cut off the head of Kali."

Ramakrishna said, "That is a little hard. Killing one's own mother? -- what are you saying? I would rather remain unenlightened. And anyway, the moment I close my eyes I see her; she is so beautiful and so alive, I cannot do this."

But the mystic insisted. He said, "I have never come across a man who is so close -- just one step!"

Ramakrishna was a simple man. He said, "Then you will have to help me, because when I close my eyes I will not remember you. And Kali is standing before me, so gorgeous, so beautiful! And it is such an immense bliss to see her, I completely forget."

Many times he tried. He would close his eyes, and soon he was swaying, as if from an inner dance. And the mystic would say, "Wake up! Don't forget what I have said."

Ramakrishna would open his eyes and say, "But this seems to be impossible."

Then the mystic found a way. He brought a piece of glass, really sharp, like a knife, and he said, "I will do one thing: I will just cut your forehead with this piece of glass. It will be painful, but it will remind you. The same way, you cut the mother Kali."

Ramakrishna said, "Let us try."

The mystic cut Ramakrishna's forehead and the mark remained all his life. Blood started flowing, the pain was intense, and he remembered: with great courage, he cut the image of Kali in two parts -- it was just in his imagination -- and Kali fell in two parts. And he went into transcendental

ecstasy. It took six days to wake him up, he was so deep in ecstasy. And the mystic said, "Don't disturb him."
After six days he was awakened, and his first words were, "The last barrier has fallen! I am grateful to you," he said to the mystic. "If you had not insisted, I would have remained happy, but now I know what bliss is. It is a millionfold more."
That is the meaning of Gautam Buddha's saying. It is not for all, because you don't have that love. When you go inside you will not find Gautam Buddha. You may find all kinds of idiots there: the attorney general of Oregon, Governor Atiyeh, Ronald Reagan -- anybody.
The statement is not for you. The statement is for those who had loved Buddha so much that Buddha knew that they could drop everything else, but they could not drop him. So he had to say, "When you meet me on the way" -- that way is the inner way -- "just chop my head off, so that you can become an enlightened person on your own." And that is the joy of a master, to see his disciple also becoming a master.
This is the meaning when I say that this commune is a mystery school. The effort is to have everyone become a master; just disciplehood won't do. I want you all to be masters. The world needs masters. Only a great energy of masters around the world can prevent the catastrophe of a third world war, which is looming on the horizon.
So it is not only a question of your enlightenment. It is also a question of the life or death of this whole planet.

Question 3
BELOVED MASTER,

WHAT IS THE DIFFERENCE BETWEEN RIMU -- RAJNEESH INTERNATIONAL MEDITATION UNIVERSITY -- AND RAJNEESH ACADEMY?

The Rajneesh International Meditation University is an educational institution. It teaches you everything about meditation. It makes you knowledgeable about the art of meditation, but it is not existential or experiential. It is educational -- just the way all other universities are. There are universities of different kinds in the world. They give you knowledge about the subject. And the meditation university gives you degrees according to your knowledge, your acquaintance with all the literature about meditation. Let me emphasize: it is about meditation, but it is not meditation. Rajneesh Academy is an existential, experiential institute. It does not give you knowledge about meditation; it gives you the experience of meditation. From the university we can create teachers of meditation, writers, Ph.Ds, scholars, D.Litts. But as far as they themselves are concerned, they have not tasted anything of meditation. There are one hundred and twelve methods of meditation; they were discovered ten thousand years ago. I have made a few new methods for the modern man, because those methods were created for a totally different kind of humanity, for very simple people. The contemporary man is not simple, he is very complex. Those methods were for people who were not repressed, who were natural. In these ten thousand years religions have made everybody repressed; sexually, and in other ways, they have driven humanity against its own nature.

So I have created new methods which are cathartic, so that you can throw out all repressions, all garbage out of your being, and can become clean, a tabula rasa. Then those one hundred and twelve methods -- any one method that appeals to you will be enough to transform your being.
The Academy also gives titles, because the meditators -- although they experience the same space of blissfulness, of eternal life, they come from different paths, and after their experience their expressions are different. For example, siddha is one of the titles that the Academy gives. He knows the meditation, he knows the ultimate experience, he knows the deathlessness -- but he cannot express it, he cannot say anything about it. In fact, the experience is inexpressible, and the siddha remains silent.
In India, we know only of eighty-four siddhas in the whole of history. There may have been thousands, but even to know a siddha is difficult. He keeps it to himself, he is not articulate.
The second category is the arihanta. He is very articulate, but the way he expresses himself is rarely understood because he tries to remain close to his experience, rather than thinking of the audience. He does not come down into the valley; he remains on top of the hill, and from there he speaks. So you can hear a few sounds, but you cannot make any sense of it.
The arihanta is more articulate than the siddha. The siddha is absolutely silent. He will be helpful only to those few people who can understand silence, who can communicate through silence. The arihanta helps more people, but not many. His statements are maxims: you will have to figure out what he means, and most probably you will figure out

something which is not the right thing. Your mind cannot understand that experience; but he is closer to his own experience and is not much concerned whether you understand him or not.

The third category is the acharya. He is the most articulate of all the three categories. His effort is to come closer to you, to bring the truth in such a way that it can become of some use to you. He does not speak in mysterious language, he speaks in ordinary language. He creates devices so that he can lead you towards the way. He helps the biggest number of people.

These three categories are of equal value. It is not that some category is higher than the other, because their experience is the same. But their expression is different.

The siddha simply denies expression. The arihanta tries, but tries in such a way that in no way is the truth polluted by language and words. His expression goes above your heads. The acharya is more humane; he tries to reach you in your language, in your ways. He comes down from the hill into the valley to pick you up and lead you up towards the peak. Their experiences are exactly the same; hence, nobody is lower or higher.

Rajneesh Academy is an experiential university; the Meditation University is informative. It creates teachers, the Academy creates masters -- and there is a great difference. The teacher is only saying what he has learned from his teachers, from the books, but he cannot support it by his own experience. The master does not care about the books, about the teachers. He is his own authority, he is his own scripture.

Hence, I have made two different institutions. The University will prepare you to be acquainted with meditation, so that you become interested in having the real taste of it. It will lead you towards the Academy. The Academy has a far higher status than the University.

Question 4
BELOVED MASTER,
WHEN I HEAR PEOPLE SAY THAT THEY HAVE DROPPED SANNYAS, I WONDER IF THIS IS POSSIBLE. I FEEL THAT ONCE YOU HAVE STARTED ON THIS PATH OF SANNYAS, THERE IS NO RETURN.
PLEASE COMMENT.

You are right. Once you are a sannyasin, you are a sannyasin forever. You can drop the clothes, you can drop the mala, but sannyas is something that has entered into your being.
You cannot drop it, unless you drop your heart. And I don't think anybody is going to drop his heart.
Sannyas is initiation of the heart: the individual heart moving towards the universal heart. There is no way to drop it.
So before you enter, think twice!
Okay?

From Bondage to Freedom
Chapter #27
Chapter title: Close your eyes and find me
11 October 1985 am in Rajneeshmandir

Question 1

BELOVED MASTER,
I WORK IN EUROPE AS A JOURNALIST, AND EVERYBODY IS ASKING ME ABOUT SHEELA, "IS IT TRUE THAT SHE BETRAYED HER MASTER?" THE ONLY ANSWER I CAN GIVE IS, "I DON'T KNOW." WHEN THEY ASK ME WHAT I FEEL ABOUT THE RECENT EVENTS, I SAY THAT I FEEL TREMENDOUSLY GRATEFUL TO SHEELA, WHATEVER SHE HAS DONE.
AT THIS POINT, EVERYBODY THINKS I'M CRAZY. MY QUESTION IS, DO YOU? PLEASE COMMENT.

Certainly you are crazy -- for two reasons. First, nobody can betray me. You can betray Jesus Christ because he asks faith from you. You can betray Gautam Buddha because he requires total surrender from you. How can you betray me? Faith can be betrayed; but I ask you to doubt, to be skeptical, to be rational, to be intelligent. How can you betray me?
Sheela has not betrayed me, she has betrayed herself. She has fallen in her own eyes, and she will live with all the crimes heavy on her heart for her whole life. As far as I am concerned there was no expectation. I have never demanded any commitment to me. I have never said that you have to be loyal to me: how can you betray me? This is the first point which proves you are crazy, when you say to people that you do not know. That means you do not know me and you do not know my work.

Secondly, you are telling people that Sheela has done great work and the commune should be grateful to her. She has certainly done great work, and the commune is grateful for all the good that she has done. But side by side she has been committing crimes. The commune cannot be grateful for those crimes -- crimes ranging from killing people, attempts on people's lives, to bugging houses -- and taping phone calls, which cannot be forgiven, because that is trespassing on individual privacy. And she was planning bigger crimes.

People are accustomed to see things as black or as white. In life it is very rare to find somebody who is absolutely black, or somebody who is absolutely white. People are different in degrees between these two polarities. But one thing has to be remembered, that you may be doing ninety-nine percent good work, but a single crime will destroy your credibility completely. Your good work cannot save you.

You are saying that the commune should feel grateful because Sheela burned the planning office of Wasco County? that she tried to poison one of the judges of Wasco County and one of the attorneys of Jefferson County? that she tried to kill Doctor Devaraj and Vivek, here in the commune? You are going to be grateful to her that she was lying to me continuously?

She bugged my room. She bugged almost the whole commune. Nobody was left their independence, their freedom of privacy. One hundred and forty-five rooms in the hotel were bugged. Nixon looks like a pygmy before her!

I have heard that she placed guards, thirty-two guards at my house, pretending that they had to be protection for me. But she ordered the guards not to speak to anybody who lives with me in the house -- my physician, my kitchen people, my cleaners, my seamstresses, people who do everyday work for me.

The guards were ordered not to recognize that the people in my house even existed. They were not to smile at them, they were not to wave at them, they were not to talk with them; they were not to create any kind of contact with them.

One guard must have asked "Why? If we are there to protect the Master, then what is the point of this precaution?"

She said, "The precaution is absolutely necessary. One day you may have to shoot all those people who live there."

Yes, you should be grateful to her. She has made roads, she has made houses -- but she has also stolen forty-three million dollars. Even before I came to America she had stolen three hundred thousand dollars, and managed in the court to show that that money had gone to Rajneesh Foundation. Now the court has decided one point four million dollars is to be returned to the person. And the money had never come to the Foundation. All those papers were bogus.

Yes, we have to be grateful to her -- she was doing great work. She created this fascist group. She threw out every person who was capable, far more capable than herself, of making the commune better, more comfortable, less tedious. She harassed those people -- the vice-chancellor of the university, the chancellor of the university, many

psychotherapists, doctors. People who were competent like Sushila, Makima -- they had to leave. Not that they were leaving me, because they are all coming back. They had to leave simply because there is a limit to suffering humiliation, harassment.

And why should a person like Sushila be thrown out? ... Because Sushila could have managed this commune far better than Sheela. But you are not aware of it, that when we came here we had not a single dollar, and Sushila managed to collect thirty-three million dollars to start the commune with. Now, she was a dangerous woman in the eyes of Sheela, because she had done such a great job to get the commune started. This was the reward for her -- to be thrown out from here!

In Australia Sushila was managing, with another sannyasin, a company which was capable of producing millions of dollars. And her idea was that that money would come to the commune. I prevented Sheela... I told her, "Don't interfere. They are working well." But seeing millions of dollars and the possibilities, she unnecessarily went there and forced Sushila from there too -- in my name. She told her, "The Master says you should leave. I am going to take charge of the company."

That was a pure lie; I had told her just the opposite. When Sushila was in charge there, there was no problem. I have known Sushila for many more years than I have known Sheela. I know her love towards me, and I have great respect for her capacities. But when Sheela used my name, finally Sushila left. And the moment she left, the whole company fell into pieces. Those millions of dollars

disappeared; the company is in a mess, under litigation.
Yes, you are right, we should be grateful to her.
What has she done? -- forced you to work twelve, fourteen hours a day, made you slaves. I told her, "I see people don't have good clothes; in winter they don't have enough clothes. So go and purchase clothes." Because I had said to, she purchased clothes, but they were never given to you; they were locked in a warehouse. Now they have been found.
So what you see is not always the whole truth; there is much more behind it.
She destroyed hundreds of centers around the world which I had created. People were running them with love, joy, and new sannyasins were coming through those centers. She destroyed those centers and concentrated sannyasins into six communes in Germany.
Everybody who has an ambition for power wants centralization. Those centers were independent, they were not under anybody's rule. They were spreading my love, my message to people on their own; there was no need to destroy them. But they were not under her.
In England Poonam had a beautiful commune -- four hundred sannyasins were in the commune -- and a beautiful place, lush green, with all the facilities. Sheela called Poonam here and took power over the commune, then sent all the sannyasins to European communes. And she was going to sell the commune property. She was destroying all the centers of England -- she had almost succeeded. So you know only one side of the story, you don't know the other side.

And I understand your mind.... The question is from an Italian sannyasin, Sarjano. Italy has lived under the authoritative rule of the popes, which ended finally in the fascism of Benito Mussolini. Somewhere deep in his mind there is no place for democracy and democratic values.
Yes, she did some good work -- as a facade! But behind the facade, she was doing every kind of criminal activity. Two persons she placed in Desiderata declaring that they had positive AIDS tests, for the simple reason that they were not willing to do something that she wanted them to do. This was a punishment -- you cannot find a better punishment. Their blood was either mixed with the AIDS virus, or changed, so the test came back from outside as positive. And after she left, their blood was checked again -- they have no AIDS.
Do you see the criminality of the mind? Putting two people who don't have AIDS with eight other people who have AIDS is putting them in great danger. And they cannot say anything, because the report is coming from outside. But the blood that was sent must have been taken from the people who have AIDS.
Sheela's intimate, her assistant in crime, was Puja, who was trying to create the AIDS virus. I don't understand what is the need of creating the AIDS virus, of culturing the AIDS virus. Perhaps that would have been their next step: anybody who does not listen to them goes to Desiderata. Without killing him, they have killed him.
If you look at things... for example, Adolf Hitler: you will find many good things that he did. The superhighway that he has created across Germany is the only superhighway in the whole world of its kind. It is straight -- few curves, few

turnings; hence, you can go at any speed, there is no problem. He changed the old pattern of crossroads; there are no crossroads because that delays the speed. Roads meet, but first they run by the side of the road and slowly slowly merge with the road. So there are no crossroads. You can go very easily one hundred and twenty, one hundred and fifty miles an hour.

You can say he has done a great work -- but the same man killed ten million people in the world. A person who wants to see the wholeness of any situation has to look from all sides, from all angles.

Sheela has done a few good things. She has made houses -- but anybody could have done that, and in a far better way, not making you slave workers. She has made roads, which cannot be said to be very great, nothing to be compared with Adolf Hitler's superhighway. She was managing sufficient food for you -- but she was also poisoning three thousand street people for twenty-one days continuously through their food, to keep them drugged so that they could vote for her. She wanted to take over the county.

I have been insistent that sannyasins should not be in any way involved with politics. I am absolutely against politics. I want the world to be freed from politics -- it is a cancer of the society.

So I would like to say to you, first look at the whole picture, all the sides of it, before you say anything.

That's why I say you are certainly crazy.

Question 2

BELOVED MASTER,

I AM SO TOUCHED AND OVERWHELMED BY YOUR TOTAL LOVE TOWARDS US, AND I FEEL HURT AND ASHAMED WHEN I SEE HOW WE GO ON ASKING STUPID QUESTIONS, MAKING COMPLAINTS, AND THROWING RESPONSIBILITY ON YOU.
I DON'T HAVE ENOUGH WORDS TO EXPRESS HOW MUCH I LOVE YOU, HOW MUCH I FEEL THANKFUL TO YOU. I AM AFRAID YOU'RE GOING TO LEAVE US BECAUSE WE'RE NOT RIPE ENOUGH. BUT PLEASE, BELOVED MASTER, FORGIVE US AND STAY WITH US LONGER. IT IS NOT EVERYBODY WHO DOESN'T TAKE RESPONSIBILITY. NOT EVERYBODY DROPPED THE MALA, NOT EVERYBODY STOPPED WORKING. I TRUST YOU MORE THAN EVER, AND I WANT TO BE WITH YOU, WHATEVER HAPPENS.

I know. There are only a very few idiots, but idiots have a quality of pulling people downwards to their own state. Man is not an island. If an enlightened person can pull you upwards, an idiot can pull you downwards. And, of course, the journey downwards is easier. Going uphill is difficult; going downhill no intelligence is needed, no effort is needed.
Even a rock, rolled, will go downhill. Have you seen any rock going uphill? That will be against gravitation, that is not possible. Idiots function like gravitation; so there may be only a few people, but they create a certain atmosphere which pulls you downward. And it is easier to go downward.

I know you love me. And I am not going to leave you, even though there are moments when anybody else in my place would leave. But I am not that type of person. Every difficulty to me is a challenge. Until I change those idiots, I am going to be here. It is a question of great importance: a struggle between enlightenment and retardedness. I am not going to be defeated by retarded people. Either they will have to change, or they will have to leave. So don't be worried about me.

The same I have told the INS: "If you give me the green card, perhaps I may leave America. If you don't give me the green card, then there is no way I am going to leave America. America can leave -- I am going to be here!"

I have to fight with any challenge; that's my nature. I have never turned my back on any challenge. I am not a hippie. Do you know the meaning of "hippie"? One who shows his hips and escapes. Sheela and her gang are hippies. People have forgotten the meaning of the word. The meaning of the word is, a coward who runs away from the challenge.

Just as you love me, you know that I love you... even more. Even those who go on doing stupid things, I love them in the same way. I want them to change, because they are living a life which is not life -- at the most vegetation. I have every compassion for them.

This commune is a place of love. And if love cannot transform you, then what else can transform you? Love is the alchemy. And when so many people are radiating love, there is no fear of a few idiots. Our love will bring them up, will make them understand, will make them new human beings.

So be absolutely satisfied... don't be worried about me leaving you. You are free to leave me; I am not free to leave you. If Sheela can leave with twenty people -- and I gave all those people all my love, but my love never takes away anybody's freedom. But I cannot leave you, for the simple reason that I am not imprisoned here. It is my own will to be here, because I see the possibility in this commune for the future of the whole humanity.

These are small episodes -- Sheela and her gang, somebody doing a stupid thing... these are small episodes. My caravan is so big that a small percentage of idiots can be accepted with love and compassion. And the percentage is so small that it is bound to be changed.

And this is my whole life's stand: I have never turned from any fight. I cannot leave this place. I have to fight for the American Constitution against the Americans. I have to fight for all the beautiful values in the American Constitution. That is the only Constitution in the whole world which has some hope.

But the politicians are the same around the world. Just third-rate street dogs! And in America they are in more difficulty because they have to keep up with high ideals, which is beyond their capacity. We have given all the proofs, all the evidences, testimonies, eyewitnesses, for so many crimes of Sheela and her group, but the attorney general of Oregon is silent, as if nothing has happened. He is not taking any step against the criminals. And he was so quick to take steps against us because we simply made him look foolish.

We had made tents of a special kind -- winterized, so even in winter, in snow, they can be used. They can be heated,

they can even have air-conditioning. But they were tents, they were not permanent structures.
Thinking that if heating is possible, air-conditioning is possible -- without coming here or sending somebody to see -- he immediately declared a one point four million dollar fine, because we had not taken out a permit, and these are permanent structures. For permanent structures you need permission; for tents you don't. Then he was so quick.... In the whole history of Oregon nobody has been fined one and a half million dollars.
I told my people that in the court there is no argument needed, no question of law. You just take a tent there, unfold it, put up the tent within ten minutes -- it takes ten minutes to put it up. Tell the judge to go into the tent and have a look. Then fold it; within ten minutes it is packed up again. And ask him, "Is this a permanent structure? Can you do that with the White House?"
And even the judge felt ashamed. He simply dismissed the whole case. But the attorney general has no feeling of shame. That time he was so quick. And he was so quick to declare Rajneeshpuram illegal because, according to him, religion and state are mixed.

To make things clear I declared the religion dead. We have burned the religion completely. Now there is no religion here. But now he is not so quick to take his case back. If there is no religion, how can you mix religion with the state? We don't have any clergy, we don't have any church, we don't have any theology, we don't have any system of beliefs, we don't have any holy scripture. We don't have anything that defines a religion.

This is a commune of mystics, seekers. It is not an organization. It is just an organic unity of friends who are searching for the truth on their own. The search is individual; hence, there is no question of any religion.

If he had any intelligence, the attorney general should have withdrawn the case. But it is good that he is not withdrawing it, because that gives us another chance to be victorious in the court.

But about the crimes -- she has committed every crime possible; otherwise, there was no need to escape like a thief. Even these people have my love, still intact. I know whatever they have done is out of unconsciousness, blindness. There was no need to escape from here. They could have simply come and told me whatever they had done. That would have been more dignified, more like a sannyasin. And they should have faced the law with all our love and support. And even if they got a few years' imprisonment, that would have been a blessing to them, because after that they would have come out clean, and I would have sent you all to receive them.

But now they will go on carrying all that they have done -- and done to innocent people, and done to me, who has always loved them, still loves them. They will carry a burden in their hearts, and they will remain criminals hiding here and there.

Don't be worried; I am not going to leave you. Of course you are always free to go, but wherever you go, you will find me there just within you. Whenever you close your eyes, you will find me. Whenever you are silent, you will hear my voice.

Love is not a child's play; it goes deep into the heart, and there is no way to get rid of it.
So be cheerful.

Question 3
BELOVED MASTER,
ONCE YOU SAID JESUS WAS FULLY ENLIGHTENED. RECENTLY, I HEARD YOU SAY JESUS WAS NOT ENLIGHTENED. YOU TELL US THAT YOU ALWAYS SAY THE TRUTH. HOW CAN TRUTH CHANGE SO FAST?

Truth never changes, but statements about truth can change. When we start teaching a child, his book is full of big pictures and very little written matter. If he is learning the alphabet, then every letter stands for something. "M" stands for mango. The child can understand the mango, not the "M," and he can see the mango -- a colorful, beautiful picture. But slowly slowly the mango will be dropped. Now when you read, have you to repeat every time, "M stands for mango"? You have completely forgotten what stands for what. Now you can read the alphabet directly.
Yes, I had said to you, "Jesus is enlightened." It was "M stands for mango," because you were not in a state to understand that Jesus is not enlightened. To say to you something which you cannot comprehend is meaningless. For centuries you have become accustomed to believe that Jesus is the only begotten son of God: he is light, he is love, he is life, he is the savior -- twenty centuries of conditioning.

Now you can understand my problem. I have to start with conditioned people, programmed people. Their conditioning is thick; I have to go with them so that they can go with me!

So I had been going with all kinds of people: Hindus -- and I have spoken twelve volumes on Krishna; Jainas -- and I have spoken many volumes on Mahavira; Buddhists -- and I have spoken more on Buddha than anybody else; Christians.... And even bishops and cardinals have written letters to me, "It is surprising -- you are not a Christian, and in two thousand years nobody has shown such insight into the meanings of the statements of Jesus Christ."

And I had a belly laugh. Those statements are third-rate -- not only third rate, but wrong too; the meaning that I had given to them was mine. But that was the only way that a Christian could become available to me, a Buddhist could become available to me.

Now I have found my people, I need not say, "M stands for mango." Now I can say to you exactly what is in my heart, and I know you will be able to understand. I have walked so long with you, can't you walk a few steps with me? I have suffered so much, managing your conditionings, giving them meaning. Now I want you to listen to the naked truth.

Jesus was not enlightened.

Truth never changes, but statements have to change because the statement depends on the audience. I am not talking to the walls; if I were there would be no need to change the statement. I am talking to people who are conditioned and programmed. It is a very skillful work to uncondition them, to deprogram them, to create a trust, a

friendship, a love stronger than your conditioning -- so that if a moment comes that you have to choose between your conditioning and the love, you will choose love.

Now I have people who are ready to listen to the truth without any Jesus, any Krishna, any Buddha. I can now talk directly to you. These three and a half years of silence were simply a device to give a gap so that you could forget all that I have said before, and I could start afresh.

Jesus is not enlightened. In fact, in the Western world enlightenment has been very rare. People have not worked for enlightenment, people have remained part of organized religion. And enlightenment needs a rebellious spirit so that you come out of all organized religions; you drop everything that has been taught to you, and you start looking within yourself for the truth of your being.

Jesus is not a meditator -- how can he become enlightened? He has not even taken the first step. He prays -- and there is a tremendous difference between prayer and meditation. Prayer is directed towards a mythological God, a fiction. Prayer is always directed outward. Meditation is an inward journey, not to some fiction but to your own reality. Enlightenment happens to those who come to realize their being.

Jesus is still praying to a God, thinking still that he is the only begotten son of God -- that proves him just to be a crackpot -- thinking that after crucifixion God will raise him again, more luminous, glorious. But on the cross nothing happens. He is thirsty and he asks for water, and God cannot even give him a bottle of Coke. Frustrated, he shouts towards the sky, "Father, have you forsaken me?" The very word "father" shows that he is still a helpless

child, he is not a mature person. He still needs a father figure, and is afraid perhaps the father has forsaken him. But now it is too late -- he is crucified.

Jesus thinks that he is the savior. No enlightened person has ever said that he can save anybody; he can only share his experience. Then to save yourself or not is your business. See the subtlety of the point: if somebody can save you, then even your being saved is not your freedom, it is dependent. What kind of saving is it?

Not a single enlightened man -- Bodhidharma, Chuang Tzu, Basho, Nagarjuna -- has ever said that he is a savior. All that he can say is, "I am saved, and I have an experience which you don't have. If you are ready to share it with me, I can open my whole heart to you." And then it is your decision to be saved or not saved.

I was sitting in Allahabad on the bank of the Ganges, alone. A man jumped into the river -- and the Ganges at Allahabad is very deep, vast. I thought that he was just taking a bath, but after jumping he started shouting, "Save me!" He was going down and up, and whenever he came up, he would shout, "Save me!"

Seeing no other way -- and there was nobody else -- I jumped into the water and pulled the man out. He was a heavier man, it was difficult to get him out. And he was very angry when he got out. He said to me, "Why did you save me?"

I said, "My God! You were calling, and I am alone here. I have unnecessarily destroyed my clothes; now with wet clothes I have to go three miles to the place where I am staying. And if you didn't want to be saved, why were you calling?"

He said, "I want to commit suicide."
I said, "That's perfectly okay. If you want to commit suicide, who am I to prevent you? Then why were you calling 'Save me'?"
He said, "Just natural instinct -- when I started drowning, I forgot all about suicide."
I pushed the man back into the river.
He said, "What are you doing!"
I said, "I am simply undoing what I have done. Now I will not be deceived by what you say." And he was drowning and again shouting, "Save me!"
I said, "Nothing doing."
Nobody can save someone who does not want to be saved. And if somebody wants to be saved, he has to find the way himself.
The enlightened person is just like a bird: he flies into the sky but leaves no footprints. You cannot follow him; you can simply see the joy, the freedom -- that the whole sky is available to him.
Perhaps that may awaken in you a desire also. Perhaps for the first time you will find that you also have wings. And if that bird can fly, why can't you fly? The function of the enlightened person is just to create the milieu in which you become aware of your wings, you become aware of your potentialities.
Jesus is not doing that. He is the shepherd and you are the sheep. No man has insulted humanity in such a way as Jesus has done. Enlightened people don't humiliate; in fact, they respect you because they can see your potential -- if not today, then tomorrow you will be flying. If not tomorrow, then the day after tomorrow.

Time does not matter, because we are part of eternity. On both ends it is eternity. Time does not matter. When you start flying has no significance; flying has significance. But to tell you, "I am the shepherd and you are the sheep," is to destroy your individuality, is to destroy your freedom, is to destroy your integrity; is to destroy everything that is valuable, is to reduce you from human beings to animals. An enlightened person raises you, helps you to rise to super-human beings. He does not make you sheep.

No, Jesus was not enlightened. In fact, in the Judaic and Christian tradition the orthodox have never been enlightened. Amongst Jews, there have been a few enlightened people, but they are not accepted by the orthodox Jews. Those are the Hassids -- rare and really genuine people. But the orthodox will not accept them... and they are the only beauty that Judaism has created. The very flowering of Judaism is Hassidism, but it is rejected. The enlightened person is bound to be rejected by every tradition. In Greek tradition you will hear about Aristotle, Plato, Plotinus, and so many other philosophers; but you will rarely see Heraclitus mentioned as an enlightened man, or Pythagoras, or even Socrates. But these are the people.... But the very word "enlightenment" does not exist in the Greek traditions.

The same is true in Mohammedanism. Mohammed is not enlightened, and the orthodox tradition of Mohammedans rejects Sufi mystics who are enlightened: Jalaluddin Rumi, al-Hillaj Mansoor, Sarmad, Rabiya al-Adabiya. These people are not part of the traditional religion. They are rejected, condemned. The same has been true all over the world.

But now it is time -- I can tell you things directly. Rejoice that you are accepted as capable of hearing the truth.

Question 4
BELOVED MASTER,
IS GOD REALLY DEAD?

Sure!
Okay?

From Bondage to Freedom
Chapter #28
Chapter title: You are eternal
12 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
WHEN AND HOW DO POWER AND FORCE BECOME ONE? MASTER AND DISCIPLE DO NOT COME FROM THIS SPACE AT ALL. PLEASE COMMENT.

Power and force never become one. Power is something that radiates from you. The source is within. Force is violent. Force is interference, a trespass on the freedom of others. But, ordinarily, people don't make the distinction between the two words. They use them almost synonymously.
Love is power, but not force.
A president has force, but not power.
Power never hurts anybody; it is always healing energy. It showers on you like flowers showering on you. It is a

fragrance that reaches to you very silently, not even making any noise. It is for you to receive it or not to receive it. It does not force you to receive it.

Power keeps your dignity intact -- in fact, it enhances it. It makes you more individual, it allows you more freedom. It makes no conditions on you. Force is totally the opposite of power. Force is violence against the other. But these words became synonymous; there must be some reason why. It is because in life we experience power changing into force. For example, you love someone; that is power. But then you get married, you are a husband and she is a wife; it is a social contract, it is business. Now power disappears, force enters in. You will still use the same words, but they don't mean the same. You will still say, "I love you," but you know that these are only empty words. Yes, once they were alive, once they had immense content. Once there was juice in them -- now everything is just dry.

You have to say, "I love you." It is not coming from your heart, it is coming from your head. The space has changed. You will still kiss your wife, but it will be just an exercise of the lips; behind the lips there is nobody. You may be far away, thinking of your secretary. Your wife may be far away, thinking of her boss. Now power, which was a radiance, a field of energy, has disappeared. Instead there is force. Love is gone; law has entered into life. Because of these changes of power into force, the words have become synonymous -- even to the linguists, who should know better. The difference is very subtle.

Force is always that of the sword. The sword may grow into nuclear weapons. Power is always of love. It can grow only into deep mysteries, unknown spaces. Ultimately, it

can become a source of religio. It can open doors, to both the lovers, of something transcendental. It can help them to merge with the universe.

In the moments of love when their powers meet, they are two bodies but not two souls. In those moments they start feeling a deep synchronicity with existence itself -- with the grass, with the trees, with the birds, with the clouds, with the stars -- something which only heart is capable of. It is not a question of reasoning, but of experiencing.

So remember, power has some spirituality in it. Force is animal. Muhammad Ali may have force; I do not have. What connects me to you? It is not power of the same kind as that with which Muhammad Ali is connected to his fans. It is so different. You are not my fans. You are me, as if I am extended in you.

In Ramakrishna's life -- and Ramakrishna is one of the very significant persons of the last century -- he became sick, he had cancer of the throat. He could not eat anything. And he had always loved delicious food, so much so that even his disciples had advised him, "This is not right for an enlightened man; this makes us feel embarrassed before others."

He would be talking about great things, and then in the middle he would say, "Wait, I will be coming back. I smell something. Sharda is cooking something really great" -- Sharda was his wife. And he would go to the kitchen, leaving the disciples wondering what kind of enlightened man he is. And now he could not eat.

Sharda was also a rare woman. They had never had a wife-and-husband relationship from the very first day, when Ramakrishna was only fourteen years old, and he had gone

to see Sharda, with his parents and relatives, to see whether he liked her or not.

His mother had put one rupee in his pocket in case he needed it -- he was going to the nearby city. One rupee was more than enough in those days; one could live the whole month comfortably on one rupee.

When Sharda came -- and this is the traditional way, that the girl will come with the food, with the plates, and place the plates before all the guests, and that is the time when the boy can see her, his parents can see her. When she came to put the plate of food before Ramakrishna, his eyes were full of tears. He took out his one rupee, put it at her feet, touched her feet.

His parents thought, What is he doing! He destroyed the whole thing. Husbands don't touch the feet of their wives, although wives can touch their husband's feet. And putting this one rupee at her feet, and touching her feet; what does he think -- is she a goddess, or what?

And they asked Ramakrishna, "Do you like the girl?"

He said, "Immensely."

They got married. The girl's family was also a little bit shaky about whether to let this marriage happen or not, because the boy seemed to be a little crazy. Nobody had ever heard of this kind of thing. But he was such a lovely, healthy, silent, beautiful young man, they could not refuse. And Sharda insisted that if she married anyone, then she would marry Ramakrishna. They said, "Are you mad? -- because what he has done is simply a proof that he can do anything."

But Sharda said, "Something in his tears, something in his touching my feet, has touched my very heart. Now I cannot

be anyone else's wife -- that would be cheating. I have already accepted him as my lord."
They got married. On the first night, the first thing Ramakrishna did was, he placed her high on a stool and worshipped her. She was a young girl -- just maybe thirteen years of age. She asked what he was doing, and Ramakrishna said, "From today you will be my mother, I will be your son. Don't tell anybody; otherwise they will think we are mad. So to the outside world I will be your husband, you will be my wife; but as far as we are concerned, you will be my mother and I will be your son."
And that's how they remained: mother and son.
So when he became sick with cancer of the throat, Sharda asked him, "This is unbearable -- you loved food so much, and preparing food for you was my only worship. Why don't you ask God to remove this cancer? If you ask, it is going to happen!"
Ramakrishna said, "If you say, I will ask." He closed his eyes, then opened them and said to Sharda, "I am sorry. I asked, but he says, 'You have eaten from this throat your whole life. Now why can't you eat through the throat of Sharda, of your disciples? All those throats are yours!'
"And he is right, so I will be eating.... So don't be sad. There is a possibility of such an organic unity that your throat can become my throat, that your hands can become my hands. And if it does not happen, then there is no love."
Love is the greatest miracle in existence.
Naturally, there is no power higher than love.
But love is not a force. The very word "force" -- the very sound of the word "force" indicates that you are interfering

in somebody's being. You are destroying somebody, reducing somebody to a thing.
So remember, power never becomes force. Power becomes bigger and bigger; it can become universal, but it still remains power. It is a benediction, a blessing. Force is ugly. Force is inhuman. Don't be misled by the fact that in the dictionaries they mean the same. Dictionaries are not written by enlightened people; otherwise, words would have different meanings, different connotations, and language would have a purity. But unconscious people go on writing dictionaries, books on linguistics. They have never known anything like power; they have known only force. Naturally, to them the words are synonymous. But to me they are contraries.
Keep them separate; never become attracted towards force. Be full of power -- which is yours; expand it, let others share it. And it can become so vast that you can spread yourself over the whole existence.
That's what enlightenment is: when even the farthest stars move within you, when there is nothing outside you, when everything becomes your interior kingdom. But it has not been conquered, it has not been invaded. It is through the sheer magnetism of love that the whole universe has become your own, and you have become part of the whole universe.

Question 2
BELOVED MASTER,
IS MEDITATION ENOUGH TO BE WHOLE AND HEALTHY? PLEASE EXPLAIN.

The word "meditation" and the word "medicine" come from the same root. Medicine means that which heals the physical, and meditation means that which heals the spiritual. Both are healing powers.

Another thing to be remembered: the word "healing" and the word "whole" also come from the same root. To be healed simply means to be whole, not missing anything. Another connotation of the word -- the word "holy" -- also comes from the same root. Healing, whole, holy, are not different in their root.

Meditation heals, makes you whole; and to be whole is to be holy. Holiness has nothing to do with belonging to any religion, belonging to any church. It simply means that inside you, you are entire, complete; nothing is missing, you are fulfilled. You are what existence wanted you to be. You have realized your potential.

In the West, meditation has not grown roots, because all three religions in the West -- Judaism, and the two offshoots of Judaism -- Christianity and Islam -- are all prayer-oriented.

Prayer and meditation are absolute contraries: prayer moves outwards. Prayer is addressed to a God you know nothing of -- just a belief given to you by your parents, society, church, synagogue. You pray, but there is nobody who is listening to your prayer. There is nobody who is going to answer your prayer.

Yes, people who pray may feel good; that does not mean that their prayer has been heard. Just praying, they become silent. Just praying, a certain kind of attitude arises in them; they put aside their ego, they put aside everything else. They become pointedly concentrated on the idea of God. It

is their idea, their projection, but it will give them a feeling of well-being. And that well-being is very deceptive; it makes you feel that your prayer is significant. And there must be a God; otherwise, after prayer, why do you feel so quiet, so calm?

Prayer functions almost like autohypnosis. There is no need for a God, you can concentrate on anything. In India there are people who worship trees, and they get the same feeling. There are people who worship statues -- just stones -- and they get the same feeling. There are people who worship the sun, or the river, and they get the same feeling. The question is not what you worship; the question is that if you become concentrated you fall into a hypnotic trance. And a hypnotic trance is very relaxing, it gives you well-being.

So if you are doing the prayer just to feel well-being, there is no harm, it is perfectly good. But it has nothing to do with the search for truth. It has nothing to do with the inquiry into your own being.

Meditation moves inwards; prayer directs you outwards. That's why I say their dimensions are polar opposites. Prayer needs a God, an object. And you can have any kind of object. Hindus have thirty-three million gods. Why have just one, when you are going to imagine? Why be so miserly? Hindus have gods in abundance. You can choose, according to your liking, any kind of god.

To outsiders it looks very strange, but they don't understand the psychology of prayer. It does not matter what you are praying, to whom your prayer is addressed. All that matters is that you should be concentrated.

You can do the same just lying down looking at the light bulb without blinking your eyes, praying -- at least the light bulb is not your imagination, it is there -- and soon you will fall into a hypnotic trance. And when you wake up you will feel very refreshed, rejuvenated, livelier than ever, younger. So nothing is wrong as far as all these things are concerned. The problem is, if you think this is religio, this is spiritual growth, then you are falling into a very dangerous fallacy. Religion is a journey inwards, and meditation is the way. What meditation actually does is, it takes you, your consciousness, as deep as possible. Even your own body becomes something outside. Even your own mind becomes something outside. Even your own heart -- which is very close to the center of your being -- becomes outside. When your body, mind and heart, all three, are seen as outside, you have come to the very center of your existence.

This coming to the center is a tremendous explosion which transforms everything. You will never be the same man again, because now you know the body is only the outer shell; the mind is a little bit inner, but not really your inner core; the heart is a little bit more inner, but still not the innermost center. You are disidentified with all the three. It is because of this that George Gurdjieff used to call his way "the fourth way" -- because if you can transcend these three, you reach the fourth, beyond which there is no way to go. You have come to the very end.

But this gives you many experiences. You start feeling, for the first time, crystallized, not that old wishy-washy person you had always been. For the first time you start feeling a tremendous energy, inexhaustible energy that you were not aware of. For the first time you know that death will

happen only to the body, to the mind, to the heart, but not to you.

You are eternal. You have always been here, and you will always be here -- in different forms, and ultimately in a state of formlessness. But you cannot be destroyed, you are indestructible. That takes all fear from you. And the disappearance of fear is the appearance of freedom. The disappearance of fear is the appearance of love.

Now you can share. You can give as much as you want, because you are now at the inexhaustible source of living waters. Many who are thirsty will be coming to you. They will find you, there is no need for you to call them; their very thirst will bring you in contact with them. They will come closer to you, because as they come closer they will find their thirst disappearing and a great contentment arising in them. The same as you are, they are becoming. Meditation makes you whole, makes you holy, and makes you an inexhaustible source for all those who are hungry, thirsty, seeking, searching, groping in the dark. You become a light, and many can share your light. And you can see it: one candle which is lighted can help many candles to be lighted. That does not diminish its own light. One enlightened being can share his enlightenment and many can become lighted. But his enlightenment is not diminished; on the contrary, it increases. The more he gives, the more he is. A moment comes when he gives himself totally. And that is the moment when he becomes a master. Then those who are ready to take, who are open, available, can take as much as they want.

The master is only a light. He is not a teacher, but something transpires between him and the disciple. And the

moment the disciple also becomes lighted, there is no difference between the master and the disciple. And that is the greatest joy for the master -- when all his disciples are also masters.

That has been my whole idea in creating communes around the world. These communes are not ordinary organized religions, these communes are not communes of believers. These communes are alchemical labs for transformation and for creating more and more masters. With less than masters I will not be satisfied.

Meditation is the way to the mastery of your own being. No God is needed, no catechism is needed, no holy book is needed. Nobody is needed to become a Christian or a Jew or a Hindu -- all that is sheer nonsense. All that is needed is to find your center, and meditation is the simplest way to find it. It will make you whole, healthy spiritually, and it will make you so rich that you can destroy all the spiritual poverty of the world. And that is the real poverty.

The poverty of physical bodies for food, for clothes, for shelter, can be easily helped by science and technology. But science and technology cannot help to give you blissfulness -- that is beyond their scope. And you may have everything that the world can offer, but if you don't have peace, serenity, silence, ecstasy, you will still remain poor. In fact, you will feel your poverty more than ever, because the contrast will be there. You are living in a golden palace, and you know you are a beggar. The golden palace will become a contrast: now you can see inside there is nothing, you are just empty.

That's why, as humanity becomes more intelligent, more mature, more and more people start feeling

meaninglessness, more and more people start feeling life is accidental, that it is just futile to go on living.
The latest developments in philosophy in the West all indicate one thing, that perhaps suicide is the only solution. And of course, if you don't know your inner world, and you have everything available that the outside world can give to you, suicide will appear to be the only solution.
Meditation can make you inwardly rich. Then suicide is out of the question; even if you want to destroy yourself, there is no way. Your being is indestructible. And to know this immortality is a great freedom -- from death, from disease, from old age. All those things will come and go, but you remain untouched, unscratched. Your inner health is beyond any sickness. And it is there, just to be discovered.

Question 3
BELOVED MASTER,
COULD RELIGIO BE TERMED AS NEO-EDUCATION?
PLEASE COMMENT.

No, because education is something very ordinary. Religio will remain religio. It cannot be replaced by another word, for the simple reason that it has multidimensional meanings which no other word can have.
The first meaning of religio is: to make you one. All the societies and cultures and religions have made you schizophrenic, split. They have divided you in many parts -- the good part, the bad part, the light part, the dark part, the higher and the lower. They have been teaching humanity for centuries that you are not acceptable as you are; you

have to drop many of your essential parts. Then only will you be acceptable; otherwise you will remain a sinner. To become a saint, you have to go on destroying many parts of your being, your nature.

Religio means, nothing has to be destroyed, nothing has to be cut from you. Everything that you have has to be used in an organic unity. In fact, what you call bad, what you call black, dark, devil -- they all can enhance what you call divine, white, good.

Just look at a painter. He uses all the colors; he uses black, he uses white too. He uses all the colors to create something immensely beautiful; everything just has to be in the right place. Go to any school and you will see a blackboard, because to write with white chalk, a blackboard is needed. It gives the white letters more whiteness, it creates the contrast. The same words can be written on a white board and they will be lost, you will not be able to see them.

Life is a great orchestra, all the instruments have to be used. But if you don't know how to play all the instruments, then instead of an orchestra there will be just noise, a nuisance -- neurotic, unbearable. A master musician will put the same instruments in the right places, to be used in the right times to create the symphony.

Man comes with all the ingredients to become an enlightened person, but very few people manage to become -- for the simple reason that you start fighting with yourself, rather than trying to understand all your ingredients and finding ways they can be used to create a beautiful symphony.

Religio simply means to put all your separate parts together in oneness, to make a cosmos out of your chaos. It also means that it is an individual process, that there is no need for crowds, no need to become part of organized religions -- because the organized religions have not produced a single enlightened person. Have you thought about it? All the enlightened persons had to rebel against the organized religions; only then could they become enlightened. It seems organized religions are the greatest barrier to enlightenment.

Lao Tzu, Chuang Tzu, Gautam Buddha, Bodhidharma, Baal Shem Tov -- all these people had to go out of the organized religion for the simple reason that the organized religions exist for the mob, and the mob has no desire to become free of their slavery. In fact, they find themselves very cozy and comfortable in their slavery.

Freedom freaks them out! Freedom creates fear in them. Freedom means responsibility. In slavery you are not responsible; you have just to follow the order, just to do what the priest says. You have not to find your own truth, you have to just become parrots and repeat THE HOLY BIBLE, the holy KORAN, the holy GITA. You don't have to journey inwards; you have to become only more informed, more learned, more accustomed to the rituals -- howsoever meaningless.

Anybody who wants to become enlightened will have many doubts about all these rituals, about all these scriptures, about all that is being taught in the churches and synagogues by the bishops, by the rabbis, by the shankaracharyas. There are bound to be a thousand and one doubts.

Religio is individual, religion is organized. And the most challenging thing in the world is to be individual. But the greater the challenge, the more is the gain, the more you become steel, the more of your potential becomes actual. But in organized religion there is no challenge: there are only consolations. Those consolations function as opium. They help the crowd not to revolt against all kinds of exploitation, against all kinds of superstition, against all kinds of stupidities.

In the whole of history, not a single organized religion has been able to produce a single enlightened man. Those who became enlightened became against the organized religion. They had to become individuals, rebels. They were tortured, they were harassed, they were condemned, because all the forces for torturing people, condemning, harassing them, were in the hands of the organized religions.

And the state has been always in conspiracy with organized religions. They support each other, their aim is the same. The state, the politicians want people to be enslaved physically, and the priest wants people to be enslaved spiritually. And enlightenment is freedom, freedom in all its dimensions.

So please, don't bother looking for another word, there is no need. Religio has all the meanings that are needed. Religio has no scripture, no doctrine except a challenge: "You are alive -- seek the source of your life."

It only provokes the dormant desire to know oneself: it does not give a belief, an idea who you are. It simply provokes the desire to know thyself. And it allows you to

be thyself -- against the whole world. It is the only revolution there is.

Question 4
BELOVED MASTER,
THE OTHER DAY YOU SPOKE ABOUT SIDDHAS, ARIHANTAS AND ACHARYAS. COULD YOU SPEAK ABOUT BODHISATTVAS. IS THERE ANY RELEVANCE IN THESE SANSADS NOW?
PLEASE COMMENT.

The Rajneesh Academy has many dimensions to fulfill. One I talked to you about was to appoint acharyas, siddhas, arihantas. These are not clergymen, not bishops and cardinals and popes. They don't have any function to perform -- marriage, birth of a child, circumcision, death, no. Any friend, any sannyasin can do all these things.
So there is no question of clergymen. In fact, it is a question of friends. Somebody dies... then those who were close to him, they should perform the death ceremony. The clergyman may not have even known the person; he will simply repeat a certain ritual. It is better that friends perform the ceremony.
If there is a marriage, there is no need for any clergyman. Moreover, it is very strange that most of the religions' clergymen are celibate -- and they are performing marriages! -- just doing something which is a sin. Friends should do it, those who know the lovers should perform the ceremony -- not in the name of God, not in the name of any holy book, but in the name of love.

If a child is born, then friends should be present there, helping the child, helping the mother, making the atmosphere as natural as possible. No clergyman is needed, not even a doctor is needed -- just people who love, a small group of people who love. Their presence will help the woman to go through the pains more easily. Their presence and their understanding will help the child to enter into the world more lovingly. Now, a clergyman doing circumcision.... It is not a very great welcome to the world. It is really hurting the child.

What the doctors have been doing has not been very friendly. Yes, it has been professional, but their profession is based on wrong knowledge. As the child is born, the first thing the doctor will do is to hang the child upside down, and to hit the child on his bottom -- that is the traditional way -- so that the child starts crying. But this is not a great welcome to the world -- coming crying into the world! And immediately he cuts the cord that joins the child with the mother. That too is not right.

But he is in a hurry, every professional is in a hurry. He has to do many other things; there are other mothers waiting. The whole hospital is full of pregnant women; he cannot waste unnecessary time. The room is full of glaring light. And nobody thinks that the child has been for nine months in utter darkness; his eyes are very delicate. This blinding light perhaps may be the cause of all the glasses that you see in the world. Eyes are damaged from the very beginning.

Friends should think of the child, his future, because the first step is almost the most important step.

Only candlelight should be there, not glaring electric lights -- there is no need! Incense should be burning there; the child should be received with flowers, roses. And the child has been in his mother's womb at a certain temperature, floating in a liquid which is exactly the same as sea water. As the child is born, immediately he should be put into a tub with the same temperature he is accustomed to, with the same kind of water, the same salts, which are very relaxing. And don't be in a hurry to cut the cord. Let the child first start breathing. And once the child starts breathing, then cut the cord.

Right now what happens is that doctors cut the cord -- and then they have to hang the child upside down, to hit him on the bottom, so out of shock he starts breathing. But this is treating the child like an old Ford -- you have to push from the back for half a mile, then it starts. This is stupid. Yes, it is done quickly. It is in favor of the doctor, but not in favor of the child, because he has not started breathing on his own and you have cut the cord. You have created such a great fear of death that it will follow the child his whole life.

First wait -- and it is not more than three minutes -- until the child starts breathing on his own. When he starts breathing, then cut the cord, because then he does not need it and it won't hurt him. And he will never be so fearful as you see people are fearful now. Then take the child and put him on his mother's belly. He has been inside the belly -- don't take him away so far, so quickly. Put the child on the belly, because he knows only one contact, only one warmth, and that is his mother's body. He is acquainted only with his mother's body, so let him rest. After a good

bath, let him rest on his mother's belly. You can play the guitar. You can sing a beautiful song -- nothing like jazz!... something soft, something more Eastern and more classical, which is soothing and which will make the child comfortable in his new world.

I have told you about these three titles -- siddha, arihanta, acharya -- which are experiential. I have also created three groups which will be active only when I leave the body. So you will have to wait a little for them to become active. While I am here there is no need for these three groups to be active. But these three groups belong to Rajneesh Academy.

The first group is the mahasattvas. These are the people who will become enlightened before my death. The second group is the sambuddhas, who are already enlightened, but because I am here, they will remain anonymous just out of their gratitude. The third group is the bodhisattvas, who will become enlightened before their death.

So I have chosen names for these groups, and I have directed the groups about their numbers -- that these numbers should remain constant, and if one person dies, how he has to be replaced. I have given them all the instructions. But that is not of any use to you.

When I am not here, then the people who will be running the commune will need elders for guidance. These three groups will provide all kinds of guidance. They will not have any power; they will not be holding any post, but they will be available to all the people who are running the communes here and around the world, for any guidance. When I say they will not be holding any post, that does not mean that anybody who is holding a post cannot be a

member of any of the groups. As a group member, he will not be holding the post, but as an individual he can hold the post. But while he is on the post, he cannot function as a member of the group.
I want these groups completely free from any politics, so they can have a very nonpolitical vision. And if they need to, all three groups can meet and take decisions, and their decisions will be absolute. All their decisions have to be unanimous. Unless they come to a unanimous decision, it is not of any worth. So it is not a political thing, that majority decision will win. They have to argue, discuss, persuade, and come to a unanimous decision. Then only can they advise the people who are in power to follow it.
Rajneesh Academy will become your source of religio.

Question 5
BELOVED MASTER,
YOUR HAND RISES AND EMBRACES THE UNIVERSE. A WISP OF YOUR BEARD MOVES AS YOU WALK AWAY. AND I FALL IN LOVE AGAIN AND AGAIN AND AGAIN. BELOVED MASTER, WHAT IS THE MAGIC?

Baby, I don't know!
Okay?

From Bondage to Freedom
Chapter #29
Chapter title: Truth -- not a highway but a hill track
13 October 1985 am in Rajneeshmandir

Question 1

BELOVED MASTER,
GOD IS DEAD, RELIGION IS DEAD; THEN WHAT IS LEFT?

God has never been in the first place. It is the greatest lie that has been told to humanity. When I say God is dead, it simply means the lie is dead, the fiction is dead. And when a lie dies, no corpse is left behind.

So remember it, don't misunderstand the statement that God is dead. It does not mean that he was alive. It does not mean that he was sick, it does not mean that he was on his deathbed, it does not mean that you have to go to the crematorium again. He has never been there. Existence knows nothing of God. It is only the crafty priests who had invented the fiction. With the death of the fiction, the profession of the priests becomes irrelevant.

When I say religion is dead, there is something very significant to be understood. Religion is alive only when it is unorganized, when it is an individual search out of your own freedom; not based on any belief system, but simply based on a deep inquiry -- which is man's privilege. That makes a man a man, when he starts looking into what life is all about, who he is. When he turns in to find out the very center and the source of life, of love, of consciousness, religion is alive.

Religion is dead the moment it becomes something collective, organized. When it becomes Christianity it is dead. When it becomes Hinduism it is dead. When it becomes Buddhism it is dead. When it becomes Rajneeshism it is dead.

If you are here as an individual seeker, then there is a beauty. There is no hierarchy, there is no dogma, no creed. You have to find your way yourself. In fact, the very effort of finding the way crystallizes you. To be closer to the truth -- the very fact of inquiring into the truth means you have completed almost half the journey.

When religion becomes organized it becomes a catechism. You are handed over a belief system. You have only to believe, there is no need for you to inquire. You have to believe in Jesus Christ -- that's enough. You have to believe in Gautam the Buddha, and that's enough.

Belief is the most dangerous thing against truth, because it prevents you inquiring. It makes you knowledgeable, but it does not make you wise. It can make you a great scholar, a theologian, but deep inside you are full of darkness; you don't know who you are.

Organized religions have been deceiving humanity for thousands of years. But they could do it because you allowed it to be done. Belief is cheap; you don't have to do anything. You don't have to go into the unknown, the mysterious. You have just to cling to your belief system and Jesus will save you, Buddha will save you.

Nobody can save anybody else. That will be against human dignity. If I save you, I am not your friend. I have taken away your birthright -- the most important, the most significant glory of your being. I have not allowed you to discover the truth yourself, and I have destroyed you, not saved you.

Truth can be known only as an individual experience. It is just like love. You don't have organizations of love. Just think of organizations of love! -- and they say to you, "You

have just to believe, you have not to do anything else. The savior will do everything; he will make love on your behalf." But truth is an even higher quality.

And people have been telling you, "We will do it on your behalf -- you just have faith in us." That's why religions are called faiths. And every religion is fake, because whatsoever you do, your doubt will remain within. You can repress it as deeply as possible, but the deeper you repress it, the more dangerous it becomes. The result is fanaticism. All believers who find that there is still some doubt, somewhere, become fanatic. It is a simple psychology. By becoming fanatic they are trying to repress their doubt below their consciousness. But even if you drive it beyond your consciousness into the unconscious, you are not free of it. In fact, you are more full of it.

All the religions are afraid of reading other religions' books, listening to other religions' teachers, for the simple reason that they all differ in their belief systems -- they may create doubt in you. They are so afraid of doubt -- but it is within you, and the only way to get rid of it is to know the truth of your own accord.

My truth cannot dispel your darkness. You can believe in me -- it is cheap. You can believe and console yourself, and waste your whole life in believing. But you will die as ignorant as you were born.

So when I say religion is dead, I mean religiousness is always alive -- that is something individual -- but religion is always dead. Religion is an organization; religiousness is a search. I want my people to understand the difference very clearly. Howsoever difficult it may be, the only way to find the truth is individual. There are no superhighways, only

small footpaths, and they too are not ready-made, available. You create them as you walk.

You cannot walk in somebody else's footsteps. That is suicidal, because you have a unique individuality, the person you are following has his own unique individuality. His path can never be your path. He can be an inspiration for you, but he cannot be a leader for you. Leaders exist only in politics. The moment leaders start existing in religion, religion is no longer religion. It has become another name for politics.

The most basic thing to recognize is that it is your privilege to find the truth yourself. Only that finding can save you, can release you from all bondage; can make you aware of eternal life, can take you beyond death, can take you into the benediction that existence is.

So when I said the religion is dead, I mean that I don't want you to become a religion. I want you to remain simply seekers, searchers. And it is a great excitement to seek, to search, to find on your own. Small things make you so ecstatic when you are the finder.

For example, what happened to Archimedes? He had not found something great, but he had found something which was not known before. The king of his country had received a beautiful golden crown. He wanted to know whether the crown was solid gold or if there were other metals mixed in it. And the crown was so beautiful he did not want it destroyed to find out. He said to Archimedes, "You are the greatest scientist. You have to find out, without destroying the crown, whether it is solid gold or not."

It was an almost impossible task. But one morning, when he entered his bathroom... his bath was full of water, he entered the bath -- and strangely, he found what he was seeking. As he entered the bath, naturally, to make space for him, a lot of water spilled out. He became very intrigued with the phenomenon. He came out, weighed himself, weighed the water, the quantity of water that had gone out -- and he figured out the solution. If gold is put in water, if it is pure gold, then a certain quantity of water will come out to make space for it. But if it is not pure gold, then a greater quantity of water will come out, because every metal will bring a different quantity of water out of the tub.

It was such a great excitement -- he was naked in his bathroom, but the excitement was such that he forgot. He just rushed out, ran on the streets towards the palace shouting, "Eureka! Eureka! I have found it! I have found it!"

When he reached the palace, a great crowd was following him. "What has happened to the man? He has gone insane!" He was involved in such experiments that they were always afraid that some day he would go crazy. Now that had happened.

Even the king was suspicious when he looked out of his window -- a big crowd, and Archimedes naked, shouting, "Eureka!" Naturally, he thought Archimedes had gone insane, but he called him in and asked, "What have you found? What is the matter? What is so much excitement about?"

Archimedes said, "I have found out something which nobody has known before! Now I can say whether your

crown is solid gold or mixed with other metals. I will just have to dip it into water." Not a big discovery....

But when you find the truth of your being, it is the greatest discovery there is. And beliefs prevent you. They say you need not bother; you simply believe, you worship, you pray. Jesus Christ has already found, why should you bother? Gautam Buddha has already found, you can just follow him. But this is fallacious. For twenty-five centuries millions of people have followed Gautam Buddha, in his footprints; none of them has become another Gautam Buddha. For two thousand years, how many people have been following Jesus Christ? And how many have become a Jesus Christ?

To be a Christian is ugly. To be a Buddhist is ugly. It simply says you are blind; you don't know anything, and you are following somebody because you believe that he knows. In fact, in existence, no individual is repeated again. Existence is very inventive.

It happened that one of Picasso's paintings was purchased by an American for one million dollars. Naturally, he wanted to know whether it was an authentic Picasso or not. He approached Picasso himself -- because that was the only way to find out -- and he asked Picasso, "Is this painting authentically yours, or has somebody made a copy of your painting?"

Picasso looked at the painting, and he said, "It is not authentic."

Picasso's girlfriend was amazed by the answer, because Picasso had painted that painting in front of her. She said to Picasso, "This is an inhuman joke! That man has spent one million dollars! He has come from America to France to

ask you -- and you are lying, because I am an eyewitness. You have painted this painting; this is absolutely authentic!"

Picasso said, "You are not wrong. I have painted it, but still I say it is not authentic."

Now the man who had purchased the painting was absolutely in confusion. The girlfriend was also puzzled. What does Picasso mean? If he says he has painted the painting, and still insists it is not an authentic Picasso, this is a contradiction.

The man said, "This is even more confusing. It was good that it was not authentic; at least things were settled. But now you are saying you have painted it, and still it is not authentic. What do you mean then?"

Picasso said, "It is very simple, there is no contradiction. I have copied it from one of my old paintings. It is not authentic, it is just a copy. I have painted it, but it is not original. Somebody was insisting that he wants a painting, and I was not getting any ideas, so I simply used an old painting of mine and painted -- it is a copy. Now it does not matter who copies, Picasso or somebody else: a copy is a copy, it cannot be authentic."

I am telling you this incident to remind you that existence never produces copies. It only produces authentic individuals -- never again the same person, never before. You are unique: you have never been in the whole eternity that has passed before you, and you will never be in the coming whole eternity. This uniqueness is something to be proud of.

Your truth has to be discovered only by you.

Yes, the person who has discovered his truth can be a guide, but he can only say how he has discovered his truth. And he can make you alert that "You are not to follow my path." But he can give you tremendous encouragement, that a fellow human being, someone just like you, is capable of finding the truth. Maybe you have to find your path, but his presence is a guarantee, is an encouragement that truth can be found, that it is not something utopian; it is something realistic.

I call this state of affairs religio, the root from where the word "religion" comes. Religio is individual; religion is organized. And the moment you organize the truth, it dies. There are things, values, which cannot be organized at all. They are so delicate that organization is impossible.

And you are asking me: "God is dead, religion is dead; then what is left?"

In fact, because God is not there -- which was a fiction covering your eyes; and organized religion is dead -- which was sheer stupidity, ignorance -- therefore nothing is lost, everything is gained. You have simply lost layers of fictions from your eyes. Now you can see the real existence as it is. Everything that is becomes available to you -- it was not available to you before because of your lies and fictions and beliefs. So nothing is lost and everything is gained. The whole existence, all its beauty, its tremendous benediction, its infinite bliss -- all is available. You had just put thick layers on your eyes which were making you blind. You have lost your blindness and you have gained your insight: this is a good bargain!

Question 2

BELOVED MASTER,
WE DROPPED RED CLOTHES, MALAS, TEMPLES, GACHCHHAMIS, WORSHIP. DID WE FORGET SOMETHING -- LIKE DROPPING OUR EGOS?

Just look how easily you can drop red clothes, how easily you can drop your malas, how easily you can drop gachchhamis, because you were never authentically and sincerely in love with them. You pretended, you were hypocrites.

You had pretended you loved your mala, but the moment you found the chance to drop it, you dropped it immediately. And you must be thinking you dropped it because I have said so. But I have been telling you for years continuously to drop the ego -- that you don't drop. Strange... I said only one day, "Drop the malas," and you were so happy and so clapping, rejoicing. But when I say, "Drop the ego," you don't clap. You know that you are not going to drop it. Ego seems to you to be very precious, and ego is nothing but poison. The mala cannot harm you, red clothes cannot harm you. But the ego is constantly harming you.

The ego means your ambition to be superior to others, to be higher than others, to be bigger than you really are; in every field to be more important, to be somebody who has power over people either through politics or through money. All these are different dimensions of your ego. And if you go on fulfilling these desires you can never come to a state of contentment, fulfillment, because the ego is just like the horizon. It looks so close -- as if you just have to walk a

little more and you will reach it. But by the time you have reached there, the horizon has also moved away.
The distance between you and the horizon remains always exactly the same, because the horizon does not exist in reality; it only appears to. It is an appearance, because the earth nowhere meets the sky. But because it is round, the fallacy is created: you feel that somewhere, just close by, it is meeting the sky.
The ego is your psychological horizon. You can go on, but you will never come to a point when you can say, "My ego is satisfied." That is not in the nature of the ego, to be satisfied. To remain in discontent is its very nature. I have not seen a single person who can say that his ego is satisfied -- and I have known all kinds of people.
In Indore, India, I used to be a guest of one of the richest men of the world -- perhaps the richest man of the world -- Sir Seth Hukumchand. He has beautiful palaces made all of Italian marble. His own private temple is a unique piece of art. It is made only of glass crystals -- a huge temple made just of glass crystals. You stand in the temple and you see yourself reflected in millions of mirrors. You are surrounded by a crowd of your selves.
He was the only man in the whole world who had a Rolls Royce made in solid gold -- even the engine! Nothing else but solid gold was used. But I have never seen a more frustrated person in my life. He had everything, but whenever I used to stay with him he was always talking about his frustrations, anxieties, and that he was becoming old and his desires were not fulfilled.
Desires are millions, and your life is so small. He had perhaps become the richest man -- but that was not certain,

because the Nizam of Hyderabad had so many diamonds, emeralds and rubies that every year, when they were brought out of the treasury, seven terraces of his palaces were filled by them. They were not counted; they were weighed. Counting was impossible, because in his small kingdom of Hyderabad was the best diamond mine, from which all the great diamonds of the world have come. The Kohinoor, which is in the crown of the queen of England, has come from the Nizam's collection. His collection is immense. Nobody has been able to evaluate it.

Sir Seth Hukumchand used to say to me, "Who knows, perhaps he is richer than me! Perhaps I am not the richest man, the Nizam of Hyderabad may be the richest man."

I said, "Strange -- why should you be worried? You have everything that you want, you can have everything that you want." But this is how the ego functions.

Working his whole life, earning -- he had thousands of businesses, industries, around the country -- naturally, he had destroyed his health. Now that was a problem for the ego: even his servants were more healthy than he was. He had the healthiest horses in India -- because he was a lover of horse races, and he had unique horses. I have never seen that kind of horse anywhere else. Those horses were living in marble palaces, the stable was a marble palace. And they were as healthy as any horse can be.

But his ego was suffering because even his servants, even his horses were healthier than him. And he was not a man you could call beautiful. He had beautiful palaces and beautiful collections of all kinds of things. He had his own private museum. From all over the world everything that he wanted was purchased for his museum. But he was just an

ordinary, homely man -- not beautiful, not handsome -- and that was hurting his ego. He was not very tall -- that was hurting his ego.

I said, "You are just unnecessarily creating problems for yourself. A six-foot man, or a five-foot man -- it doesn't matter, because the five-foot man also reaches the earth, his feet are on the earth. So you may be six feet, seven feet, it doesn't matter; your feet are on the earth. And as far as the sky is concerned, nobody's head touches the sky. So what is the problem? You are not hanging one foot above the earth because you are only five feet tall. That would have been a real problem. But I don't see the problem -- your feet reach the earth perfectly well!"

But the ego is impossible. And because you are trying to fulfill the ego, you forget your real task. Who is going to discover your real self, which is not the ego? Ego is something made up, a facade. It is a palace made of playing cards: a small breeze, and the palace disappears. And that's what happened.

Sir Seth Hukumchand was known as the silver king of India because he was the dominant figure as far as silver was concerned. It was in his hands to control the price of silver; to bring it down or to bring it up was within his hands. But before he died he was almost bankrupt. Somebody else had become the silver king.

Before his death I had gone to see him, and I told him, "Now you can relax. All that stupidity is gone; you are bankrupt. You could not enjoy all those riches, now enjoy bankruptcy." And in his old age -- he was almost eighty -- he started crying. I said, "You have not lost anything,

because when those things were there you were not happy, you were not rejoicing -- so what is the loss?"
He said, "I am not crying for all that. I am crying that death is coming near and I have not looked even for a moment into myself. And you have been telling me again and again that the ego will not help, you will have to find the self; ego is a false substitute."
But when I say to you, "Drop the ego," you all become deaf. "Drop the mala," and you are immediately ready. But all have not dropped the mala. Those who had loved it, those who had accepted it as symbolic of a relationship with me -- they have not dropped it. Neither have they dropped their red clothes, because red clothes have become their remembrance of being a sannyasin, that they are initiated into a mystery school. Those red clothes twenty-four hours a day remind you that your work is to find yourself. They have not dropped them.
A few immediately dropped... and it was simply a great experiment to see who is really an initiate, and who is here just by accident. Those who did not drop the mala and did not drop the red clothes may perhaps be able to drop their egos first. Then those who dropped the mala and the red clothes and rushed to the boutique to find new clothes, they will be the last to drop the ego.
And I am not Jesus, who said, "Blessed are the last" -- no. Blessed are the first! Cursed are the last!

Question 3
BELOVED MASTER,
IN THE BALLAD OF READING GAOL, OSCAR WILDE SAYS, "FOR ALL MEN KILL THE THINGS

THEY LOVE. YET NOT EVERYONE HAS TO DIE." IT FEELS LIKE THIS INSIGHT DOES NOT ONLY APPLY TO SHEELA, IT SEEMS TO REFER TO EACH OF US. PLEASE FORGIVE OUR DEAFNESS, BELOVED MASTER, AND FROM YOUR COMPASSION, GO ON ENCOURAGING OUR SOULS TO GROW AND NOT FALL BACK AND DIE.

Oscar Wilde is not an enlightened person, but a very keen observer of life, and he has many great insights. This is one of his great insights: People kill those things they love. Why does it happen?... because your love is not pure love, it has many other things. Just hiding behind it there is jealousy, there is a power trip, there is fear of losing the loved one.

So lovers try to make each other prisoners -- afraid that if they don't make them prisoners, then their freedom may take them away from them. They cut their wings so that they cannot fly. They are so jealous and suspicious that they destroy each other's joy in life. They want the other to be loving, and the other wants the same, so it becomes almost a dead ritual. You can see a husband kissing a wife: he is just doing a dead ritual because it has to be done; otherwise there will be trouble.

The American philosopher, Dale Carnegie, whose books have sold next to the BIBLE -- and he could be a philosopher only in America, because whatever he is talking is such nonsense and rubbish -- he suggests that you remember to say two or three times in the day to your wife, "I love you." The same "I love you" the wife has to say two, three times a day to the husband.

But it is not coming out on its own, you are following the book of Dale Carnegie and just repeating like a parrot "I love you." And both know that the love has disappeared long ago, only words have remained. They have killed the love, they have tried to possess each other; and when you try to possess someone you reduce his humanity to a commodity. A wife is not human, she is a thing. A husband is not human, he is a thing.

In China, for thousands of years, until the communist revolution three decades ago, to kill one's wife was not a crime because the wife was your possession. If you destroyed your table or your chair, nobody could say that it was a crime. It was your chair and if you wanted to burn it, it was nobody's business to interfere. The wife was a possession; hence, the husband was allowed to murder a human being and it was not counted as a crime.

In China, the small girl babies had their feet bound so that their feet didn't grow big; that was thought to be one of the most beautiful things in a woman. Only the poor could afford, in China, to have natural feet. In higher society the women were almost crippled; they could not walk, their feet were so small. The body had grown and the feet had remained encaged, so they had not grown. To have the smallest feet was one of the most beautiful things. This is inhuman, but you can do it if it is only a question of possession. Then you can make the possession as beautiful as possible.

And the woman is bound to take revenge in her own way. All the women around the earth have turned bitchy, for the simple reason that they have been tortured in every way. They are boiling with anger. That anger comes up in

nagging, in fighting, in continuously quarreling, in beating the children, making the life of the husband as impossible as possible.

In India, for thousands of years, the woman had to jump alive into the funeral pyre of her husband, because now she had no right to live. The husband possessed her while he was alive; he cannot drop the possession, even though he is dead. He wants to keep the domination and possession even after he is dead. He wants to make sure that his wife will not fall in love with somebody else, so the best way is that she dies with him.

So women were forced to die -- because it is not an easy thing: you can just try putting your hand in a small candle flame, and that will give you the idea. A living woman has to be forced into the burning funeral pyre. She will rush out to save herself, so they had made arrangements....

Much purified butter would be poured into the funeral pyre. It creates so much smoke that what is happening there, people cannot see. And around the funeral pyre are standing the priests with long torches in their hands, so if the woman tries to get out of the funeral pyre, with their burning torches they push her back. And you cannot see it because so much smoke is there. And in the second line, behind the priests, there are musicians playing so loudly that whatever she screams cannot be heard. And the crowd is standing behind them. This continued for thousands of years. Even today, once in a while -- although it is against the law -- it happens in small villages.

This is not love. Oscar Wilde's insight is true as far as your so-called love is concerned: you kill the person you love. He may remain alive, but you destroy his freedom, you

destroy his humanity; you reduce him to a thing. If this is love, then what is hate?

Jesus says, "Love your enemies just like yourself." He should have said rather, "Love your husbands just like yourself, love your wives just like yourself." These are the real enemies -- intimate enemies. But to attain to that love, just preaching is not enough. You have to go through a total transformation. You have to move from mind to a state of no-mind. That's what I call meditation -- the process of moving from mind to no-mind, from thought to a state of thoughtlessness, silence.

Once you start experiencing the space of no-mind, everything in your life goes through a transformation. The ego dies, your love becomes absolutely clean and pure. Then it does not follow what Oscar Wilde is saying. Oscar Wilde himself became so much disturbed with his love relationships that he became a homosexual.

It is not strange that homosexuals are known as gay people; they are gay. Heterosexuals -- you cannot say that they are gay. They are so sad, so serious, so burdened; just waiting for death to free them from all this nonsense that they have created themselves -- the wife, the children.... They have messed up their whole life, and their house has become a madhouse.

But homosexuality is not a way out; it is just a slight change, because homosexuals start becoming as jealous, as possessive, and destroy the other as much as heterosexuals. And it is good that Oscar Wilde is not alive today; otherwise, he would be suffering from AIDS. So all his wisdom would have led him to the disease AIDS.

Love has certainly to be purified, and just by changing objects of love nothing is changed. Change your subjectivity.

You ask me not to take note of your deafness, of your blindness. I never take any note. I may talk about it, I may hit you as hard as I can, but I don't take any note of it. What can you do? This is enough, that you are here. You have taken a great step, even in your blindness, to come close to someone who is not blind.

So don't be afraid. My love is not the love Oscar Wilde is talking about. He has no idea of the love that I have for you. It does not destroy; it helps you to become free of all bondages, it helps you to become yourself. My only joy is if you become absolutely free individuals, finding in yourself the source of eternal light.

And there is no need to worry. My compassion for you and for all the sannyasins around the world will keep me in the body long enough, until you open your eyes and wake up.

So if you really want me to remain in the body forever, then keep your eyes closed and remain deaf. But that is not good on your part. You should wake up as quickly as possible, because my work as far as I am concerned is finished. I am just hanging around for you.

Even though you go on doing stupid things, it does not change my love for you. I know that what else can you do in your state? Whatever you are doing is expected. But don't continue it: bring it to an end, to a full stop.

I want you to become free of all bondage. Help me, so that I can become free of my body too. That will be your response to my love -- because to me my body is a bondage.

This is my last life. Once I get out of this body I am not going to be born again. Then I will be part of this vast universe, that tremendous freedom....
How long are you going to force me to wait?

Question 4
BELOVED MASTER,
AFTER TWO YEARS HERE, I HAD HEARD BODHIDHARMA'S LAUGHTER. I NEVER HEARD HIM AGAIN. IS HE STILL AROUND?

He has always been around. Who do you think is sitting in this chair? But if you do not hear the laughter, that simply means you are not hearing, you are not listening; otherwise, the laughter is happening every moment.
In fact, in the whole history of humanity there has never been such a commune, with so much laughter. And a commune that is in search of truth, a commune that is in search of religiousness, a commune that wants to attain to the ultimate heights of ecstasy -- no, this type of people have never before been laughing. They thought laughter was something below them.
My understanding is totally different. Laughter is one of the greatest religious qualities. The sense of humor has not been indicated by any religion as an essential quality for their followers. But here there are no followers, only individuals. They are together here because their search is the same. They are together here because their love is the same. They are together here because they have fallen in love with the same guide.

But the guide is nobody other than Bodhidharma; hence, laughter is our most essential quality. And a sense of humor, playfulness, fun, is something sacred -- nothing profane in it. Just listen to it.
I don't laugh, for the simple reason that if I laugh, you will stop laughing immediately. To allow you to laugh, I have to contain myself. I laugh in my room when I am alone!

Question 5
BELOVED MASTER,
HOW MANY IDIOTS ARE HERE?

It is a very simple question. There are only two types of people in the world: either you are enlightened, or....
Okay?

From Bondage to Freedom
Chapter #30
Chapter title: This beautiful earth
14 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
DOES THE CEREMONY OF OATH IN THE COURTS AROUND THE WORLD HAVE ANY SIGNIFICANCE?

It is sheer nonsense. It is carrying out an ancient superstition. It is ugly to see that even in the twentieth century's courts we have not been able to get rid of it. In the past people believed in God; they feared hell, they were

greedy for heaven. Naturally, it was easy to manipulate them with the ceremony of the oath. If a Christian has to take the oath, putting his hand on THE HOLY BIBLE, he cannot speak any lie -- just out of fear, because God is the witness, and this is God's book. And to touch it and take the oath, that "I am going to tell the truth, and only the truth," had a certain meaning in those dark ages, because the man was so afraid that if he lied he would fall into hell.

Now it is not a question of the court; it is a question of his religious conditioning. His conditioning has been challenged; the court is exploiting the conditioning. And if he speaks the truth, then there is bound to be a reward -- perhaps after death, but God will know that he has been true to his word.

But today, in a scientific age, when people are no longer burdened with past superstitions, the ceremony of the oath is simply stupid. Who cares about hell and heaven? Who is worried about God? The whole conditioning has disappeared. Now putting your hand on the BIBLE means nothing, you can still lie -- of course with less embarrassment, because you have taken the oath. The oath used to serve the truth in the past because of your superstition. Now it serves the lie: because of your oath, your lie is accepted as truth. It is absolutely irrelevant -- and particularly for a man of evolved consciousness. It is against his being to take the oath, because it simply means that without an oath you are not capable of saying the truth. And if a man is capable of lying, what prevents him? -- he can lie even if he takes the oath. And the book on which he is taking the oath is full of lies, utter lies!

And it is not only THE HOLY BIBLE; all religious books are third-rate fictions -- not even first-rate. There is no holy book in the world; there are only well-written books and not-so-well-written books. And your so-called holy scriptures belong to the second category. As literature they have no value.

A man should be accepted on his own authority, on his own individuality. He should be respected -- that he will speak truth.

And now there are scientific devices -- this old rotten device is of no use. There are lie detectors. Where you are standing in the court, a lie detector can be just underneath the platform you are standing on: it can immediately show whether you are lying or whether you are saying the truth. It is so easy, because whenever you lie your heartbeat changes: when you know the truth and you go against your own knowledge -- you are saying something you know is not true -- your heart is no longer rhythmic. When you are saying the truth, the heart has a rhythm; it can be picked up. Just underneath the witness platform there can be a light -- which the witness will not see, but the magistrate can see -- which can signal when the person is lying and when the person is saying the truth. It is so easy. There can be a graph like a cardiogram. Whenever you lie, your cardiogram will go berserk. And when you are saying the truth there will be a harmony in the cardiogram. It can be in front of the magistrate: he can go on seeing the cardiogram -- when you are lying and when you are saying the truth. When he feels you are lying, he can inquire more. He can question from different dimensions until you speak the truth, until the cardiogram says, "Okay, go ahead."

When we have devices which can detect lies, this device of the oath is simply out of date, simply meaningless. A man who can commit a murder, do you think he will bother much about your holy book? And he has committed murder already: he knows he is going to hell, what more can you do? If he lies, he will go to hell -- the same hell which he was going to already. What more tortures can you give him? At least by lying he can protect himself while he is alive from the tortures of the prison.

And who knows about after death? And God is compassionate, God is kind, God is love: just a little murder.... If one murder sends a person to hell, what will happen to Adolf Hitler? -- ten million murders! Even God cannot find enough punishment for the man; hell will not be enough.

You have committed a small theft -- just a little bit of lying can save you from unnecessary harassment, punishment. And as far as after death is concerned, nobody has come back; nobody is an eye-witness that bad people go to hell and good people go to heaven. Nobody knows what kind of logic functions after death. Perhaps good people are sent to hell, because "you have enjoyed goodness enough. Now have some taste of hell too." And bad people have suffered their whole life with anxiety and anguish; they need a little rest, a little holiday, a long weekend. Send them to heaven! This seems to be logical.

And nobody knows whether you are going to survive after death. There have been great philosophers -- in India, a whole school of philosophers called Charvakas -- who believe that with the death of the body everything dies. So it does not matter what you do -- just do it skillfully so that

you are not caught. And don't be worried about what happens after death; after death you will not be there. Death means the end of you.

In Greece there was Epicurus, a very great logician, who said there is no life beyond death; and he had a great school and hundreds of followers. And today, for the first time, half of the world -- more than half of the world -- is communist. Karl Marx, the founder of communism, does not believe in any God, any hell, any heaven. He says, "Consciousness is just a by-product. When the body disintegrates the by-product disappears."

There has never been such a large number of people believing that death is the end. That's why it was easy for Joseph Stalin to kill millions of people without a prick of conscience, because after death nothing survives.

In this world, continuing a very ancient superstition in the courts -- in the high courts, in the Supreme Courts of the world -- just shows that even our judges are not contemporaries.

Use scientific methods to find the truth, and respect the individual. And reward the truth -- that is something to be remembered. On the one hand you ask the person to be true, not to lie. And on the other hand, if he is true he is punished, and if he lies he is rewarded. What do you think -- people are so dumb?

If a person says the truth, then reward him! And you will see people are saying the truth without any trouble, because truth is rewarded. Nobody will be saying lies, because lies are punished. Who wants punishment?

In my childhood, I made a contract with my father. When he said to me, "Always say the truth," I said, "There has to be a contract about it."
He said, "What contract?"
I said, "Whenever I say a truth, I have to be rewarded. Then you need not be worried -- I will always be saying the truth. And whenever you find I am lying, I have to be punished."
He said, "This is a strange contract. That means you can do all kinds of mischief and you can say the truth. You do the mischief and you get rewarded!"
I said, "It is up to you. Mischief I will continue; the question is whether you want me to be truthful or not. You can think it over. Otherwise, I am going to lie, because nobody wants to be punished. And you will have to find out the truth -- which is very difficult, because whatever mischief I do, I take all precautions. Then it is your work, you find it out -- but I am not going to admit it." And he knew perfectly well that whatever I used to do was such that it was almost impossible to catch me red-handed.
For example, one of my relatives, one of my father's brothers-in-law, often used to come and stay for months. He was immensely interested in eating. He was too fat and ugly -- and I would help him eat too much. Now, nobody could say that I was committing any mischief; I was simply serving a guest.
Then he would fall sick and he would tell my father, "This is your son! I thought when he was bringing more sweets and more things, 'Why is he so interested in me?' I know now."
I said to my father, "Do you think serving a guest is not right? And if he was feeling that he is going to be sick, he

should not have eaten. The fault is not mine. If you want to punish anybody, punish your brother-in-law."
Finally, he made the contract with me. It was very difficult for him, because then I started admitting everything that I had done -- and after admitting it, I asked for reward. He would say, "This is a strange contract that I have fallen into. I have made many contracts in my life, but this is a strange contract. That you took away one of my neighbor's...."
In India, in the summertime, people sleep outside the house; it is too hot. This man was such a deep sleeper and he snored so much that almost nobody else on the street could sleep. Everybody was against him, but what to do?
I said, "You don't be worried. You just help me. I will manage."
They said, "What do we have to do?"
I said, "You come with me."
I took three people; we took his bed, carried his bed.... Just in front of his house there was a water well, a very small one: I put his bed on the well. Those people said, "What are you doing? If he wakes up and finds himself where he is, he may fall into the well!"
I said, "Don't be worried. The well is not that deep. I have been jumping in the well."
They said, "My God! And we have been drinking the water!"
I said, "That is my usual practice. Every morning, early, the first thing I do is to jump in the well. It is not deep; the man will not be killed, and he knows swimming."
And that's what happened. When he woke up, he could not believe it. Where was his house? Where had he come to?

And just getting out of the bed, he fell into the well. He screamed, he shouted, he gathered the whole neighborhood. He was taken out of the well, and he said, "Who has done this?"

People said, "Nobody knows who has done this, but you should sleep a little more alert."

"This is too much! How can I sleep a little more alert?"

They said, "Then you should stop snoring. If you snore, this is going to happen again and again."

My father immediately caught hold of me. He said, "What is the matter?"

I explained to him the whole thing: "That man has been a nuisance -- and not for one day, for years he has not allowed the neighbors to sleep. He needed it! And if he snores, I am going to put him on the well again. And yes, I have done it. Now, my reward."

My father said, "I want to withdraw from the contract. You may kill somebody -- and still you will want a reward!"

I said, "I can kill somebody even without asking for a reward. But the reward will make you aware of the truth. You are so much interested in truth -- for truth you have to pay."

Truth is not repaid in the world -- it is punished. If a man in the courts says absolutely what he has done, is the court going to release him with honor because he has been truthful? If the court is not going to release him with honor, then the court is forcing the man to lie -- and everybody has the right to protect himself. Then your oaths don't mean anything.

It is so simple to make the whole world full of truth. Just reward truth, and lies will disappear. Your oaths and your

courts and your punishments have not destroyed criminals; on the contrary, criminals go on increasing. And you must be blind that you don't see that your jails, your courts create criminals. They don't destroy crime. Your jails are universities for criminology where amateur criminals learn from master criminals and come out of the jail after two, three years, more mature.

All your laws and all your courts have created only one idea in the mind of criminals: that to commit a crime is not unlawful, but to be caught is unlawful. So the only thing is not to be caught. You have to be more intelligent and more skillful, more sophisticated.

This whole system of jurisprudence has failed. We need a totally new kind of jurisprudence where truth is rewarded; certainly, if the man has done something wrong he should be rewarded for telling the truth. And he should be sent not to the jail, but to a psychiatric, psychoanalytical caretaker, to a university where he can learn that what he has done was wrong, and that a society which rewarded truth.... He will feel embarrassed to do anything that goes against human life, human culture.

And anybody who is committing a crime... it simply means he is psychologically sick; he needs treatment, not punishment. Truth should be rewarded, and the person should be given to people who can treat him. And this is not condemnation. The individual is respected; just some sickness is there in his psychology for which he receives treatment. And within a few years, all crimes can evaporate from the earth.

But with the crimes evaporating, what will happen to the judges, to the advocates, to so many people who have

vested interests; to the jails and the jailers? Millions of people are engaged in this stupid business. The criminals are providing employment for millions of people. If crime disappears, this employment also disappears. That's why the judges are going to continue the old way; it is their bread and butter, it is their respectability.

Jailers are going to do the same thing they have been doing for centuries -- creating more and more criminals, stronger and stronger criminals, because those are the people who are giving them employment. Without them, they will be nowhere. We have to see this whole situation.

I am reminded of a story by Kahlil Gibran. A few friends go to a pub and drink too much, enjoy, sing and dance and fight, and do everything that drunkards are bound to do. The pub owner is very happy because business has never been so good.

When they were leaving, he asked the man who paid the bill, "When will you be coming again?"

The man said, "Just pray to God... if my business goes well, we will be coming every day."

The pub owner said, "We will pray every day for your business. But what is your business?"

He said, "It is better if you don't ask."

But the pub owner said, "That makes me even more curious. I am going to pray for your business, my wife will pray, because if you come every day we are going to become rich very soon."

He said, "I am a gravedigger. If people go on dying every day in big numbers, I will be coming every day with all my friends. That is my business."

The gravedigger, naturally, wants somebody to die. The doctor, naturally, wants somebody to be sick. Things have to be changed: this is not a sane structure of the society.
In China, Confucius made a very significant change. Every person had to pay the doctor if he remained healthy. If he becomes sick, he stops payment; then the doctor has to pay for his medicine, and has to take care of him. Now that seems to be a sane arrangement. Every person pays the doctor for remaining healthy. Now the doctor cannot pray that people should be sick; he will pray that people should be healthy. He cannot afford for people to be sick. He cannot afford epidemics; he will go bankrupt.
But in our society, the situation is just the opposite. The more epidemics there are, the more the doctor's bank balance becomes bigger and bigger. If everybody is healthy, then the doctor becomes poorer and poorer. If everybody remains healthy, then the doctor will be the only person who will be sick!
A sane society will arrange things in such a way that the profession -- any profession -- does not go against the society. The judge should be paid because there has been no criminal case. The police should be paid and rewarded because there is nothing for them to do. The doctors should be respected and paid because nobody is sick. Right now we are doing something which is very suicidal.
Truth should be respected -- rewarded, not punished -- and there is no need for any oath.

Question 2
BELOVED MASTER,

WHY IS HUMANITY SO WILLING TO WALK THE PATH TOWARDS GLOBAL SUICIDE?

The reason is clear. People have become clear that their life has no meaning, that except misery, nothing happens; except anxiety, anguish, life has nothing to offer. Individuals have always committed suicide. And you will be surprised: the people who have committed suicide have always been a little more intelligent than the normal people. Psychologists commit suicide twice as much as any other profession. Painters, poets, philosophers either go mad or commit suicide. Idiots have never been known to commit suicide, nor do they go mad.

Just two or three days ago I was looking at a news tape. Somebody is talking to the attorney general of Oregon, Frohnmayer, about me, saying that I have said that Frohnmayer is trying to protect the criminals so that he can destroy the commune. And if he cannot protect the criminals, then the second step will be to kill them. Then he is free to put in jail anybody from the commune, someone who is absolutely innocent, for any crime.

His comment was, "This is lunacy."

And I laughed, because perhaps he does not know the meaning of the word "lunacy." It comes from the word "lunar," the moon. In the beginning, the word "lunatic" was used for poets -- moongazers -- who would stand for hours looking at the moon. This kind of situation was called lunacy, and slowly slowly it became equivalent to madness. I would like Frohnmayer to know that he is fortunate he can never become a lunatic. Idiots cannot do that; they never go mad. To go mad, first you need to have some

intelligence. Have you seen a buffalo going mad? And as far as I am concerned, my very name, Rajneesh, means lunatic. It means "the moongazer." And certainly I would rather belong to the category of the mad than to the category of the idiots.

The idiots have never committed suicide because they cannot even think about meaning, significance, purpose. They don't think at all; they simply live, they vegetate. The higher the intelligence, the more dangerous, because it makes you aware that the life that you are living is just hollow, utterly empty. There is nothing to hold onto. You know tomorrow will be a repetition of today, so what is the point of continuing?

Individuals have committed suicide because only individuals have come to a certain stage of intelligence, of understanding whether life has any meaning or not. Now, for the first time, millions of people around the earth have reached to that maturity where they feel life is meaningless. That's why humanity is moving towards a global suicide. There seems to be no reason to continue -- for what? You have lived your life, and you have found nothing. Now your children will live and they will find nothing: generation after generation, only emptiness in your hands -- no fulfillment, no contentment.

But to me, this gives man a tremendous opportunity. Only very highly intelligent people have committed suicide or have become mad, because they could not live with this insane world. They could not adapt themselves to all kinds of insanities that are going around. They felt themselves fallen apart -- that was their madness. But only the same kind of people have also become enlightened.

So these are the three possibilities for intelligence. Either the intelligent person goes mad because he cannot figure out what is happening, why it is happening, why he is supposed to do this or that. Or, seeing the situation, that it is driving him mad, he commits suicide, he puts an end to life. This has been mostly the case in the West.

In the East the same kind of people have tried something else -- not madness, but meditation. The West is poor in that way. It does not know the richness of meditation. It does not know that meditation can transform your whole vision of life; it can give you tremendous meaningfulness, beauty, benediction. Then life is something sacred, you cannot destroy it.

You must look at it, that in the East the rate of suicide is very low compared to the West, the rate of people going mad is very low compared to the West. And one thing more: in the East, the people who go mad are really not very intelligent people. They are psychologically sick. It is not their intelligence that has led them to madness, it is something missing in their minds. Perhaps their food is not right, it is not enough to help their mind become mature. Their vegetarianism is lacking certain proteins which are absolutely needed for intelligence to grow.

So the madness in the West and in the East is totally different. The madness in the East is something psychological: they are missing certain things, their growth is retarded, their minds cannot grow the way they would have grown.

That's why in my commune I have allowed vegetarian eggs. All the vegetarians of the world should allow vegetarian eggs, because they supply the necessary proteins

for intelligence; otherwise, just vegetarian food is not enough. They will be against me, because just the word "egg" is enough for them to be against me. But these eggs are simply pure vegetable, because they don't have the male sperm. They are not going to give birth to anything. They are not alive, so you are not killing anybody. For all vegetarians of the world, unfertilized eggs should become an essential part of the menu.

The people who commit suicide in the East are also different than the people who commit suicide in the West. In the East people commit suicide because of hunger, because of starvation, because they cannot manage to live -- and life becomes such a torture. So there is a qualitative difference.

But the intelligent people in the East have always turned towards meditation. Whenever they have felt that life has no meaning, they have tried to find the meaning within themselves; that's the way of meditation. They have tried to find out the very source of life, love, and they have found it. Anybody who looks inwards is bound to find it. It is not far away, it is just within you. You are carrying it all the time!

The Western intelligentsia is looking for meaning outside, and there is no meaning outside. They are looking for blissfulness outside. Remember, the beauty is in the eyes of the onlooker; it is not there outside. And the same is true about meaningfulness, blissfulness, benediction. It is within your vision, it is within you. When you have it, you can project it over the whole existence. But first you have to find it within yourself.

If Jean-Paul Sartre, Marcel, Martin Heidegger, Ludwig Wittgenstein, Bertrand Russell, people like these, had been born in the East, they would all have become enlightened beings. But, in the West, they all became tremendously burdened with anguish, anxiety. They found that it is all accidental and meaningless, that there is no purpose in life, and joy is just a dream, just a hope; it does not exist in reality.

The West needs meditation. The East needs medicine; it is sick in the body. The West is sick in the soul. Once we understand the problem clearly.... Now it is not the East which is a danger to the world; at the most they can starve and die as they are dying in Ethiopia. But it is not a danger to the world. In fact, in a way the starving East is helping the world by dying. It is reducing the population of the world. It is making everybody richer, without your knowing. One thousand Ethiopians dying every day -- you may not see that somehow they are helping your comforts, but they are, because if the population of the world is reduced, people can live more comfortably, more easily, more joyously.

The problem is not coming from the East; the problem is coming from the West. The problem is the Western intelligentsia is fed up with life, so there is no real resistance from the intelligentsia against nuclear weapons, against a third world war. In fact, it seems deep down the Western mind is somehow hoping that it happens soon, because life is meaningless.

Rather than taking the risk of committing suicide yourself, if politicians can manage to destroy the whole world, that will be far easier. You will not be in the dilemma of to be

or not to be. You will not have to think whether to destroy yourself or not, to wonder if perhaps tomorrow things may be different.

It is an individual responsibility to commit suicide, but a global war, a nuclear war -- all your personal responsibility disappears. It is not your doing, it is just happening.

Why is the Western intelligentsia not really fighting against nuclear weapons? Why are the scientists -- who are part of the intelligentsia -- still serving governments? The simplest way will be that all the scientists who are creating nuclear weapons should resign. They should say, "Enough is enough. We cannot create these weapons which are going to destroy life on the earth." And the poets, the philosophers, the painters -- they don't seem to protest. They have just become spectators. There is a reason behind it. Western humanity has been turned by and by into spectators -- about everything.

You don't play football, but twenty-two persons who are professionals, this is their business, to play football. And millions of people are just spectators, and they are so excited... jumping in their seats, screaming, shouting. If they are not in the stadium, then they are sitting in their homes before the television screen and they are doing the same gestures there. Somebody else is playing; you are just a spectator.

The average American is looking at the television five to six hours a day: six hours of just being a spectator, not a participant. Then there are movies where you are spectators, and there are boxing matches where you are spectators. It seems you have lost contact with life. You simply see others living; your life is just to watch.

Somebody is in a competition for a world championship in chess, and you are watching. Can't you play chess yourself? Can't you play football yourself?

It is not far away, it is already happening... you will not be making love to your wife, to your girlfriend -- somebody else will be doing it and you will be watching, jumping: "Aha! Great! Go on!"

You have left the whole of life for others to live on your behalf, and then you ask where the meaning has gone, why you don't feel alive, why there is not some significance in your life. Spectators cannot have significance -- only participants, totally involved, intensely involved in every action.

So perhaps the Western intelligentsia is just in the situation of spectators, watching when it is announced on the television that the third world war has begun. Listening to the radio, reading the newspaper.... But are you going to do something or not? It is doing that keeps your juices running. If you are simply watching, your own juices dry up. You become just a skeleton.

I am surprised that the West has a great, educated, intelligent majority in the world, but they do nothing, they don't take any action. AIDS is spreading -- you are simply watching. The Soviet Union and America are both piling up nuclear weapons, preparing your funeral pyre -- and you are just watching.

You have to be taken out of this hypnotic state of being a mere spectator. There are not many people who are making nuclear weapons. There are only twenty scientists in America who know -- just twenty scientists. Can't they simply say, "No, we are not going to be servants of death!"

And the same will be the situation in the Soviet Union. There cannot be more people than that who can create nuclear weapons. If it happens in America, I am certain it will happen in the Soviet Union too. The question is just that somebody has to begin.

And all the poets and all the painters and all the great Nobel Prize-winners, novelists, actors, musicians, dancers -- what are they doing? There should be a great protest -- that all the nuclear weapons should be drowned in the Pacific. Whoever named it the Pacific must have had great insight into the future. Now let that name become a reality.

But the trouble is, unless you start feeling some meaning in life, some joy arising in you, some fragrance surrounding you, you cannot fight for life. And life needs, for the first time in the history of man, to be fought for.

Meditation will create the necessary atmosphere. It will bring you back to action, back to love, back to meaning. And then, naturally, you will see that it is time something has to be done. This beautiful earth should not die.

This is a unique planet, very small. In this immense universe, which knows no limits, this small earth is unique -- unique because birds sing here, flowers blossom here, life has reached a new level: consciousness. And in a few people consciousness has touched its omega point: enlightenment.

Compared to this earth, the whole universe is dead. It is big, vast, but even a roseflower is far more valuable than the biggest stars. Anybody who wants to destroy this earth wants to destroy something unique that is evolving. And it has taken millennia to come to this state of consciousness. Even if only a few people have attained to ultimate bliss

and ecstasy, that is enough to make this earth the greatest treasure.
It is very small -- the sun is sixty thousand times bigger than the earth. And this sun is a very mediocre one; there are very big suns that you see as stars. There are millions of solar systems, but no solar system can claim a Gautam Buddha, a Lao Tzu, a Bodhidharma, a Kabir. This earth has done something immensely great, it has made the whole universe rich. It cannot be destroyed.
War should be stopped -- and it is within our hands to do so. Don't be only a spectator. Rather than just remaining in your misery, start finding sources of life and mystery within yourself.
This is the function of this mystery school: to make you acquainted with simple methods so that you can attain to the very center of your being. That is the only possibility for saving the whole world. If only two hundred people are enlightened, then there is no way the world can be destroyed. And two hundred people is not a big number. Just in this commune we can manage two hundred enlightened people!

Question 3
BELOVED MASTER,
COULD AMERICA SURVIVE THE DESTRUCTION OF RAJNEESHPURAM? CAN THE WORLD?

No, America cannot survive the destruction of Rajneeshpuram, nor can the world, for the simple reason that we are creating the energy that can stop the destruction

that is looming larger and larger and closer and closer on the horizon.
This is the only commune in the whole world where people are not just being spectators, where people are searching for the antidote to nuclear weapons, where people are trying to find out the sources of life so that death loses all meaning. It will be the most idiotic act on America's part to destroy this commune, because it will mean destroying innocent people who are trying to reach to their own center of being. And that is the only possibility of saving the whole world. Either meditate, become enlightened -- or the whole world is going to become a graveyard... Christian, of course.

Question 4
BELOVED MASTER,
HOW DID "JESUS CHRIST!" BECOME A SWEAR WORD?

Jesus! -- that's great.
There is a psychology behind it. Jesus has been claiming himself as the savior of the world, as the only begotten son of God. He is placing himself at the highest point. He is the shepherd and you are the sheep. This egoistic attitude is bound to create its reactions. This is one of the reactions, that the very name of Jesus became a swear word. I don't want to become a swear word. That's why I have been trying to come closer and closer to you.
Now Rajneesh Foundation International is going to be changed into Rajneesh Friends International. I would really like to sit with you there, amongst you. The only problem is, the chair cannot speak. But don't blame me for the

chair's incapacity. Whenever somebody has done that, tried to position himself above you, some way or other you take revenge. In India, the same has happened with Gautam Buddha. In Hindustani, "Buddha" has become just its opposite: the idiot in Hindustani is called buddhu, and buddhu comes from the same root as "buddha."
But strange -- why should buddha become buddhu? The reason is the same. It is said, after the birth -- and of course it has to be special kind of birth.... Buddha's mother is standing and Buddha is born -- no woman stands when a child is born! And Buddha is born standing; not only that, he walks seven steps and then declares, "I am the most supreme enlightened being. In comparison to me there has never been anyone, and there will never be anyone."
Now, this type of person is bound to create reactions! Okay?

From Bondage to Freedom

Chapter #31
Chapter title: Democracy means mediocracy
15 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
WHY DOES EVERYBODY WANT TO PROVE AND TO ASSERT? WHAT IS THE PSYCHOLOGY BEHIND PROVING AND ASSERTING ONESELF?
PLEASE EXPLAIN.

The psychology behind assertiveness, behind proving oneself, is very simple. Every child, from his very

beginning, is told that he is not what he should be. Disciplines are given, commandments are given; he has to fulfill them. If he cannot, he starts feeling inferior. It seems that others are fulfilling them, only he is not capable. And the inferiority complex is the basic mind disease out of which many diseases arise.

No child is born with an inferiority complex. It is the parents, the teachers, the priests, the society, the culture, which are responsible for creating the inferiority complex in the child. And the only way for the child to get rid of it seems to be to prove himself worthy according to the expectations of others. It creates a very miserable situation. He is not growing towards his own potential, he is following guidelines given by others. He will become somebody else that he was not by his nature supposed to be. He will never be happy; misery is going to be his lot. He may be able to assert himself; he may not be able to prove he is worthy, or he may be able to prove he is -- whatever the case, misery is going to be the end result.

If he proves worthy in the eyes of others and becomes respectable, he will smile -- but in his being there will be no flowers blossoming. He will show that he is dignified, but deep down he knows he has betrayed himself. He has committed the greatest crime possible: he has betrayed his own nature. He has gone against existence and listened to all kinds of idiots.

If he succeeds, then he is miserable. If he does not succeed, of course he is going to be miserable; he has failed. Others were right, that he is basically inferior, that he does not belong to the higher class, that he belongs to the lowest. It

hurts -- because no individual is higher and no individual is lower.

I do not mean by that that everybody is equal. I am not a communist. Communism, to me, is out of date. It is as dead as Christianity, Buddhism, Mohammedanism. My approach is totally different.

In the past these were the only two alternatives: either man is equal -- equality of all human beings -- or people are unequal. I have a third alternative: people are unique, incomparable. They cannot be compared, so how can you say who is inferior and who is superior? Is the flower of the marigold inferior to the rose? But how can you decide? They are unique in their individualities. The whole existence produces only unique people; it does not believe in carbon copies. So the question of equality or inequality does not arise; I cut it from the very roots.

There is a Greek story. One crazy king had a very beautiful house made only for guests, and he had made a golden bed. When the guest entered the house he could not believe it -- those guests were also kings -- that he would be receiving such a warm welcome, so much respect and honor: "And people think that this man is crazy! He is not." But soon they were to find that he was.

His craziness was that the guest had to fit with the length of the bed. If he was longer, then he had to be made shorter -- a little part of his legs would be chopped off. If he was shorter -- I think that man was the inventor of traction -- the king had very big wrestlers who would pull the guest from both ends to make him fit the size of the bed. Whether he died or lived, that was not important; the size of the bed was important! Mostly the man would die.

This idea of making everybody equal, cutting them to the same size -- economically, educationally, in other ways -- is absurd, because inequality will show in other dimensions. People are not equally beautiful -- then tomorrow plastic surgery has to make them equally beautiful. Their color is not the same -- then some day they have to be injected with pigments to make their color the same.

Everything is unique; you cannot find two persons equal -- and communism has the idea that the whole humanity has to be equal! Intellectually you cannot make them equal. The genius of a musician and the genius of a mathematician are totally different worlds. If you want them to be equal, then you will have to destroy the heights, the peaks of genius, and reduce them to the lowest denominator. Then communism will be the greatest massacre that has happened to humanity in the whole of history.

I stand for man's uniqueness.

Yes, every person should be given equal opportunity to be his or her self. In other words, every person should be given equal opportunity to be unequal, to be unique. The opportunities can be given, but the mathematician should become a mathematician, and the musician should become a musician. But no society up to now has allowed the individual his freedom.

You think that you are free. You are simply living in an illusion. Humanity will only be free the day there is no inferiority complex produced in children; otherwise, freedom is just hypocrisy. Others are trying to make you a puppet. My whole life I had the problem....

The intentions of the parents are not bad, the intentions of the teachers are not bad. I never suspect their intentions -- but I suspect their intelligence. I suspect their understanding of human nature, its growth, its possibilities. When I was going to the university, my whole family was in a turmoil. Somebody wanted me to be a doctor, somebody wanted me to be a scientist, somebody wanted me to be an engineer. I listened to everybody, and then I said, "Nobody wants me to be myself. And you think you are all well-wishers! Not a single person in the whole family" -- and in India, the family is a joint phenomenon; my family consisted of fifty, sixty people -- "none of you has said, 'We want you to be just yourself.' Why do you want to impose your ideas on me? What right have you got? If you are so interested in medicine, go and become a doctor! But why should I fulfill your desire? You are making me a puppet, an instrument. And I simply say no to everyone in the family. I will do what I want to do. I am going to study philosophy."

They all laughed. They said, "Study philosophy? Then you will remain a pauper all your life."

I said, "At least I will have the satisfaction that this is my own choice, that I am independent in whatever I have done, nobody has manipulated me. Becoming a doctor and rich, a scientist and rich, will not be a contentment to my heart. I will always remember that this is somebody else's trip -- I have been forced to do it! Even your Nobel Prize will not give me the contentment, the joy which comes out of freedom."

I knew what they would do, so I said, "I know what is in your mind. You will say, 'Then you go on your way, but we

are not going to support you financially.'" I said, "That is clear. I don't resent it. I don't follow your advice -- I have no right to take your financial support. Even if you give it to me, I will not take it."

For two years I was earning -- working in the night, studying in the day. My father was very sad and very sorry. Many times he came and said, "Forget all that. You are destroying your health; you don't have time to rest, you don't have a disciplined life."

Finally he came and wept and said, "Unless you accept money from me every month, I am going to sit here and fast and I am not going to move."

I said, "That makes sense. You have finally accepted and respected my desire. These two years have not gone in vain." It was troublesome, it was not comfortable: running twenty-four hours a day -- only once in a while, whenever I could get time, sleeping, eating.

He said, "We are sorry. We had not thought that you would go so far."

I said, "Remember it. Whenever I do something I do it the whole way."

When I came back from the university, everybody except my father asked, "Now what are you going to do?"

I said, "You need not be worried. I have already an appointment as a teacher of philosophy in a university." Because for six years I proved my love for philosophy, my insight into philosophy, my ingenuity in seeing into its complexities, every teacher of my university and the vice-chancellor wanted me, immediately after I passed my master's degree, to become a teacher in the university.

I said, "It does not matter.... If you want to do something totally, you can change deserts into oases. You can change the life of a beggar into the life of an emperor. The whole question is, inside you there should be no inferiority complex. And you have not been able to create that in me." I have never proved myself superior to anybody. I have never been assertive in that sense, of dominating. But I started speaking very early in my life, when I was in high school, and the principal was amazed. He could not believe that a student could speak in such a way.

Then I was speaking continuously throughout my whole university career. I had won so many shields, cups, inter-university competitions around India, that my mother started asking me, "Where are we going to keep all these things you go on bringing again and again?" But I have never learned speaking in a school, or oratory. I have never read a single book on how to speak, simply because I want to be just myself. Why should I read somebody else's book? I can speak in my own way.

And what is the problem? Everybody speaks, and everybody speaks beautifully. But something happens; if you are brought to the podium before the microphone, something strange happens. You forget speaking -- which you have been doing since your very childhood. Standing before an audience of thousands of people, so many thousands of eyes on you, you become afraid whether you will be able to perform according to their expectations or not. It is, somewhere, your inferiority complex that gives you trouble. Otherwise, it is just the same whether you are talking to one person or you are talking to one million people.

If you are clean inside, having no wounds of inferiority, then who cares what people expect of you? You have never fulfilled anybody's expectations. You have been simply living your life according to your own insight, intuition, intelligence. And that's the way it should be. A healthy human being will not have an inferiority complex.

And the other side of the story is: if you don't have an inferiority complex, you will never try to be superior. There is no need to be superior to somebody, dominating somebody, having the upper hand over somebody, controlling somebody -- you will never become a politician.

Only people who are basically suffering from an inferiority complex are attracted to politics. The very attraction towards politics guarantees it, what their problem is. Anybody who is attracted towards politics should be immediately treated psychologically. All politicians are sick, without any exception. Unless they are sick, they will not be in politics.

A person who has no desire to have power over others, to prove himself... because there is no need! He is alive, he is breathing, he is doing his thing; that is enough proof. He has made his signature. Certainly it is his signature, not somebody else's.

And remember, if even your thumbprint is unique in the whole world, what about your being? If nature does not create two thumbs alike.... How much care! Not even by mistake do two thumbs have the same lines -- and there are five billion people on the earth!

Being is so significant that it is irreplaceable.

You are just yourself.

Do something that comes out of you -- not to assert, but to express! Sing your song, dance your dance, rejoice in being whatever nature has chosen you to be.

If we can destroy the inferiority complex... which is very simple: the teachers and the parents just have to be aware not to impose themselves on the helpless children. And just within two decades the new generation will be free of the inferiority complex. And with it will go all politics, all presidents and all prime ministers. And their going will be such a great relief!

People will express their creativity. There will be musicians, there will be dancers, there will be painters, carpenters. There will be all sorts of creativity around the world. But nobody is competing with anybody else; he is simply doing his best. It is his joy. The joy is not in competing, the joy is not in coming first; the joy is in doing it. It is not outside the act, it is intrinsic to the act.

That's my image of the new man. He works, but his work is his life, his very soul. Whatever he does, it does not matter. I am reminded of Abraham Lincoln. When he became the president of America, his father was a shoemaker. And, naturally, egoistic people were very much offended that a shoemaker's son should become the president. They were aristocrats, super-rich, who thought that it was their birthright to be in the highest post. A shoemaker's son?

On the first day, as Abraham Lincoln entered to give his presidential inaugural address, just in the middle one man stood up. He was a very rich aristocrat. He said, "Mr. Lincoln, you should not forget that your father used to make shoes for my family." And the whole senate laughed;

they thought that they had made a fool of Abraham Lincoln.
But Lincoln -- and that type of person -- is made of a totally different mettle. Lincoln looked at the man and said, "Sir, I know that my father used to make shoes in your house for your family, and there will be many others here... because the way he made shoes, nobody else can. He was a creator. His shoes were not just shoes, he poured his whole soul in it. I want to ask you, have you any complaint? -- because I know how to make shoes myself; if you have any complaint I can make another pair of shoes. But I know that nobody has ever complained about my father's shoes. He was a genius, a great creator, and I am proud of my father!"
The whole senate was struck dumb. They could not understand what kind of man Abraham Lincoln was. He had made shoemaking an art, a creativity. And he was proud because his father did the job so well that not even a single complaint had ever been heard. And even though he was the president of America, he was ready to make another pair if there was any complaint.
The man looked silly. Lincoln insisted, "You have to speak! Why have you become dumb? You wanted to make me a fool, and now, look all around: you have made a fool of yourself."
It does not matter what you do. What matters is how you do it -- of your own accord, with your own vision, with your own love. Then whatever you touch becomes gold.

Question 2
BELOVED MASTER,

IN WHAT WAY DO YOU ENVISAGE DEMOCRACY PLAYING A PART IN YOUR COMMUNES?

The question is a little complex. Democracy is not the highest goal. It is better than dictatorial regimes, it is better than monarchies, but it is not the end of the journey -- because democracy basically means government by the people, of the people, for the people, but the people are retarded. So let us say: government by the retarded, for the retarded, of the retarded.

Democracy cannot be the highest possibility man can attain. It is good in comparison to other forms of government that have preceded it, but not something that can succeed it. I call that meritocracy.

I want a government by the people of merit.

And merit is a very rare quality.

As the situation is, all the geniuses of the world are outside governments. It is hilarious: those geniuses are needed in the government because they can give the best world to humanity, but they are servants of the retarded politicians. Now the scientists who are making nuclear weapons are in the service of people like Ronald Reagan. What merit has he got? What intelligence has he got? What is his contribution to the world? -- those third-grade Hollywood cowboy films? But he will make the decision, and the geniuses will never be known; they will work almost anonymously.

The same is the situation in Soviet Russia, and everywhere else in the world. The Russian government does not allow its scientists, poets, or other geniuses to receive the Nobel Prize, for the simple reason that by receiving the Nobel

Prize they become world famous. And a genius has no business becoming world famous; he should do his work. The greatest physicist today is in imprisonment in Soviet Russia. The greatest physicist perhaps of all the ages, who has gone deeper than Albert Einstein -- Sakharov -- is serving a life sentence in Siberia. His only crime was that he refused to obey the Soviet government, and accepted the Nobel Prize.

Now, the people who are ruling the Soviet Union are just third rate. None of them has shown any genius -- Sakharov alone has as much as the whole stupid lot -- but they have power. And the best physicist, who can contribute to the world immensely, is simply rotting in Siberia.

The situation may be a little bit different in different countries, but the basic thing is the same: the people of merit are not the people who rule. The people who rule are always mediocre. Democracy, rightly translated, is mediocracy. I cannot support mediocracy. I would like people of merit, geniuses, to manage the world -- and things would be totally different.

For example, instead.... Anybody who is born in America, after a certain age becomes adult, is able to vote. Why this limitation of a certain age? What is so great about it? And if you can make a limitation that at twenty-one years -- any age limit -- you are able to vote, why can't you make it a point that unless you have a master's degree, a first-class master's degree in any subject, you cannot vote for the federal government?

You can make it a point that you have to have a first class bachelor's degree if you want to vote in the state government. You have to have a doctorate if you want to

stand for any position in the federal government -- a Ph.D. is absolutely necessary. If you want to become the president of the country, then you must have at least a D.Litt. or D.Sc. Without having these qualifications you cannot stand, you cannot run for the post.

So we should require merits for each post -- the highest merits. And we should make grades of voters: for the federal government, the highest degree; for the state government, a lower degree; for the county, a little lower degree.

But meritocracy has to take the place of democracy. Then perhaps you will see Sakharov not suffering in Siberia, but being the prime minister of the Soviet Union. Then you will see Yehudi Menuhin perhaps being the president of America. And there are thousands of geniuses around the world....

And remember, geniuses are never destructive; they are always creative. With a genius president in America, and a genius president in the Soviet Union, a third world war becomes impossible. In fact, with geniuses ruling all over the world, the day will not be far off when they will decide that it is better to make one world rather than divide it into nations, because that solves problems more easily.

There are thirty million Americans who are dieting because of too much eating. Now, these people should be transported to Nigeria, Ethiopia, India -- there is no need for any dieting, just being in Ethiopia will bring them to their senses! Just leave them in Ethiopia. They will not die -- they have at least enough fat to last for ninety days. And for ninety days, bring thirty million Ethiopians to America. Those people will really enjoy your fridges!

It is simple... a world government can look at the whole world as one humanity. Problems are not so much as they appear. At one time, in Soviet Russia, they had a bumper crop of wheat. Rather than giving it to the countries who were dying without food, they started burning wheat in their railway trains instead of coal. Now, those poor countries where people were dying have enough coal: if the world is one, the coal can be given to Soviet Russia, the wheat can move to the poor country.

And if there is one world, then there is no need for seventy-five percent of every nation's wealth to be wasted on nuclear weapons, on armies, on other kinds of war materials. Seventy-five percent! Humanity is living only on twenty-five percent. If there are no longer any nations, the question of war does not arise. A hundred percent of all energy, money, income becomes available to the whole world.

There are countries -- for example, I know India -- where labor is so cheap.... In America, things are almost ten times more costly, for the simple reason that labor is so costly. It is simply stupid. Why not make industries in India, produce any item in India, ship it to any country where it is needed? It will be cheaper, it will be available to more people.

The Soviet Union has one-sixth of the land of the whole earth, and the population is only two hundred million. India's population today is eight hundred million, and by the end of the century it will be one billion. For the first time in history, India will be going ahead of China. Up to now China has been ahead. China will be number two, India will be number one. But it is not a great joy to be number one. India can manage very easily four hundred

million people; more than that is impossible. The land is not there, the soil has been exploited too much for centuries. One billion people -- simply the idea...! India will become a thousandfold bigger Ethiopia.

In Ethiopia one thousand people have been dying every day. In India millions of people will die every day. But there is no need. Just by the side is the Soviet Union, with vast lands spreading from one corner of Europe to the other corner of Asia, covering two continents. It is such a simple matter: over-populated areas should be shifted, people should be shifted to under-populated areas.

In Switzerland they have dropped birth control policies. They are encouraging people to produce children, because for the last two years their population has been going down. We are living in an insane world. There are countries where it is so hard to teach people to use birth control methods so that their population does not rise, and there are countries where the government is giving every encouragement and rewards for people to produce children; otherwise the country will disappear. But what is the need to produce children when so many children are there, dying? Just shift them to Switzerland. Adopt them; that will be more humane.

And the same is the situation about everything. All this can be changed by people of genius coming to the top. And the simple way is, make categories so universities become your centers of power, not governments; universities create your governors, your presidents, your vice-presidents, your senators. And that should be the right thing to do.

Now, as things are, the profession of the politician is the only profession which needs no qualification. Even if you

want to be a plumber, some kind of qualification will be needed, some training in plumbing, some certificate. But if you want to be the president of America, no certificate is needed. It seems strange: plumbing is more important than the presidency of America! If you want to be a senator, no qualification is needed. If you want to be a teacher in a kindergarten school, qualifications are needed.
Democracy is not succeeding; it has failed. It was better than its predecessors, but now we have to find a new alternative, because democracy has failed. It has not been of any help.
I call it meritocracy.
The future belongs to meritocracy.

Question 3
BELOVED MASTER,
HAVE NOT RELIGIONS DONE ANY GOOD TO HUMANITY?

Corpses cannot do any good to anybody, unless you like stinking things. It is a question of preference. Religion means something dead.
A roseflower alive, dancing in the sun, in the wind, surrounded by its aura of perfume, is one thing. You can find a roseflower, dry and dead, in THE HOLY BIBLE too; people keep them. The color has faded, the fragrance is gone, there is no life in it. It only reminds you of a flower, it is no longer a flower. There is no longer any juice in it, it is dead, dry. Even to call it a roseflower is not right -- it is only a corpse. Religions are corpses.

Religious experience is the living rose. Religious experience is individual. Religion is an organization, and the moment truth is organized it dies. Truth can have a beating heart only in the individual, because organization has no heart. Organization does not breathe, organization is just a graveyard.

All religions are graveyards. Yes, underneath the graves there are people who have once been alive, who had once loved, sang songs, danced, laughed. But now it is only a graveyard. Those people may be there only just as skeletons.

Religion is always dead. Religious experience is always alive. Religious experience has given tremendous riches to humanity. Religion has simply harmed. Religious experience needs no priests, no churches, no ritual, no God, no heaven, no hell. It needs only an inward journey, because there is the real shrine. There is the source of your life, of your love, of your joy, of your celebration.

Moving inwards, you will find living sources, living waters which are eternal. And the man who finds it can help others. He cannot give to you his experience, but he can explain it to you -- in a very rudimentary way, because words are not capable of expressing the wordless. But he can try. He can at least create an urge in you -- which is dormant in every human being -- to enter into your own being.

And once you know yourself, you know there is no death. Once you know yourself, you know there is no inferiority. Once you know yourself, a tremendous rejoicing arises in you which wants to create. It wants to sing, it wants to

dance, it wants to compose music. To different individuals it will happen in different ways.
Religious experience has been a benediction, a tremendous blessing -- but to very few people, because most of the people don't bother about individual experience. They simply become Christians, Hindus, Mohammedans, Jews. They become part of an organization which promises, "Just believe in THE HOLY BIBLE, in the TORAH. Believe in the GITA, in the KORAN. Just belief is needed on your part and you will reach to the ultimate state of bliss, to paradise."
Organized religions are cheap. They have not helped anybody; they have harmed millions. They have created thousands of wars, burned living human beings -- they have called them crusades, jihads, wars of religion, wars for God. Every kind of nuisance has been committed in the name of religion.
It is time -- we should get rid of religions and start searching for religious experience, which has never harmed anybody.

Question 4
BELOVED MASTER,
WHY ARE YOU SO AGAINST CELIBACY?

I am not. Nature is -- and I am all in favor of nature. To me, there is no other way to find truth, to find peace, to find meaningfulness, than being natural.
Celibacy is one of the most unnatural things. It has destroyed so many human beings -- millions -- Catholic monks, Hindu monks, Buddhist monks, Jaina monks, nuns.

For centuries they have been teaching celibacy; and the most amazing thing is, even in the twentieth century, not a single medical expert, physiologist, has stood up and said that celibacy is impossible, that in the very nature of things, it cannot happen.

To impose celibacy means to pervert the sexual energy of man. It is celibacy that has created homosexuality. It is celibacy that has created sodomy. Perhaps you don't understand the word "sodomy"; it is making love to animals. And, finally, it is celibacy which has brought humanity to experience the great joy of AIDS. I call AIDS a religious disease. It has been created by all the religions. Nobody ever has been celibate, whatever the pretensions; you can only be a hypocrite. But your sexual energy will find ways to move -- it is natural.

Celibacy is as natural as somebody taking a vow that he will not allow his hair to grow. What are you going to do? Is it within your hands? The body does not listen to you and your orders: the hair will continue to grow. You will be surprised: even in his grave, when a man is dead, hair and nails go on growing. What to say about in his life?

I have heard... two small children, six and seven years old, were standing by the side of a Catholic monastery. A few monks were passing by.

The little child asked the older one, "I wonder, what is the difference between a man and a monk?"

The older one said, "I know the difference, but I don't understand the meaning. I have asked older boys. They said that the difference is that the monks use their ding-dong only for pissing."

The younger boy said, "I don't understand.... That means we are also monks, because we also use our ding-dong only for pissing! What else to do with it?"
But remember, ding-dong is two words. Ding is pissing -- and dong you have understood!
You cannot escape from dong, and there is no need; it is perfectly natural, human. Enjoy both: ding, and dong too! Okay?

From Bondage to Freedom

Chapter #32

Chapter title: The great accident
16 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
A PRIEST SETS HIMSELF UP AS A MEDIATOR BETWEEN MAN AND GOD. THE LAWYER'S JOB IS TO MEDIATE BETWEEN MAN AND JUSTICE. AREN'T THESE PROFESSIONS ESSENTIALLY THE SAME? WHY DO WE NEED LAWYERS?

We do not need them. The priest is not needed. You are part of existence, you are already in it; there is no question of any mediation. Any mediator between you and existence will be a barrier, will not be a bridge. The bridge is already there. You cannot exist without the bridge. Your breath, your heartbeat, your very being is continuously nourished by existence in every possible way.
The priest is absolutely not only unnecessary, but harmful, poisonous. He creates the division between you and the

whole, and then he exploits you. His strategy is simple. He exploits, because he knows how he can help you to be bridged with existence, with the cosmos. You do not know, and he knows; naturally, you become spiritually enslaved to him.

The priests are serving the devil, and all the churches and all the synagogues, all the mosques, all the temples are not for God. They are creations of the priest, and they are barriers, to be demolished completely, erased from the earth. There is no need for any priest.

When you see the sunrise, do you need a mediator to connect you with the beauty of the sunrise? When you see a beautiful flower, do you need a philosopher to explain to you what beauty is? Then his explanations will become a wall. His philosophy will not help you to understand and to experience the beauty of the rose. On the contrary, instead of understanding the rose you will have some dead words about beauty. When beauty is present, there is no need to think about beauty. Why not drink it directly, immediately, without mediation?

The same is the situation with the legal expert. He is not there in the service of justice, he is there to protect the criminal; otherwise, there is no need. A case that goes on for years can be settled within three days.

And that's what happened in Mao Zedong's China. He made it clear that lawyers are not needed, the whole profession is finished. The man of justice is there; he can see clearly, can listen to both the parties. But the legal experts camouflage the whole thing in legal jargon. They create such a smoke around the thing that even the judge

cannot see what is true and what is untrue. It is better -- let the common man stand before the judge.
The judge should be educated about justice, fairness, respect for the individual. Even though he has committed a crime, you may condemn the act but you cannot condemn the individual. An action is a small thing in the whole life of an individual, just a small episode. That episode is not the whole life. Condemn the act, but don't destroy the dignity of the individual. Justice will be easier, far easier. The more experts are there, the more they try to find ways to go roundabout. And logic is a prostitute; it can prove anything, it can disprove anything.
It happened in one of the universities of India, Nagpur University, that I was a participant in an inter-university debating competition. My partner fell suddenly sick; he was not able to participate. I was speaking for the subject, he was speaking against the subject. I spoke for the subject, and I asked the judge -- who was the chief justice of the Supreme Court -- that permission be given to me to speak on behalf of my partner too, because he was sick.
But he said, "How is that possible? You have just now spoken for the subject."
I said, "Logic is a prostitute. You just give me a chance and I will show you."
He was interested. He said, "There is no harm. Try!"
I spoke against the subject. I won two prizes: first prize, against the subject, second prize, for the subject. Naturally, I spoke more emphatically for the sick man. And I told the chief justice, "Now do you see? Logic can prove anything, can disprove anything." And law is only an application of logic in a particular direction.

So legal experts go on arguing, confusing the judge, confusing the juries. It takes years, and even then most of the criminals are released, most of the murderers are released. So much expense, so much wastage of time, so many people involved -- finally the murderer is released. In fact, the man who can save the criminal is thought to be a greater expert in law than the man who cannot save the criminal. But by saving the criminal you are harming the innocent person.

It would be far simpler if there were no mediators. Two simple, common men cannot create so much smoke. The judge should be perfectly educated. The situation in America is just the opposite. The judges are elected, elected by the common masses, by political parties. They don't know even the ABC of law. They are utterly ignorant about jurisprudence -- and they are to decide! And confronting them are experts of law who can confuse anybody.

Justice has become more and more impossible. The whole legal profession is illegal, there is no need of it. And judges cannot be elected -- that is not democracy, that is sheer stupidity.

The judge should be absolutely knowledgeable about the human mind, human psychology, the laws of the land, the values of the constitution. He cannot be elected; he has to be appointed according to his merit. And then it is so simple: two common men cannot deceive him; within three days the case will be over and the criminal will be caught. But it is strange -- judges know nothing of justice, and they have to face experts of law. And behind them are hiding all kinds of criminals. Even such a simple thing people cannot understand -- that justice is an expertise.

And there are means which can be used -- science has provided so many means so that the courtroom's whole structure will be different. The man who is testifying should be standing on a lie detector -- not knowing it is there. There is no need for any oath. The days of the oath are over; nobody cares about the oath.

I know professional witnesses.... I used to live in a city where the high court of the state was. I had a friend, and I was surprised that he was always moving around the courts; I thought perhaps he was employed there.

I used to go to the university by way of the court. One day I stopped the car and called him and asked, "What kind of job have you got? -- because mostly I see you outside the court."

He said, "I don't have any job. I am a professional witness."

I said, "What is that?"

He said, "You don't know what a professional witness is? I witness for anybody. So outside I find a client, a customer who wants a witness. He has done something wrong; I can witness and prove that he has not done it."

I said, "But you must be taking the oath...."

He laughed, he said, "I have taken the oath so many times it does not matter anymore. And even the judges know me, the advocates know me, the criminals know me. When the advocates find that it is very difficult to save a criminal, they seek my help. I am an eyewitness for anything. And I have become so expert in all these ten years that I earn more than the advocates."

There is no point in the oath. Who cares about a book when there are scientific instruments available which are absolutely certain? And more sophisticated mechanisms

can be invented. The man can be hypnotized, and in hypnosis he cannot lie; he will have to say the truth. There is no way to lie, because in hypnosis he is unconscious. You can record everything that he says. And when he wakes up after hypnosis, let him listen to the record. He will be simply surprised: he has told everything that he wanted to hide.

Hypnotists are needed in the courts, hypnotic devices are needed in the court. Lie detectors are needed in the court. A very fair mind, not bigoted, having no conditions -- that should be the training of a judge. He is no longer a Christian, no longer a Hindu, no longer a Mohammedan, no longer a communist; his only function is to decide what is true and what is untrue. Beyond that, he has no ideology to impose, he has no mind to interfere with the truth.

The whole education of the judges should be of unconditioning. Silently he should listen to both sides, watch the lie detectors, listen to their hypnotic states, and decide. Within three days even the greatest case can be finished, and absolutely only the criminal will be punished. Neither advocates are needed, nor are witnesses needed. These are unnecessary parasites.

But everywhere mediators have been exploiting human blood. Man has to be made conscious about it. Every institution that civilization has created needs total change, a new orientation.

Question 2

BELOVED MASTER,

CAN A PERSON BECOME ENLIGHTENED BY ACCIDENT?

This is something very significant to understand. Enlightenment is always accidental. That does not mean that you have not to try for it, but your trying is not going to bring it. Your effort is not going to achieve it. But making the effort, searching in all directions in every possible way, some day it happens -- not because of your efforts but because of your intense urge, a tremendous intensity like a flame within you. But it is always accidental; you cannot say, "It happened because I did that." Otherwise, things would have been very simple. For example, Buddha was sitting under a bodhi tree, and enlightenment happened. Now, thousands of Buddhist monks.... In every Buddhist monastery there are bo trees, and they are sitting, waiting for enlightenment to happen -- as if the bo tree has something to do with it.

Buddha had eaten that evening a sweet made of milk and rice. Buddhist monks think that has something to do with it, so for them it has become very spiritual food. Before sitting for meditation, they will eat kir -- that is the name of the sweet. But enlightenment has nothing to do with kir.

Buddha was sitting in a certain posture, the lotus posture. So every Buddhist monk sits in the same posture -- perhaps the posture has something to do with it. The posture has nothing to do with it, but millions, throughout history, have been sitting in that posture, torturing their legs. And now Westerners have started learning yoga postures, in which the lotus posture is the most important because Buddha became enlightened in that posture. For a Westerner, who has been sitting in a chair his whole life -- in a cold country you don't sit on the ground -- his legs are in tremendous

torture, but he tries hard. It takes almost three months for him to attain to the lotus posture, but only to the lotus posture; and then he waits his whole life for enlightenment. It doesn't happen.
So it is not a certain sequence of causes that brings enlightenment. Your search, your intense longing, your readiness to do anything -- altogether perhaps they create a certain aroma around you in which that great accident becomes possible.
But you cannot manage it. Every seeker has to begin from the beginning; you cannot learn by watching somebody. That's what all the religions have been doing: a certain prayer, a certain posture, a certain ritual, a certain way of breathing. Nothing helps.

I have always loved a small story.... The archbishop of Russia became very much annoyed because on a small island three men had become known to the population as saints. Now, this is against Christianity. Christianity is the most foolish religion of all the religions. A saint has to be certified by the church -- as if to be a saint is a degree, a title. The English word saint comes from sanction. When the church gives the sanction, one becomes a saint.
The archbishop was very angry that without his sanction, these three people had become known as saints. And thousands of people were going to touch their feet, to get their blessings. Naturally, this was making him very angry. One day he finally decided to go and see what kind of saints these were. He went in a motorboat, reached the island -- it was a very small island, only those three people lived there. It was early morning, and those three were

sitting under a tree. They looked simple, uneducated, illiterate people.
The archbishop on the way was very nervous about facing three saints who have influenced thousands of people. But now he saw there was no problem -- these were idiots! He went there and they all touched his feet. He was well satisfied. He said, "Do you think you are saints?"
They said, "We are uneducated, illiterate, poor people. How can we think such high things? They are not for us. But what can we do? People go on coming. We try to prevent them, we tell them they should go to you, but they don't listen."
The archbishop said with an authoritative tone, "What is your prayer?"
The three looked at each other, they nudged each other. One said, "You say it." The others said, "You say it."
The archbishop said, "Anybody can say it, there is no harm. But start!"
They said, "We feel very embarrassed, because it is not really a prayer; we have made it up."
The archbishop was really angry: "You have invented the prayer? What is the prayer?"
One of them said, "You insist, so we have to say; but we are feeling very embarrassed, because the prayer is not very great, it is very simple. Our prayer is: 'You are three, we are three; have mercy on us.'"
Even the archbishop in his anger had to laugh. He said, "Great! This is your prayer?"
Those poor people said, "We are ready to learn. If you teach us the right prayer, the proper prayer, we will try it. But it should not be long, because we may forget it, or we

may make mistakes, get confused. Our prayer is so simple we cannot forget it, we cannot make any mistake."
The archbishop read the whole prayer of the orthodox church of Russia. It was too long. Those three poor people said, "This is too long. Please read it again." The third time, they said, "Just one time more, so we can remember."
The archbishop was happy that these idiots... "Now there is no problem: I can convince people that they know nothing -- not even the prayer of the church!"
They touched the archbishop's feet, thanked him and told him that there was no need for him to come, he should have just sent a message and they would have come to him. Why should he take such trouble? Anytime he wanted, he should just send a message and they would come to the church itself.
Very happy and contented, the archbishop left. When he was just in the middle of the lake, he saw those three running on the water, coming towards him, saying, "Stop! We have forgotten the prayer! Just once more!"
The archbishop looked at them -- they were standing on the water, running on the water. He must have been a man of some intelligence. He said, "Forgive me. Your prayer is right; you continue your prayer. Your prayer has reached; my prayer has not reached. You are really saints; it does not matter whether the church has sanctioned you or not. Sanctions are needed by those who are not really saints; your very existence proves it. Just forgive me, that I interfered in your life."
This is a story by Leo Tolstoy. It is possible. With purity of heart, with serenity of the mind, with calmness, even this

becomes a prayer: "You are three, we are three; have mercy on us." And the great accident happens.

But you cannot copy it -- that is the problem. You can go to an island and sit under a tree, and say, "You are three, we are three; have mercy on us," and nothing will be happening. Within an hour or two you will get bored, and you will say that this does not work. It is not a question of methodology.

Existence has allowed enlightenment in so many different ways to people, all that we can say is that certain qualities -- not very particular methods, but certain qualities -- when they come to meet within you, function not as a cause, but something happens because of their presence. This is what in science is called a catalytic agent. They function as a catalytic agent.

For example, you know that water is made with hydrogen and oxygen. But you can go on mixing oxygen and hydrogen and water will not be made. If you divide water, you will find only hydrogen and oxygen. Then what is missing? Why, even when mixing them in the proper proportion, H2O, is the water still not happening? For that, the presence of electricity is needed. It does not cause it -- it is a totally different phenomenon than causality -- but its presence is a catalytic agent. Without its presence, oxygen and hydrogen can remain together for eternity, but water will not happen.

So when you see silver lines in black clouds, it is not just for painters and people who understand beauty and are sensitive to esthetic values. That silver line is nothing but the presence of electricity that transforms hydrogen and oxygen into water. But scientists were surprised in the

beginning, because it does not take any part -- just its presence is needed. But without its presence nothing happens.

So I can say to you that enlightenment is always an accident, not an effect produced by a certain cause; otherwise, things would have been very easy. Everybody could have produced the cause, all the necessary ingredients, and would have become enlightened.

If the lotus posture is needed, he will do it. If standing on the head is needed, he will do it. If sitting under a bo tree is needed, he will do it -- anything. If other men have been able to do it, you can. But the problem is that it is not a cause-and-effect phenomenon. So I can describe only a certain presence which functions as a catalytic agent.

Meditation creates the catalytic agent: a totally silent mind with no thoughts, a totally relaxed body with no tensions, a totally empty heart with no moods, no feelings, no sentiments, no emotions. And then, simply wait.

In this silence, serenity, just wait....

And out of nowhere something explodes in you.

Yes, it is an explosion -- of light, of love, of tremendous bliss, which remains with you forever. You cannot lose it even if you want to. Nobody can become unenlightened again, that is not possible.

In an ancient sutra it is said, "You can make curd out of milk, but you cannot make milk out of curd." The process is not reversible. You can make butter out of curd -- in India people make purified butter they call ghee, but you cannot make ghee again butter or curd or milk. You have come to the end of the process. You cannot go back and there is no possibility of going beyond.

In India, ghee became a very spiritual, symbolic thing, for a simple reason; otherwise, there is nothing spiritual in it. The symbolic reason was that it gives you the whole process of enlightenment. You can attain it, but you cannot step down the stairs. Those stairs are gone; any step that you have passed no longer exists.

Nobody has said what I am saying to you: that enlightenment is accidental. There are only two possibilities -- either a thing can be causal or a thing can be accidental. The causal thing cannot bring you to eternal freedom because it is based on a chain of cause and effect. Only the accidental can bring you to freedom, to total newness, freshness, a new birth. Because of this phenomenon all religions have failed, because they were trying just to imitate somebody's enlightenment.

The Taoists are still trying to imitate Lao Tzu -- after twenty-five centuries doing the same things, eating the same things, living the same way, thinking that they will become Lao Tzu. But in twenty-five centuries not a single man has been able to attain the goal.

Jainas are doing it, Buddhists are doing it, all religions are doing a single thing: they have seen somebody whose eyes had a different light, whose gestures had a different grace, whose words had a different authority. He spoke from his very innermost core, he was not a scholar. He was not saying anything within quotes; he was simply expressing his own vision. He was singing his own song, dancing his own dance. He was utterly individual and immensely blissful. People seeing him started imitating -- what he was doing, they should do. And they have been doing, for thousands of years, all kinds of imitations.

Thomas a Kempis has even written a book which is thought by Christians to be next only to THE HOLY BIBLE in importance. The name of the book is THE IMITATION OF CHRIST. You can understand from the very name what the book contains. But even Thomas a Kempis could not become what he thinks by imitating Jesus Christ one can become. His book is read by monks, and they try to imitate. They become carbon copies.

And one thing is certain: this existence is absolutely against carbon copies. This existence knows only original faces. It will recognize you only when you come with your original face -- not Christian, not Buddhist, not Hindu, but just you in your utter nudity.

So I can suggest only that you can create the catalytic situation, and then wait. And have patience; you cannot force enlightenment to happen. You can manage the catalytic atmosphere, that's all that is within your hands -- then wait. Be patient.

Existence is impartial. Whenever the time is ripe, you will suddenly be aflame. All the old will be burned and something new, absolutely new, that you could not have even thought about, dreamed about, will have happened.

It is possible, but nobody can guarantee it.

It is going to happen if you can manage the catalytic atmosphere and wait. One never knows: it may happen today, it may take the whole life -- but it will happen. Just wait. Wait with deep trust in existence.

But whenever it happens, it will come as a great surprise to you, because it is accidental.

Question 3

BELOVED MASTER,
DO ALL ORDINARY PEOPLE THINK THAT OTHERS HAVE SOMETHING MORE OR BETTER THAN THEY DO?

That's the definition of ordinary people. They are continuously comparing themselves with others. Comparison is their whole life's work.
Certainly people have... somebody has a better house, somebody has a better nose, somebody has a better body, somebody has a better mind. There are thousands of things. You can find in every person something better than you. Even a beggar may have something better than you. Just the way he walks may have a grandeur, a carelessness. He has no worries, he has nothing to worry about. He sleeps in the street better than you sleep on the best mattress in the best house. The better the mattress, the worse the sleep. It is very strange but that's how it is, because for sleep what is needed is at least eight hours of hard work. That's the way your physiology is built. It has a built-in program. If you don't work eight hours at least, you can't have eight hours of deep, beautiful sleep.
You will feel jealous, and people are burning with jealousy, because it is not one thing with one person; everybody around you has something better than you: fair color, beautiful hair.... How many things are there? Can you find a person who has nothing better than you? And if you are looking only for "Who has something better than me?" then this whole world has things better than you. So many people, and you are burning with jealousy!

This is the ordinary state of humanity. And what creates it? Comparison. You have been told from your very childhood to compare. That is poison. You should have been told never to compare. You are unique, so is the other, and there is no question of comparison. Comparison is possible only if two persons are similar, but there are not two persons similar on the whole earth. Comparison is not possible.

The moment comparison drops from your mind, all jealousy disappears. Suddenly you find yourself strangely peaceful, contented, strangely respectful towards yourself, grateful to existence for whatever it has given to you. And it has given you so much, and without charging you anything. It has given you life -- which you cannot purchase. No money can purchase it.

Alexander the Great was simply impotent when it came to the question of purchasing life. He was dying, and he wanted to live only twenty-four hours more, because he had promised his mother that he would come back home and put the whole world at her feet.

Athens was only a twenty-four hours' journey, but he was so sick that the doctor said, "You cannot survive more than two, three hours, and it is better to stop here."

Alexander offered to give them anything they wanted, but the doctors said, "What can we do? Even if you give us your whole empire" -- and he was a world conqueror -- "life is not something that we can give to you."

But you have not been grateful to existence at all. It has given you more than life, which even Alexander the Great could not purchase. It has given you love, it has given you the sensitivity to see beauty, it has given you the capacity to

understand great music. It has given you all that is priceless, and still you are ungrateful.

To me, to be grateful to existence is the first step of being a religio, a man of religiousness. It has nothing to do with God. It has something to do with gratitude. Just look how much you have. And look -- there is much more which you have not even explored. But your whole energy is wasted in comparing, which leads you nowhere, except to burning in jealousy, anger, frustration.

You are unique. And if existence accepts you as you are, don't reject yourself. That's what you have been told by your priests, your parents -- that you are worthless, that you have to prove yourself, that you are good for nothing. That's what my father used to say to me in my childhood, "You are good for nothing." And I said to him, "Thank you!"

He said, "For what are you giving me thanks?"

I said, "At least you used the word 'good' for me. Good for nothing, but good, certainly. And I don't think that nothing is a bad quality. In fact, Gautam Buddha says nothingness is the highest experience. Buddha's word for enlightenment is nothingness, nirvana. So," I said, "you are telling me, 'You are good for enlightenment.' Thank you. Whatever your meaning is, I don't care. Whatever I understand, for that I am giving you my thanks."

And he said, "It is so difficult to talk with you. You make words mean whatever you want them to mean. Now, everybody knows what 'good for nothing' means."

I said, "I have no obligation to be convinced by their meaning. I give it a better meaning. And I will prove in my

life exactly what you have said, you have predicted: I am good for nothing."

And when he became a sannyasin, I reminded him. I told him, "Look. Now you are going to be a disciple of somebody who is good for nothing. And all that I can do for you is to make you also good for nothing."

And he died with tremendous gratitude. The last day when I went to see him in the hospital, he reminded me, "Perhaps I have come to the point which you call 'good for nothing.' I was wrong, you were right, and I feel proud that even at that young age you had the guts to assert whatever you felt. You never rejected yourself, you never condemned yourself, you never compared yourself. You never asked for anything somebody else had. You were so contented with yourself -- as if you owned the whole world."

I said, "Really that's the case. Why bother about small things? You own the sun, you own the moon, you own all the stars. Why bother about small things?"

I have heard that two hobos -- that is another word for good for nothing, a shorter form -- on a full-moon night, are sitting by the side of the ocean. And it is immensely beautiful -- the ocean, the beach, the full moon driving the ocean mad.

One hobo said to the other, "I could give everything" -- and he had nothing -- "I could give everything to purchase this moon."

The other said, "Forget all about it! I am not going to sell it."

Why bother about purchasing and selling? You already own it! This whole universe is yours. And small things --

somebody has a little longer nose -- and you are worried, and you don't think about the whole sky full of stars. People are all on fire continuously, but it is their own doing. Get out of the funeral pyre! In the end you will be there, but while you are alive, why go on sitting on a funeral pyre?
Accept, respect, and be grateful to existence. And suddenly you will feel a tremendous release and relaxation.

Question 4
BELOVED MASTER,
RABINDRANATH TAGORE HAS WRITTEN, "I KNOW THAT A COMMUNITY OF GOD-SEEKERS IS A GREAT SHELTER FOR MAN, BUT DIRECTLY THIS GROWS INTO AN INSTITUTION, IT IS APT TO GIVE READY ACCESS TO THE DEVIL BY ITS BACKDOOR."
PLEASE COMMENT.

It is easy to feel loving towards me. That is not something great on your part. It is easy to feel trust, easy to feel surrender, but these are not going to help you.
In the commune, when you come across people just like you and you have to trust them, you have to love them, and you have to be in a surrendering attitude -- not in a fighting mood, not competitive, but ready to merge with them -- it is difficult. But you will have to take that challenge. Unless you take that challenge, you cannot come close to me. These people are devices; the commune is a device. These people are just as frail as you are, as weak, as angry, as jealous, as immediately annoyed, irritated about anything.

It becomes difficult for you to be loving towards them. But that is the test. In spite of them, you have to grow your strength of love.

You can love me because I don't give you any trouble. But that does not show that your love is growing within you. Your love has to become stronger, your trust has to become stronger -- even of those who are not trustworthy. It does not matter: they are not the consideration, you are. In spite of all their hindrances, obstacles, still remain loving. Unless you pass all these tests in the commune, you will never be able to love me. These are the steps which come to my temple.

It has always been easy for people to love and dedicate themselves to dead saints, sages, because they don't create any trouble for you. They are so far away -- Jesus, Krishna, Buddha; they are so far away they will not create any trouble for you. They will not snatch your girlfriend away from you! It is very easy to go and put a few roseflowers at the feet of Gautam Buddha's statue. But the real test is the people who are just like you, who are also passing through the same hindrances. You are a hindrance to them, they are a hindrance to you. The commune is a great device: everybody is a hindrance to everybody else. So five thousand obstacles -- naturally, you feel it is difficult. Somebody snatches your girlfriend, then some woman catches hold of you. Being a gentleman you cannot say no. Being a man you cannot say, "I have a headache." Your girlfriend is gone, and this woman is sitting on top of you. A strange commune: everybody is an obstacle for everybody else. And they are perfectly trained; they are doing their job just great! So to pass this ocean of five

thousand people and still remain loving, trusting.... But that is the only way to come close to me. Without this fire you will never become real gold.

Question 5
BELOVED MASTER,
WHAT ARE YOU COOKING?
WHATEVER IT IS, WE ARE EAGER TO EAT IT.

Unfortunately, I am not a cook. I have never made even a cup of tea in my life. I am really good for nothing. But something is cooking....
I am not allowed in the kitchen by my kitchen people, but I can smell something is cooking. And not only are you eager, I am also eager!
Okay?

From Bondage to Freedom

Chapter #33

Chapter title: Dismantle the ego
17 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
IS EMPATHY THE CURRENT THAT BRINGS ABOUT THE AWARENESS OF OUR EACH AND EVERY RELATEDNESS, AND VICE VERSA?

The experience of empathy is very rare. You know what sympathy means, you also know what apathy means; but empathy you do not know.

Sympathy and apathy are opposed to each other. Empathy is beyond both. To help you understand it, let me tell you an incident in Ramakrishna's life.

He was in a boat, going to the other shore of the Ganges near Calcutta. And just out of nowhere -- he was surrounded by his disciples -- he started screaming, "Don't beat me!" Tears started flowing from his eyes, and one could see that his body was getting distorted as if somebody was beating him badly. The disciples could see nobody there, but he was in immense torture.

When they reached to the other shore, they found a fisherman with a big crowd surrounding him. He had been beaten by a few people. And the strangest thing was that the same bruises and scratches that had come up on his back, had come up on Ramakrishna's back too -- exactly the same.

It was a very mysterious phenomenon. They asked Ramakrishna what it was. He said, "This is empathy. You feel so one with the other that your separate identities lose their boundaries. The other's thirst becomes your thirst, the other's hunger becomes your hunger, the other's joy becomes your joy. The other is no longer other: some secret passage has opened between two beings, a deep connectedness."

Man has forgotten about empathy completely, but he knows about sympathy. Sympathy is not something great. When somebody is in misery you sympathize; but if you look inside you will find you are feeling great because you are not in misery, somebody else is. At least in this situation you are superior. You can sympathize -- you can afford it.

Apathy is your everyday experience. You pass people as if they don't exist. The servant comes in your room -- you don't wave at him, you don't smile at him. You don't even take any note that somebody has come in the room. You remain exactly the same as you were before -- no recognition of the other's existence. This is your everyday experience.

Sympathy once in a while -- when somebody goes bankrupt, when somebody's house is burned, the whole neighborhood is sympathetic. And these are the same people who were jealous of his beautiful house. How can it be? The same people who were jealous of his beautiful house suddenly have become so sympathetic because his house is burned. It is a mask; underneath they are feeling great joy, this was the day they were waiting for. His beautiful house was continuously a torture for their heart. Now, sympathizing with the man, they are in a higher position. They are really feeling good.

So remember perfectly well, whenever you sympathize with somebody -- watch the inner workings of your mind; it is not friendly. It is not out of your goodness, out of your compassion, but just the opposite. It is your hate, your jealousy, your violence -- but now there is no need to show it, the man is finished on his own. Now you can have this beautiful experience and a good night's sleep by sympathizing with him, by being a real Catholic. Sympathy is not a great quality. It is phony.

Apathy is inhuman. And remember, when you are apathetic towards anybody, your heart is becoming harder. You are not doing any harm to the person, you are simply being self-destructive. The more apathetic you are, the more your

heart will lose its great qualities. It will become just a pumping mechanism for breathing, but not a bridge for feeling.

Empathy has almost disappeared from human beings. It is certainly the only quality that joins you with the life current within other human beings, animals, trees -- with the whole existence. It is pure religiousness. But no religion teaches empathy. All religions teach is sympathy, and sympathy is not the real thing.

But in animals and in trees, empathy is still pure, alive. There have been experiments on animals.... A child of some animal is taken deep into the ocean. The mother is on the shore, miles away; but when they start torturing the child, the mother starts feeling the same -- the way Ramakrishna did. When they stop torturing the child, the mother stops being tortured. There is some connection between the mother and the child, which, even miles away, remains -- some invisible connection.

The child has been in the mother's womb for nine months. He is nothing but an extension of the mother. Whatever he has is the gift of his mother; his blood, his bones, his flesh, his very life is ninety-nine percent from the mother, only one percent from the father.

The father does not feel empathy, but the mother feels it. The experiments have been done thousands of miles away, and still it has affected the mother. The father remains unaffected. The father is really not a relative; he has performed just an arbitrary function. Any syringe could have done it -- but syringes don't feel empathy. The father is an unnatural institution.

The mother's situation is totally different. The child is her own extension. Every small thing that has happened in the nine months when the child was in the mother's womb has affected the child, even the dreams of the mother. If she was sad, the child was sad, because he was just part of her. If she was happy, the child was happy.

If you see this whole world so sad, so unhappy, so miserable, one of the reasons is that mothers are not aware when they are pregnant that they are carrying a tremendous responsibility: they are going to create a new being. Now it is not only a question of themselves, somebody else is growing within them; and they should be alert not to get into fights, into anger, into hatred, into jealousies. They should listen to great music, they should read great poetry. They should see nature and its beauty.

At least for nine months they should be as silent and meditative as possible. This will change two lives! The child will come in the world with a rejoicing heart; and nine months of silence and meditativeness, music and poetry, is certainly going to change the mother too. It is going to be mutual. She will be grateful to the child her whole life, the child will be grateful to her -- and this link continues, there is no way to cut it.

But this is a natural phenomenon. In animals it has not been disturbed, but in man it has been utterly disturbed. Even in trees it exists. It has been found... now there are scientific experiments available: there are certain mechanisms like cardiograms which can be attached to a tree, and the cardiograms start making the graph of how the tree is feeling right now. An early morning sun, a beautiful breeze, the whole night's rest, birds singing -- it is paradise; and

there is a tremendous harmony in the cardiogram, the graph is harmonious.

Then you tell the gardener to come with an axe to cut one of the branches of the tree. The gardener comes with the axe -- and he is far away, but the graph starts going berserk, it loses its harmony. The branch has not been cut yet; cutting it is only in the mind of the gardener, but even with the mind of the gardener the tree has a certain relatedness. The scientist runs to the gardener and says, "There is no need to cut the tree, but still come with the axe."

Now the mind of the gardener is changed; he is not to cut the branch, just to bring the axe. Everything on the outside is the same, but the graph immediately comes back to its harmony.

And the most surprising thing is -- this is quite mysterious -- this sensitivity of the tree is far more than that of human beings. Even thoughts are affecting it. It is so receptive that even small waves of thoughts passing by it are caught in its net of sensitivity.

But even more surprising is, when they have attached the instruments to another tree, they were surprised to know that when the gardener was instructed to go and cut a branch of the first tree, even a second tree, which was not going to be cut, lost its harmony. That means it is not only sensitive to the gardener's mind, it is also sensitive to the neighboring tree. Its neighboring tree is going to be cut -- that hurts it. And when the gardener was stopped, the chaotic pattern of the graph disappeared from both trees. They were in tune and in harmony.

Man thinks he has evolved. In certain ways, yes, but in certain other ways he has lost much. His evolution is only

of reason, intellect, but he has lost, on the way, his heart. And the heart is the most significant thing. A thousand and one rationalities cannot give you that which a single heart full of sensitivity can give you.

Empathy is relating to people through the heart. But this is possible only if the mind is silent, if there are no thoughts in the mind and it gives way, opens the door to the heart. But ordinarily you are so full of thoughts there is no way to be sensitive.

Even when you love someone, you say, "I think I have fallen in love." That too, is a thought: you think. Your love is also dependent on your thinking. You cannot do anything directly from the heart. Your mind has been trained, educated, conditioned in every possible way and your heart has been ignored in every possible way. By and by, you have forgotten that the heart is far more valuable than the mind. Your mind has become everything.

The heart is not a Christian, is not a Hindu, is not a Mohammedan, is not a communist -- but the mind is. Different ideologies make the mind different. The mind is American, the mind is Russian, the mind is Indian, the mind is Chinese. But the heart? Have you ever thought about the heart? Is the heart also American, Indian, Russian? The heart knows no boundaries, but it has been put into a state of nonfunctioning.

Your whole energy has been diverted by the educational system, by religious teaching, by political ideologies. It has been forced to go directly to the head and bypass the heart. Slowly slowly you start living without the heart. And to live without the heart is not to live at all.

The head is only a mechanism, a biocomputer. And soon there will be better computers than the greatest genius' head. It is already not of much use. A mathematical problem that Albert Einstein could solve in three or four days' arduous work can be solved by the computer in a single second. Soon you will see that the head is being replaced by the computer.

That's how things change in the world. Machines replace human beings because they function better. They don't go on strike, they don't make unions, they don't demand more wages. They simply go on working day in, day out; they don't even need rest. And they produce a thousand times more than man can. Naturally, man is being replaced everywhere by machines, technology.

The day is not very far away when you will be paid if you are ready to remain unemployed. If you insist on employment you will not be paid. You can't have both the things together, employment and pay. If you remain unemployed you can be paid.

Naturally, people cannot live only with employment, they need the necessities of life; they will choose to remain unemployed and receive the pay. But the implications are very great. When millions of people are unemployed, have nothing to do, there is bound to be more crime, more rapes, more divorces, more thefts, more murders, more suicides. Man cannot just sit -- unless he happens to be a sannyasin. Either people will have to learn to sit silently, doing nothing, and let the grass grow by itself, or they will be a constant nuisance to each other.

Mind is already finished. Man has to evolve a new system of education which directs his energies towards the heart.

Machines cannot have hearts, the computers cannot have hearts. The computers cannot fall in love with each other, nor can they elope with somebody's wife.
The heart knows something which the mind is not aware of. It knows the way of empathy. The heart can connect itself to the whole existence. And that will bring it great ecstasies, immense joy -- as if constantly flowers go on showering on you from nowhere.
Your question is significant, but I don't think you understand what you have asked; empathy is not your experience. Once in a while lovers, great lovers, have felt it. Once in a while great disciples and masters have felt it. Gautam Buddha had a disciple, Ananda, who remained with him till his very last breath -- almost forty-two years without a single break, day in, day out, twenty-four hours a day. His relationship with Gautam Buddha was not of the mind. The relationship between the master and the disciple has not to be of the mind. If it is of the mind, then it is the relationship between teacher and student. If it is of the heart, then it is the relationship of master and disciple. Slowly slowly their hearts came closer, became almost one. It is said that before Buddha asked for water, Ananda was ready. Before Buddha said that he was feeling cold, Ananda was already bringing the blanket. A very underground way had opened -- no need to say anything. Many times Buddha would say, "Ananda, why have you brought this water? I had not asked you."
Ananda said, "It does not matter whether you ask or not, I felt the thirst, that my master is thirsty; I felt my master is cold. I don't know how, because it is not a question of my

mind. Just the feeling -- and so strong a feeling that I cannot go against it. If you are not thirsty, don't drink." Buddha laughed and he said, "No. I was just inquiring how you managed to know it. I was feeling thirsty, I was just going to say. I was feeling cold, and I was just going to say -- but you don't allow me even to say a thing!" Even in the night -- if Gautam Buddha was not able to sleep because there were mosquitoes, Ananda could not sleep either. The moment Buddha awoke in the morning -- exactly, simultaneously, immediately, Ananda awoke.

With lovers it has happened that before your beloved says something you know it. It is already heard by you, although it has not been said.

So only in very rare cases is empathy still alive. But it has been a great loss to humanity. It is because of the loss of empathy that we have become unspiritual beings. It has to be regained. Getting it back will give you a totally new, luminous existence. And then you will not feel as an island apart from everybody else, but just part of an infinite continent. And just to feel it is so relaxing, to feel that you are one with the trees, and one with the rivers, and one with the stars. Then for the first time you will know what beauty is, what bliss is, what life is. All that you have to do is to behead yourself.

Meditation is nothing but a subtle way of beheading! Your head remains in its place, but loses all its content, becomes hollow. When the head is empty, the heart is full. When the head is full, the heart is empty, because you have only that much energy. You can't have both. Up to now, humanity has chosen the head. And you can see the consequence: the whole earth has become a madhouse.

My sannyasins have to change the whole direction of their life force towards the heart. And then you will see a new intensity, a new totality -- something that was so close and yet of which you were unaware.
Empathy is an experience of the heart. Yes, it is the life current, it is life itself.

Question 2
BELOVED MASTER,
FOR CENTURIES THE BRITISH BOBBY, WITH NO GUN, ONLY A SMALL TRUNCHEON, HAS BEEN A SYMBOL OF THE RESPECT FOR LAW AND ORDER IN A CIVILIZED COUNTRY. NOW RIOTERS ARE ATTACKING THE POLICE WITH SHOTGUNS AND GAS BOMBS. IN THE LATEST RIOT TWO HUNDRED POLICEMEN WERE WOUNDED AND ONE KILLED WITH A HATCHET. A SENIOR OFFICER SAID, "THIS IS NOT ENGLAND, THIS IS MADNESS. THEY ARE USING MY MEN FOR TARGET PRACTICE."
WHAT IS CAUSING THIS SURGE OF VIOLENCE AGAINST LAW AND ORDER? COULD IT HAPPEN IN AMERICA?

It is going to happen everywhere. But before we discuss it, a few of your misconceptions have to be completely dropped.
You say England was a very cultured society.... England has been the greatest empire in the world, it has exploited millions of people as barbariously as possible. And you call England a cultured, a civilized country? It looked civilized, because all its barbariousness was being expressed all

around the earth in the British empire. All ugly people were sent -- in the armies, in the civil services, as governors, as governor-generals -- outside England. And the empire was vast. It was said the sun never sets on the British empire and it was true. Somewhere or other the sun was still there in the British empire.

So it had a very simple way of sending the barbarious elements to the empire, to torture people, to kill people, and to bring all the riches from the whole world to England. Naturally, when all the riches were available to England, there was no need for riots, no need to fight. England had the best universities -- Oxford, Cambridge and others. England has done so many ugly acts that you will not be able to believe it. India -- which was the biggest part of England's empire -- was one of the ancientmost countries on the earth. It had its own developed craftsmen, arts. For example, they used to make such thin cloth in Dacca, in Bengal, that you could cover a whole elephant with the cloth and still you could pass the whole cloth through a small finger ring, it was so thin. Thousands of years of craftsmanship.... Even if you had seven layers of it on your body, you would still be seen as naked. Millions of people were involved in creating that kind of cloth. The Britishers were in a difficulty. They cut the hands of millions of craftsmen so that they could sell Manchester cloth in India -- and you call England a civilized, cultured country?

In one place in Punjab, there is a public park, Jalianwala Bagh. It has only one entrance. They were having a peaceful meeting -- almost one hundred thousand men, women and children inside the park, which has eight-foot-tall walls all around, and just a single small gate. A British

general fixed a machine gun on the gate and ordered the people to vacate the park within ten minutes. Now, that was impossible; it was a walled garden, people could not get out of it, and the gate was already closed, with the machine gun fixed. The name of the general was Dyer. And after ten minutes he started shooting absolutely innocent people, who had not done anything. Within minutes there were only corpses of children, women, men -- one hundred thousand. It was such a blatant, cruel act. What punishment did General Dyer get? Only one punishment: he was sent back to England. You kill one hundred thousand people for no reason, and this is a cultured and civilized country?
People in England were rich, not because they had produced the riches, but because they had exploited the whole empire. They squeezed the last drop of blood from countries like India. Of course, England was happy -- at the cost of millions of people dying in poverty. You have taken all their gold, silver, their diamonds, their mines. You have taken everything from them.
And England is a small country, not big enough even to be compared to a state in India. India consists of thirty states now -- British India was even bigger, because now Pakistan is separate, Bangladesh is separate. But even now India is thirty times bigger than England.
England was a parasite. Of course, the British behaved well, they were very cultured; they were ladies and they were gentlemen. And what were they doing around the world? They never considered other human beings equal to them. All other human beings, whom they were exploiting and on whose blood they were living, were treated like animals.

All these riches pouring in from all over the world made England really beautiful, rich, educated, cultured. But now the empire has disappeared. Now England is going down the drain. And now all those people whom England has trained to kill and murder are turning upon their own people. Every action has its reaction. You cannot escape from the basic laws of life. England will have to suffer.
You are asking me: Why is it that there were no riots in England before, and now hundreds of people are being killed, policemen are being killed?
There will be more riots, because England has become accustomed to all the riches which are no longer coming. It has become accustomed to having all the luxuries without producing them. Now from where can it get all those riches? Now it is the darkest and the most dismal country on the earth. But that's how existence functions. If you do something wrong, you are bound to suffer. If you do something right, existence is very rewarding.
England has done so much wrong in the past three hundred years that it seems difficult for it even to survive. All that glory and glamor was borrowed, stolen; forcibly, violently taken away from others. Now that glory is gone; those beautiful days have become dreams. People are unemployed. England is becoming every day poorer and poorer. And the people have become accustomed to being violent, violent with others, in the past; now they will be violent with themselves, with their own. It is absolutely natural, and absolutely justified.
It is going to happen to all those countries which have been living on exploitation, whose culture depends on somebody else's blood. It is bound to happen. It is simply the law of

life. You cannot go on against the law for long. Sooner or later it takes you over.
Now England is just a pauper country. And there is no way to create the empire again, those days are gone. England will suffer much violence in the future from its own people. It has done that violence to other people; the ghosts of all those people will follow it.
England has no future. Darkness and more darkness.... And all that old nonsense of being cultured and civilized is already disappearing; the barbarious reality is showing its face. This is going to happen almost everywhere, for different reasons.
For example, in India only ten families have half the income and money of the whole country. Ten families have money equal to that of eight hundred million people! How long can you manage such a state? Eight hundred million people are going, sooner or later, to destroy these families. The money belongs to them, they have produced it -- and they are dying, their children don't have milk, their parents don't have medicine. It is going to happen everywhere. Reasons may be different, but everywhere violence is going to erupt like volcanoes.
You are asking me: Can this happen in America too? If it cannot, it should. It is a strange country. The people to whom the land belongs have been forced to live in reservations -- the Red Indians -- and the people who are ruling the country and have become the owners of the country are all foreigners.
This is the only country where the people of the land don't bother at all about freedom, don't think at all that they have

been enslaved, that their beautiful country has been taken away by foreigners. And the foreigners have some nerve! We have been here for four years. I came with a legal visa, I am here legally. It is up to them to decide, and they are such chickens they cannot decide either yes or no. They don't want to say yes. They are afraid -- and rightly afraid, because I can prove very dangerous! They cannot say no, because the moment they say no, the whole file moves from their hands, and I go to the court.

And it is not only a question of my green card; I will make it a question of freedom for the native Americans. I will ask the Supreme Court, "If you have any sense of justice, if you have any respect for your Constitution, then no foreigner can be in the government. Red Indians should form the government. And all the foreigners should apply for citizenship. If their forefathers committed a sin, forget all about it; they are gone and there is no way to punish them. But they have left generations behind which are answerable. And if the Red Indians want you to be here, you can be here; otherwise, just get back to your own countries."

And if Red Indians are in the government, the possibility of a third world war simply disappears, because Red Indians will not be at all interested, or even ready for a third world war. They will not pile up nuclear weapons -- they cannot create them.

And all the foreigners who call themselves Americans have taken it for granted that this is their country. Sheer bullshit! They can ask for refuge, they can ask the Red Indians to be allowed to live here -- but they cannot live here as masters. Enough is enough.

There is an old prophecy of the Red Indians -- they have informed me, and I said perhaps it is right -- that somebody from the East will come and deliver them from their slavery. Perhaps I have come!

Question 3
BELOVED MASTER,
WHAT IS THE EGO? IT SEEMS A COMPLEMENTARY QUESTION TO "WHO AM I?" AND AS MUCH A KOAN.

The ego is just the opposite of your real self. The ego is not you. The ego is the deception created by the society so that you can continue playing with the toy and never ask about the real thing. That's why my insistence that unless you drop the ego, you will never come to know yourself.
When you were born you had your authentic self. Then they started creating a false self: you are Christian, you are Catholic, you are white, you are German and you are the chosen race of God, you are supposed to rule over the world, and so on and so forth. They create a false idea who you are. They give you a name and around the name they create ambitions, conditionings.
And by and by -- because it takes almost one-third of your life -- they work on your ego through the school, through the church, college, university.... By the time you come back home from the university you have forgotten completely your innocent being. You are now a very big ego with a gold medal, first class, topping the university. Now you are ready to go into the world.

This ego has all the desires, ambitions, wants to be always on the top of everything. You are exploited by this ego. And this never allows you even a glimpse of your real authentic self, and your life is there, in your authenticity. Hence, this ego only produces misery, suffering, fighting, frustration, madness, suicide, murder -- all kinds of crime. A seeker of truth has to begin from this very point: that whatever you have been told by the society you are, discard it. Certainly you are not it, because nobody can know who you are except yourself -- neither your parents, nor your teachers, nor your priests. Except yourself, nobody can enter into the privacy of your being. So nobody knows about you; whatever they have said about you is all wrong. Put it aside. Dismantle the whole ego! In destroying the ego, you will discover your being. And that discovery is the greatest discovery possible, because it starts a totally new pilgrimage towards ultimate bliss, towards eternal life. You can choose: either frustration, suffering, misery -- then go on holding the ego, nourishing it. Or peace, silence, bliss -- but then you have to recover your innocence.

Question 4
BELOVED MASTER,
IS SYNCHRONICITY THE VERY LAW OF LIFE?

It is exactly the same as empathy. It is a scientific name for empathy -- synchronicity. There is no difference between the two.

Question 5
BELOVED MASTER,

CAN YOU SORT OUT THE BIG PEAS, THE SMALL PEAS, AND THE MIDDLE PEAS?

It is a difficult problem. First I have to tell you the story from which the question has arisen.

In the second world war, one of the German professors of philosophy was recruited into the army. He was not willing, but you know, Germany is Germany: willing or not willing.... From higher up orders were that everybody had to be recruited, the whole of Germany had to become a military camp; only then can you conquer the world.

The poor philosopher said many times, "I am of no use," but nobody listened to him. The first day, early in the morning, he was to learn marching, and the colonel ordered, "Left turn," but he remained standing still. Everybody else turned left.

The colonel knew that he was a philosopher, was bound to be a crank. He could not even turn left. But the colonel thought, "I will see him later on." Then he went on saying, "Turn right... backward... forward..." and the philosopher just remained standing in his place, as he was. Finally, the line came back to its old position. The colonel asked the professor, "Why didn't you follow the orders?"

The professor said, "What is the point? If all these people, after all these left turns and right turns and backwards and forwards, have to come to the same place where I am already standing, I don't see the point. And as far as I am concerned, I cannot do anything unless I have a reason to do it. You simply said, 'Left turn.' I thought it over. I could not find any reason why -- why should I turn left? In the

whole world there is no reason for me to turn left, or right, or go back, or come forward. This is all stupid!"
The colonel reported to the higher authorities, and they said, "What to do with this man?... because he cannot be trained if he asks about everything, 'Why?'" In the army you are not supposed to ask why.
The general knew about the professor; he was a famous man. He said, "Don't torture that poor man. Put him in the mess and give him some small work."
So he was put in the mess, and given some small work. He was given a pile of peas and told, "You have to sort it out: small peas on one side, big peas on the other side."
After one and a half hours, the officer came back. The professor was sitting exactly as he left him, and the peas were also sitting exactly as he had left them. The officer asked, "What is the matter? Can't you do even that?"
The professor said, "It is such a philosophical matter. I have been pondering over it for one and a half hours. It is good -- big peas on this side, small peas on this side. But what about the middle ones? And unless I am clear about everything, I don't take a single step!"
And you are asking me how much time it will take for me to sort out big peas from small peas. I don't think I can manage it, for the simple reason that I have to go to pee right now!
Okay?

From Bondage to Freedom

Chapter #34
Chapter title: The sound of truth: "Aha!"
18 October 1985 am in Rajneeshmandir

Question 1

BELOVED MASTER,
ARE YOU ANSWERING ALL THE QUESTIONS THAT ARE BEING ASKED?

No. I must have answered more than twelve thousand questions, but they are not all the questions that are being asked.

There are questions which are merely of the head. Your head is already full of too much garbage. I don't want to be unkind to you, I don't want to burden your mind more. I want to unburden it, so I choose the question which helps your mind to unburden itself.

There are questions which are concerned with your conditionings, beliefs. I am against all beliefs as such. I cannot support any belief, for the simple reason that it is a belief. I want my people not to believe, but to know. And the way to know means you have to drop your beliefs.

There are questions which are only out of curiosity. They don't deserve to be answered. This is a mystery school; people are deeply interested in a quest -- they are not just curious. I cannot waste my people's time for a single person's curiosity. Curiosity is something like an itching in the head. You can scratch your head yourself, I need not bother about it.

In fact, you yourself are not sincere. You have asked just by the way. You are not thirsty; your question is not out of a longing. It does not show any appetite, it shows only childishness -- the way children ask questions, about each

and every thing. If you can just be patient, within a minute they forget all about it, they start asking other questions.
I have seen people who ask out of curiosity, and if you answer them, by the time you answer them there are other curiosities coming in their mind. They don't listen even to your answer. You are not even finished with the answer, and a totally new question, which has no relevance to the first, is put before you -- as if they are not in search of anything. But just seeing things, the monkey mind becomes curious.
My people here are not to waste time. Time is very precious for those who are on the quest; each moment may prove of tremendous importance.
There are questions which are not even questions; they are, on the contrary, answers. Now, I don't know how to answer an answer. Those people are full of knowledge. They know the answer already; all that they want is support from me for their answer.
If you know, you know. No support is needed. If you do not know, then accept it; then you can be helped. But I cannot play this stupid game in which you go on bragging that you know, and still you are asking. What is the point of asking, if you know?
I never asked anybody any question after I arrived at my very being. Since then I only have answers; all questions have disappeared. I have not even asked for anybody's support. Authentic experience needs no evidence, no support, no argument, no witnesses. It is borrowed knowledge -- from the scriptures, from the priests -- that you are carrying, thinking that you know. You want me to support it so that it becomes more certain.

But remember one thing: knowing is absolutely certain, there is no greater certainty than that. And not knowing -- you may gather the whole world's affidavit for it, but it will still remain not knowing. It will not help that the whole world supports it, you will know that you are ignorant.
There are questions which are so stupid that I don't want to expose the stupidity of somebody who is present here. I respect you, I have immense love for you -- and when I see a stupid question, I simply feel it is better not to talk about it, because I will have to hammer your stupidity.
Just a few days ago, one man asked, "Next time you ask the sannyasins to raise their hands for something to show their trust, their love, I am going to stand against you."
Now, what the hell are you doing here? If this is your mind, that you want to stand against me -- not even knowing about what, but you are certain that you will be against it, and you will stand against it -- then certainly you are in a wrong place. You should not be here.
Should I answer such questions? Are they questions? They don't show even intelligence. In the first place, what will be the situation in the future in which I will ask your support? He is not concerned about the subject on which the support will be asked; he is more interested in standing against me. So why don't you stand, without me asking? Just stand up! Where is that idiot? You don't need any subject, you simply want to stand against me. So just stand up, and remain standing the whole discourse, to your heart's content.
But I wonder what you are doing here if you are so much against me. Don't you know the county road? Just pack your luggage and be on the county road; it goes directly to hell. I don't want such people to be here, part of the

commune. I am trying to create a synchronicity, a great energy of love that surrounds the whole commune. But this type of person will be a hindrance. And he has no courage either!

So many questions of this kind -- do you want me to answer them? They just go where they belong -- down the drain.

There are questions which are esoteric. Esoteric means bullshit. Now, I am not interested in bulls, and I don't answer that kind of question. I am a very realistic person; I don't want to give you any illusions, hallucinations of spirituality. But there are people who cannot live without hallucinations. They need some illusions; reality is difficult for them.

Illusions create a kind of buffer between them and the real. The reality will shatter their egos; these buffers save their egos, their ideologies, theologies. And it feels great that you are in contact with mediums who are directly connected to God. Soon you will become a medium; it is just a question of apprenticeship.

So people ask me about mediums -- whether they are true or not. There is no God, so how can mediums be true? They are just exploiting gullible people. But you are fifty percent responsible for the whole thing. If they are exploiting, you are willing to be exploited. In fact, if nobody is ready to exploit you, you start feeling uneasy. You need some parasites.

So there are mediums, there are people who have direct relationship with spirits. There are people in whom spirits descend, and they answer your questions. And all this goes on around the earth, and this has nothing to do with

spirituality. Spirituality is a very real science. These people are preventing many from reaching to the real, because they are giving substitutes for the real.

I have heard of a small boy who was going with his grandmother to a spiritual session where a few old women used to sit in darkness, and then the spirit would descend on one of them. The boy was very interested, because he wanted his grandfather's spirit to descend. So he asked beforehand, "Please let there be no misunderstanding: everybody should ask for my grandfather who has been dead for two years; ask that his spirit should descend."

Lights were put off. Those old ladies were sitting in silence.... One old lady, who was the leader of the group, started swaying, and the grandmother of the child nudged the child and said, "Your grandfather has come -- you can ask any question."

He asked, "Grandpa, are you there?" and a voice came, "Yes."

The boy laughed, he said, "So, after all, you are not dead yet? And we all have been thinking that you have been dead for two years. But I will not be convinced unless you tell me something which only I and you know."

Now, this was a difficult question for the old lady. She had no idea what this boy and his grandfather knew and nobody else knew. Suddenly, the swaying stopped, and she said, "The spirit has gone."

The boy said, "But this is strange. We have so many secrets between us -- he loved me so much, I loved him so much. He could have mentioned anything that only I and he knew. I cannot believe that this was my grandfather. You can

deceive my grandmother but you cannot deceive me; just swaying does not mean anything."

Even a small child, if he is intelligent, can see this is all a hocus-pocus game that goes on in the names of mediums, messengers. There are so many questions concerning such esoteric matters.... Spirituality has nothing to do with any esotericism. Spirituality is very pragmatic, very realistic -- and that is my whole effort here.

All the religions have created a split between the real and the spiritual -- this world and that world, body and soul, matter and spirit. Nobody has yet recognized that this division in existence is the basis of all schizophrenia in humanity.

Every person is split, he is not one. To be split is to be sick, and to be one and whole is to be healthy and holy. I am against the split. I want you to know that your body is your visible spirit, and your spirit is your invisible body. The universe that you can see is the visible body of existence, and the universe that you can only feel -- the beauty of a flower, the blissfulness of silence, the ecstasy of one's own being -- that is the invisible part of the universe. They are one, there is no dividing line anywhere. Certainly they are not opposed to each other.

It is so simple to understand that your body and your soul are not opposed to each other; otherwise, how can they live together? How can they live in such harmony?

But religions had to make the split; their whole business was dependent on the split: God is separate from existence, the soul is separate from the body. That opens the doors to all kinds of exploitation in the name of religion, because then they can say, "Your body is dragging you towards

hell, and unless you fight with your body, its nature, its instincts, its hunger, its sensuality, its sexuality -- everything that makes up your body -- unless you conquer it, you will not enter into the kingdom of God. Only pure souls who have transcended their bodies enter there."

Naturally, millions of people have been torturing their bodies to attain spirituality. All that they attain is stupidity. The more they torture their body, the more unintelligent they become, because the body gives everything needed for their intelligence. And if they start fighting the body, those resources stop flowing towards their intelligence.

I have never come across a single so-called saint in my life -- and I have seen thousands -- who had any gleam of intelligence in his eyes, who had any aura of beauty around him; who had any magnetism that made you feel pulled towards him. On the contrary: in India, there are Jaina saints....

Because they are against the body, perhaps their religion is the most antilife religion. They don't take a bath, they don't wash their teeth, because that is all serving the devil, decorating the devil. They stink, because they have not taken a bath for years. Their perspiration has gathered on their body in layers -- dust and perspiration. And they live naked, so the whole body is available to the dust. They don't wash their mouth. You cannot talk to them sitting closely, because every word that they speak comes as a shock: their breath is unbearable.

But they are respected immensely because they have been torturing their body. They have lost the balance of their body completely. Because they eat only one time a day, naturally they eat too much -- to make up for the two other

times. So their bellies become too big, and the rest of the body becomes thin. Rather than becoming beautiful, they become ugly. And this is thought to be a great attainment.
A really spiritual person will live life as an art, will create a deep harmony between the body and the consciousness. And this is the greatest art there is. His life will be a joy to see. And he will be fragrant, for the sheer reason that there is no split in his being. The very unity makes him organic; the wound of division is healed.
So people who go on asking questions about how to control the body, how to control sex, how to control this, how to control that, don't understand me at all.
I am not for control, I am all for understanding. Understanding brings its own balance; it is not control, you live in sheer balance. Nobody is controlling -- neither is the body controlling the soul, nor is the soul controlling the body. They have merged, and a new entity, the organic unity, has arisen in you.
I have called that unity Zorba the Buddha, for the simple reason that Zorba lived according to the body, forgetting the spiritual needs; Buddha lived according to the spiritual needs, forgetting the body. Both are incomplete -- they have to be bridged. In each man, in each woman, they have to be bridged. There has not to be any conflict, but a deep musical unity.
And when I say this, I say it from my own experience. There is no question of any conflict. I have lived in a tremendous togetherness, and I have not found any problem. On the contrary, I have found every solution.
The people who are splitting you are your enemies. But they have to do it, because without splitting you, they

cannot make you miserable. And unless you are miserable you cannot become customers of churches, of synagogues, of temples, of mosques.
If you are blissful on your own, why should you go to a church? Are you mad? If you are really in a dance within yourself, why should you bother about any priest, any mediator? You are directly connected with existence. No agent, no mediator is needed at all.
For religions to exist, man has to live in misery, has to be in continuous anguish, suffering, guilt. These are the necessities that make him a Christian, a Mohammedan, a Hindu; otherwise, you will be simply a human being who is utterly fulfilled. You will not become part of any organized ideology. You will know your own truth, you will not live on borrowed knowledge.
So forgive me, I do not answer all the questions. I answer only questions which are going to help you in your individual growth towards freedom and ultimate truth. Everything else is meaningless. You have to be careful in asking, because I have unnecessarily to go through your questions. That's why sometimes I am late, because after my bath I just go through the questions. Coming here in the car, I go through the questions.
Don't ask foolish things; they simply make me come late, and I hate to come late! To make so many people wait, hurts me. I am not a politician.
It is a ground rule for politicians never to arrive in time, because if you arrive in time that means you are not very much engaged, occupied, overburdened. So even if the politician has nothing to do, he will make people wait. That

proves his importance.

I am not a politician. I don't have to prove my importance to anybody. I am not important at all. I enjoy being just my own simple self.
So please, don't bother me by asking questions which have no relevance to me, to this gathering of mystics. Be careful.

Question 2
BELOVED MASTER,
WHAT IS TRUE REPENTANCE?

The religions have made much fuss about repentance. Jesus goes on repeating again and again to his people, "Repent, repent, because the kingdom of God is close! Repent, because the day of judgment is coming close!"
First, religions make you feel guilty; otherwise, repentance would not have any relevance. You looked at a beautiful woman passing by, and there was a longing in you, your heart started beating faster. But you are married and the father of half a dozen children; moreover, you are a Christian. It does not suit you. You start feeling guilty; you have not done anything, but you start feeling guilty. Now, how to get rid of this guilt? You are feeling guilty towards your wife, so you will have to bring ice cream -- that is repentance. And the wife also understands it, that you must have done something wrong; otherwise, why ice cream? You have to bring toys to the children -- that is repentance. But this is not enough. You have to go to the priest to confess that a beautiful woman was passing, and you had a sexual desire arise in you: "It is not right. Ask God's

forgiveness on my behalf." Now you will be at ease. But you have not done anything, and you are unnecessarily wasting money on ice cream, toys, going to the priest -- and becoming a victim of the priest, because now you will be always under his power.

The Catholic religion has more power over its people than any other religion, for the simple reason that everybody has to confess their sins. Naturally, the priest knows so much about everyone... you cannot leave the fold -- he can expose you.

Confession is being used to keep you in bondage; you cannot leave the fold. The idea given to you is that this is how you repent, but the reality is that in most of the cases you are not committing any sin. To look at a beautiful woman and feel your heart beating faster is absolutely right, it is according to nature. It is respectful to the woman. In a better, more human society where all these dead religions are finished, you would rather go to the woman and thank her for her beauty, to be grateful that she is. You don't feel guilty when you see a beautiful roseflower, you don't feel guilty when you see a beautiful sunset. Then why should you feel guilty when you see a beautiful woman or a man? Beauty is not sin. It should be respected. And in a more intelligent, understanding, human world, the woman will accept your compliment with gratitude. You are not doing any harm.

Most of your sins are not sins at all. A few perhaps are mistakes, but not sins.

In my way of life, the word "sin" does not exist. You will be surprised to know that the original root from where the word "sin" comes, means forgetfulness. That's great, that's

what it should mean. You were not aware, you forgot, you committed a mistake.

The idea of sin is invented by the priests to suppress you, subjugate you, humiliate you, destroy your dignity. But forgetfulness is understandable. You can do something without being aware of what you are doing; later on you become alert that you have done something wrong. Then the best way is not to go to the priest, but to go to the person to whom you have done the wrong. What business has the priest in it? And what business has God in it? The person whom you have harmed in any way -- you should go to him, to ask his forgiveness. That will be beautiful, and that will bring people together.

You will be surprised that in Thailand there is a small tribe of very primitive people who, even if in their dreams they harm somebody.... For example, if they beat somebody in their dreams, the first thing in the morning they have to go to that person and ask his forgiveness because, even though it was a dream, there must have been some desire somewhere which created the dream.

They tell him, "I have not hurt you, and I am not going to ever hurt you. I have never been even aware that there is a desire to hurt you, but there must have been because dreams are part of reality. They just don't come from nowhere."

And you will be surprised to know that that small tribe is the most peaceful tribe in the whole world: no fight, no rape, no murder, no suicide. And for thousands of years they have been following the same way. Slowly slowly they have stopped dreaming too. They have become so

innocent that even in the unconscious there are no longer any desires to be violent, to be a rapist, to torture somebody, to kill somebody.

In thousands of years, continually going to the man and asking for his forgiveness -- and he is amazed, because he knows of nothing that you have done to him. But it brings you closer to him -- he hugs you, he says, "There is nothing to be worried about, it was only a dream."

But you insist, "It does not matter that it was only a dream, it was my dream. I am involved in it, and unless you forgive me I will suffer."

If a man like Sigmund Freud had gone to Thailand to these people, he would have been amazed that his psychoanalysis is of no use. They don't have any dreams, you cannot psychoanalyze them. Once in a while somebody may have a dream, but they have found a way to get rid of even a slight unconscious desire.

There is no question of sin in your life. You can, at the most, commit a mistake; you can do something which you never wanted to do, and then there is heaviness on your heart. Then do something to undo what you have committed. Going to the priest is simply idiotic. Whatever you have done, undo it -- that is the only real repentance -- and not for any motive.

"Repent, because the day of judgment is very close by." If it was not very close by, then...? Then there is no hurry; go on committing sin. When it comes close by, you can repent. And it is not close by, because two thousand years have passed, and Jesus was simply telling a lie when he said, "The day of judgment is very close by, so repent." He was creating fear in people, that "if you don't repent, then on the

day of judgment you will be punished. It is better that, before that, you repent. Go to the priest, confess, get rid of it."

But if you can get rid of your so-called sins so easily, by every Sunday going to the priest, do you understand the implications of it? It means for the next week you are again free to commit sins and do anything you want, because all that you have to do is to go again to the priest.

Hindus have an even simpler method. Every year go to the Ganges, have a good bath, and all your sins are washed away. Why make such small installments -- one week? Why not one year? And if you cannot manage once a year, then every twelve years there is a special fair in Allahabad -- perhaps the biggest gathering of people in the whole world, millions of people. Whatever you have done in twelve years, by taking a bath in the Ganges on that day you are clean, free to do the same things again; at least for another twelve years there is no problem.

I am reminded of an incident in Ramakrishna's life. He was very simple, uneducated, but a man of tremendous insight. A man came to him and said, "I am going to the Ganges -- it is the twelfth year -- and I want your blessings. And is it true that all sins that you have done are washed away?"

Ramakrishna was not my type. He said, "Yes, it is true. All sins are washed out while you take a dip in the Ganges."

The man gave a great sigh of relief. He said, "Then it is good. If you say so, then it is perfect."

Ramakrishna said, "But I have not finished, I have to say something more. Have you seen those big trees on the bank of the Ganges?"

He said, "Yes."

Ramakrishna said, "That is the trouble: when you take the dip in the Ganges your sins jump out and sit on the trees, and they wait for you. How long can you remain in the water? The Ganges is really great and it does purify, but how long...? Finally, you will have to come out, and the moment you come out -- those sins are sitting on the trees, they jump on you. And sometimes it happens that somebody else's sins also jump on you -- just for a change they enjoy it. Those trees are full of sins. So you can go, but beware of the trees."

The man said, "This is very difficult. How long can I remain in the water? Finally I have to come out, and I have to pass under those trees."

Ramakrishna said, "I can't help you with that. That's why I don't go -- what is the point?"

All religions have found strategies, first to make you feel guilty, then to give you a simple method so that you can be free of guilt.

I am not teaching you a religion. I simply want to tell you the truth. If you have done something wrong, go to the person. Be humble, ask his forgiveness. Only he can forgive you, nobody else -- neither the Ganges nor God. And remember, that is the meaning of the word "sin": forgetfulness. So now, don't forget again and do the same; otherwise, your asking forgiveness becomes meaningless. Now be careful, be alert, be conscious; and don't do the same thing again. That is true repentance. Once you made the mistake -- it was just a mistake. To err is human, there is nothing to be worried about.

And to forgive is divine, so if somebody comes to you and says that he has committed a mistake against you, don't

miss the opportunity of tasting something of the divine. Or, when you have committed some mistake and you go to somebody else to be forgiven, you are giving him a great chance to have some taste of the divine. It is good for both of you. By forgiving, he tastes something which is impossible to explain; it can only be called divine, godliness. And you also will feel something tremendously beautiful: humbleness, egolessness.
But remember not to commit the mistake again. It should become a decision in you; then you are really repentant. It has nothing to do with God, it has nothing to do with any priest; it has something to do with your own psychology.

Question 3
BELOVED MASTER,
I HAVE HEARD THAT THE TRUTH CANNOT BE SPOKEN, BUT ONE THING YOU SAY TICKLES MY INSIDE SO MUCH. AREN'T YOU SINGING THE SOUND OF TRUTH WHEN YOU SAY, "AHA!"?

Aha!
Okay?

From Bondage to Freedom
Chapter #35
Chapter title: Existence is only in the present
19 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,

THIS IS MY FIFTH VISIT TO RAJNEESHPURAM. I CAME TO SEE MEMBERS OF MY FAMILY WHO LIVE HERE. I CAN SEE HOW HAPPY MY FORMER WIFE IS, LIVING SO CLOSE TO YOU. I FEEL VERY HAPPY AND AM DOING GROUPS AT THE UNIVERSITY. BUT I HAVE A BIG FEAR: WHAT IS GOING TO HAPPEN HERE WHEN YOU DECIDE TO LEAVE YOUR BODY? I'M AFRAID THE COMMUNITY COULD BECOME FANATIC AND DANGEROUS. IS IT POSSIBLE THAT SOMETHING LIKE THIS COULD HAPPEN?

I never think of the future -- not even of tomorrow, not even of the next moment that is just going to come. This way of thinking of the future keeps man tense, worried, never allows him to be relaxed and enjoy the moment that is available.

You feel good here, you feel your former wife is immensely happy. Why is she happy and why are you not? She is living in the moment. That is my fundamental approach to life: if you want to live, live here and now; if you want to worry, then tomorrow is the time. Then you can have a thousand and one things....

I cannot say what is going to happen when I am not here. One thing I know: the people who have learned the art of living moment to moment will continue to live the same way of life wherever they are, because no other way can give them so much joy, so much juice.

And who cares what is going to happen when I leave my body? How many millions of people have left their body? The place you are sitting must have been the grave of at

least ten persons -- that many people have died on the earth. Life goes on, people come and go.

I am not important, but what I am imparting to you is important; that should not leave your body. And that is up to you. If you want to fall back into misery, anguish, suffering, then it is your choice, you are free.

You say you have been coming here again and again. Why do you go away? Five times in four years you have been here -- and you must have seen the difference: when you are away you are in a darkness; when you are here you are surrounded with light, with love, with immense life around you.

You cannot find this laughter anywhere in the whole world. The world is too serious, and seriousness is the cancer of the soul. The world is too much concerned about the future, and goes on losing the real present, unlived. You are losing something which is in your hand for something which is not in your hand. This is simply stupid, but this is how the whole world has been living for millions of years -- a stupid way of life.

Existence knows only one tense -- the present. It neither knows the past, because it is no more, nor does it know the future, because it is not yet. But the mind is always concerned either with the past or with the future, never with the present. Do you see?

Existence is only in the present. Mind is never in the present. In fact, the moment you are in the present, there is no mind in you, there is great silence. The whole sky of your inner being is without thoughts, without clouds. I call this the state of no-mind.

Only in this state of no-mind do you meet existence. And that meeting is the ultimate ecstasy. Once you have tasted it, you will never bother about the future. You know how to live in the present, so in the future also -- it will be coming as the present, it will not come as the future -- you will know the art.

And it is not that my presence is making people happy here; it is their own presence. Certainly they have learned the art of being in the present, but now they are absolutely independent of me. They are not my followers, I am nobody's leader -- I hate such words!

To me, the most beautiful word in the human language is "friend." And the most beautiful experience in life is that of being friendly with someone who is authentically herenow. Because to be friendly with him, you will have to be here and now; otherwise, you cannot shake hands with the man, you cannot converse with the man, you cannot be with the man. The distance between you and him will be unbridgeable.

But once you have tasted the beauty, the benediction of the present moment, its eternity, its deathlessness, you simply forget all about the past, all about the future. You have the master key. Whatever door comes before you, you will be able to unlock it.

But I feel sorry for you; you can see your wife is happy, you can see the people are happy, you yourself feel happy being here -- then what is there out in the world? Perhaps a good job, more money, more power, respectability. But are they worth it if they destroy your happiness, if they destroy you? if they destroy your life, if they kill you before your death comes?

Millions of people in the world are dead -- although they go on breathing, working. And perhaps it will take years for them to be recognized as dead, but they are dead. There is no smile on their face, nothing flowers in their being; no song arises, no dance, no laughter. Every moment they are missing life -- which is so precious that you cannot purchase it. Even if you give everything you have, not even a single moment can be purchased; it is not a commodity, it is a gift unconditionally given by nature. And you have taken it for granted. You have not been even thankful to existence, you have not shown any gratitude.

To me, unless you feel full of joy, bursting with happiness, you will not be able to have that great quality of gratitude towards existence.

That quality is authentic religiousness.

So rather than thinking about the future, about what will happen to this commune, think about your present. This time, just be here and don't go anywhere. Enjoy risking -- it is great excitement -- risking all for nothing, because we have nothing to offer to you except what you already have. I take away from people what they don't have, and I give to people what they already have. My work is very simple.

Question 2

BELOVED MASTER,

WHY HAVE THE OLD RELIGIONS FAILED IN TRANSFORMING HUMANITY?

The old religions failed because they were all against this world. And this is the only world there is. They were all for renouncing it. And when you are renouncing the world, the

question of transforming does not arise -- the world has to be condemned. All the religions have been condemning the world.

It is a very strange thing -- nobody has even raised the question in five thousand years, that "You say God created the world, and the priest says to renounce the world." Anybody with just a little intelligence -- not much -- can see that the priest is against God. God creates the world, and the priest says renounce the world.

I am the first man who is saying to you, "Rejoice in the world." There is no question of renunciation, there is nothing to be renounced; everything has to be enjoyed to its fullest. Because the old religions were saying, "Renounce the world," they created a humanity which was sick.

You are part of the world -- how can you renounce it? You cannot live even a few moments without breathing the world. You cannot live for a few days without drinking the world. You cannot live a few months without eating the world. You are an intrinsic part of the world, and you are connected every moment with the sun, with the moon, with the ocean, with the trees, with the air, with the earth.

And these people have been teaching for thousands of years, "Renounce the world," without even taking note that the man who really renounces the world cannot be allowed to breathe, cannot be allowed to drink water, cannot be allowed to eat food, cannot be allowed in any way to be connected with the world. And we are connected in millions of ways, known and unknown.

If the sun suddenly goes dark, gets exhausted, do you think you will be living in darkness? You will be simply dead, not living in darkness, because it is the sun that is giving

you warmth every moment. The trees will die, the flowers will not blossom anymore, the birds will not sing -- everything will be dead. In some unknown way the sun is your very life, it is your warmth.

Renouncing the world made the human mind very sick. If you try to renounce it, you find it impossible. If you don't renounce it, you find yourself guilty and a sinner.

The old religions have not been able to transform humanity. They have only been able to make the whole humanity a madhouse. And because we have been listening to them century after century, from the very childhood, even things which are absolutely idiotic have become our conditionings. For example, all the religions teach that celibacy is something spiritual. And I am puzzled: the world is full of scientists, physiologists, chemists, biologists, medical people, and none of them has raised a voice to say that celibacy is an impossibility.

To ask people to be celibate is to drive them to perversions, to make them homosexuals, lesbians, to drive them towards sodomy and all kinds of unnatural expressions of their sexual energy. And the pervert can never feel at ease with himself. He knows deep down he is doing something which is not right. What is right, the religion does not allow. What is not right makes him feel guilty. He is being crushed between two rocks.

Religions have been killing human beings -- their naturalness, their consciousness, their innocence. All the religions praise fasting. Your body is hungry, your body gives you indications that it is hungry. Your stomach shouts loudly to you, "I am hungry!" But your religion says fasting is spiritual.

This is making people schizophrenic, divided against themselves, and a house that is divided against itself cannot stand long; it is going to be in ruins soon. And that's what has happened to humanity:all human beings are not what they would have been, they are just ruins. In a very subtle and psychological way they have been deprived of their own nature. That's why old religions have not been able to transform humanity. On the contrary, they have been the hindrance for any transformation.

I am telling you to be natural. When you are hungry you should eat, and when you are not hungry you should not eat. One extreme creates another extreme. Hungry people go on remaining hungry and torturing their bodies -- this is one extreme. Then the other extreme is thirty million Americans are dying of over-eating; everybody is dieting. Either you are fasting or you are dieting? It seems a crazy world! Why can't you simply be balanced? When your body says, "I am hungry," you are fasting. When your body says, "It is enough," you go on swallowing because it is so tasty -- how to stop?

The body always gives you the right indication in the right moment. If you just listen to the wisdom of the body, all your wise men will look fools. Your body has its own wisdom. Rather than looking in THE HOLY BIBLE, or in the holy KORAN, or in the holy GITA, you should listen to your own body. When it is thirsty, it says; when it needs rest, it says. When it is rested, it wants some exercise, it wants to run, to play, to swim, to go for a long walk.

But you are not listening to the body because your religions have said that the body is your enemy. Once you accept the idea that the body is your enemy, naturally you are not

going to listen to the enemy. And who is the friend? -- the priest, the prophet, the savior, the messenger, who are all somehow crackpots. If you look into their lives without any prejudice you can see the cracks in the pot.

Mohammed declares himself to be the last messenger of God. Why the last? The world continues -- has God lost interest in the world? No, he has sent the final message. And the KORAN itself cannot be counted even as third-grade literature. Mohammed is uneducated; he cannot write, he cannot sign his name. You can see why the KORAN is so poor: Mohammed is poor; his mind has no refinement, he has not seen the heights of mind flights. So whatever he says is just as a villager. But he declares that he is the last messenger; now there will not be any other messenger of God coming -- and if anybody tries to be a pretender, he has to be punished. And Mohammedans have killed many people in fourteen centuries who have claimed that they were messengers of God....

I have looked into Mohammed's words, and into the words of al-Hillaj Mansoor, who was killed because he was declaring not only that he was a messenger of God, but was also saying, "I myself am God." Al-Hillaj Mansoor has a beauty as far as his words are concerned, a tremendous poetry, far superior to the KORAN. The man is again a crackpot, but the pot is far more polished. Mohammedans killed him; and they have been killing many other people. If you look into the psychology of Mohammed you can see this man seemed to be not normal. He married a woman sixteen years older than himself. He was only twenty-four, and he married a woman who was forty. Now, this is something strange. A man who is forty may marry a

woman who is twenty-four, but there is no parallel to Mohammed: a man who is twenty-four marrying a woman who is forty. It seems he is not marrying a wife, he is marrying his mother. The reason why he married this woman was that she was immensely rich. And nobody else was ready to marry that old woman, even though she was rich. This marriage was not out of love; the motivation was the money the woman had.

These are the people who are telling others, "Renounce the world!" Mohammed married nine wives. And these are the people who are saying, "Renounce the world" -- renouncing the world remains spiritual. Marrying nine women -- the whole battalion -- and nobody asks how it can fit in with the renunciation of the world.

Mohammed has given the name "Islam" to his religion. The word "islam" means peace -- and Mohammed was carrying a sword; no other prophet has cut off so many heads as Mohammed has done. But on his sword the sentence was written: "Peace is my message." Islam has been one of the most murderous religions -- and peace is the message.

If you look at all these people who have claimed themselves to be incarnations of God, saviors of humanity, prophets, you will be surprised that this whole lot seems to be eccentric. They say one thing and they do just the opposite.

Jesus says, "Love even your enemy as yourself." A beautiful sentence... but one day he is hungry, his disciples are hungry, and the village they have passed refused to give them food. They come to a fig tree, hoping that there may be fruits on the tree. But there are no fruits on the tree. And

now you can see what I mean by a crackpot: Jesus curses the tree!

It was not even the season for the tree to give fruits, but he curses the tree because she has not welcomed him and his disciples with fruits. Now, the poor fig tree -- what can she do? it is not the season. And this man seems to be utterly blind; he cannot see that it is not the season, and trees are not supposed to welcome people with fruits. Cursing a tree, and teaching, "Love your enemy as yourself" -- can you see the contradiction? The tree is not even the enemy. She has done no harm, it was not her fault that the season wouldn't allow fruits.

Jesus talks about love; he even says, "God is love." But he throws out the moneychangers from the temple of Jerusalem, singlehanded, with great anger and rage. Lashing them, beating them, he overturned their tables and threw them out of the temple, and said, "I will not allow such dirty business in the house of my father." This behavior does not show love, it does not show compassion; it shows only anger, hatred.

Without any authority, he was claiming himself to be the only begotten son of God. And he could not convince anybody; not a single rabbi was his follower -- and Judea was full of learned rabbis, scholars, professors. Judea had its own university and not a single professor, scholar, rabbi, was influenced by his teachings. The people who were influenced were twelve uneducated, poor fishermen, woodcutters, farmers, who don't know anything about religion. But they got interested in Jesus because he was saying that if they have faith in him, they will enter into

paradise, and on the judgment day he will choose who his people are.

These poor people, who have suffered starvation, suffered humiliation, are suddenly given a great hope -- and very cheap. You just have to have faith in this man and paradise is yours. It is just a lottery; having faith costs nothing and you are getting a ticket for entry into paradise.

Is it not something very significant that not a single man of intelligence, scholarship, culture, was impressed by Jesus? They all really laughed at him. He looked like a clown, for the simple reason that he was claiming things he had no way to prove. How do you prove you are the only begotten son of God? Anybody else can say "You are not, I am!" There is no way to decide either.

It happened in Baghdad, in the times of Caliph Omar. A man was brought to his court who was declaring himself to be the messenger of God -- which is against Islam.

Caliph Omar said, "Take him to the jail. Bind him to a pillar, naked, and keep him hungry for seven days. Give him a good beating every day; and after seven days I will come and see whether he has changed his mind or not."

After seven days he came; the man was almost dying. Seven days without food, and continuous beating -- his whole body was oozing blood, he had lost much blood.

Omar asked him, "Have you considered your idea again?"

The man laughed. He said, "When I was leaving God he had told me, 'They will torture you very much.' This proves that I am certainly the messenger -- your torture is a proof!"

And at that very time, another man who was tied to another pole shouted, "Omar! Don't listen to that idiot, because I have never sent any messenger after Mohammed." He had

been caught a few days before; he proclaimed himself to be God. So he said, "This man is completely lying; I have never sent him, I have never seen him before. After Mohammed, no messenger -- that's why I had to come!" You can find strange rationalizations. Because the need is there, and messengers cannot come -- that dimension is closed with Mohammed -- God himself has come.

These people are psychologically sick, not healthy. They may say some beautiful things -- even mad people say some beautiful things -- that does not mean that they are not mad. Mad people may paint a few beautiful paintings, that does not mean that they are not mad.

The very desire to put yourself at the highest place -- nobody can go above you -- arises from a deep inferiority complex. It is the projection that leads you to the most superior position in existence. You become God, God's son, God's messenger: you raise yourself above humanity.

These people have been managing the human mind for centuries. They were themselves sick; they have made the whole humanity sick. It is time to get rid of all this nonsense. Man has to understand one thing: that religiousness is not something propounded by a prophet or a messenger, it is an experience of your own being. Religiousness is not a philosophy or a theology. It is just like love... the highest, most refined quality of love. You love one person -- religiousness is falling in love with the whole existence. And that happens when you enter within yourself and you find the lifeline running within you, joining you with all lifelines around you, from the smallest blade of grass to the biggest star. It is one life in different

manifestations, a great play of abundant energy: you have fallen in love with existence.
This is religiousness. You don't become a Christian, or a Jew, or a Hindu; you simply become yourself. And you don't find any God, any prophets, any saviors; you simply find the whole existence is yours. You are part of it, an intrinsic part of it, an organic part of it. Without you something will be missing. That gives you, for the first time, a real sense of being proud.
It is not ego, because it is not putting yourself above others. Now you know even the smallest blade of grass is as essential as you are. And to feel this pride, that existence accepts you as you are -- which no religion has ever done....
When existence accepts you as you are, you start growing without any split. The transformation happens of its own accord.
We need a humanity without religions. We need a humanity with religious people, but not churches, synagogues, temples, mosques, no... no mediators, no priests.
Every man is capable of entering into his own shrine, and from there can get the perspective that delivers him from all misery, suffering, tension, fear, death. And then his each moment becomes a moment of ecstasy and this whole existence is his kingdom.
The whole existence consists only of kings and queens; there are no slaves, no servants. Existence is really the only communism there is. All are equally accepted, respected, nourished. And a dance comes to your life.
This dance is the transforming force.

Question 3
BELOVED MASTER,
IS IT POSSIBLE THAT WHERE THE OLD RELIGIONS FAILED, OUR COMMUNE CAN SUCCEED?

It is not only possible, it is absolutely certain, because our commune is not a religion. Our commune is a very liquid religiousness. It is not an organization; it is just a meeting place of people who have dropped all conditions, all religions, all ideologies, and who are ready to become seekers on their own, individuals on their own, who are no longer searching for a prophet and a savior, who have decided that all the saviors have failed -- now the only way is to save yourself.

And because the search is the same, there is a loving atmosphere, a togetherness -- not of any ideology, not of any belief system, but only of a friendship of fellow travelers.

The commune is a totally different phenomenon from religion. Religions are dead; the commune is a living phenomenon. And each individual has absolute freedom to be himself. There are no ten commandments, no discipline imposed on you. You have to simply follow your own hunch. Yes, that is the right word: your own hunch. That is something that comes from your innermost being. Without any reason, without any rationalization, you follow it. It has never led anybody into a ditch.

And the commune is helpful in many ways. A certain energy field is created -- so many seekers.... You just think: one roseflower creates a certain fragrance around it, but then five thousand rosebushes and thousands of roseflowers

will create a tremendous fragrance, a field full of rose energy.
If you even pass through that field without doing anything, your clothes may catch the fragrance, your hair may catch the fragrance. When you have passed through the field, you will be surprised that you are full of rose fragrance, it is all around you.
Exactly the same is the situation of the flower of meditation. It is subtler, but more powerful. Five thousand people functioning meditatively create a certain energy field. I call it the buddhafield, the field of awakening. Anybody who comes just as a spectator is bound to be affected by the energy, by the love, by the laughter, by people's faces. Something has happened to these people.
I have told my sannyasins that now if they want to use any color of clothes, they can. I received one letter two days ago, saying that a few sannyasins in London went shopping -- not in red clothes, and without malas. But the shopkeeper said, "You look a little different from other people; something is strange about you."
So they have written to me, "Beloved Master, it is useless: by changing the clothes and dropping the mala, we cannot go underground. People can see from the face, from the eyes, from the gestures, from the way we speak, the way we walk, that something is different." It is bound to be so. Here, we are doing the greatest experiment which has ever been done. Religions have existed, but they were all destructive. They could not create the new human being. We are not a religion, but we are certainly religious -- which is a far higher quality. And we are making the effort to create individuals.

We are not interested in stupid miracles. And if you look at those miracles, you can see that they are fictions, nothing else. For example, in the Old Testament Moses leads his people out of Egypt. The enemy is following behind; they come to the ocean, and there is no way ahead, they cannot go back. The sound of the enemy is coming closer and closer, and then suddenly the miracle happens: God helps. The ocean parts, gives way; Moses and his followers pass through the ocean. As soon as they have passed, the ocean is again back to its old state; the way that was created for Moses is no longer there. Their enemies are now on the other side of the ocean. It is a great miracle.

But I cannot say that it happened, ever, for the simple reason that the God who is so much interested in helping Moses and his people that he goes against the laws of nature and parts the ocean, makes a way for them.... This God does not help Moses and his people when for forty years they go on wandering in the desert to find Israel, the promised land.

Forty years! Almost three-quarters of the original followers have died: a new generation has grown up, which has no respect for Moses. On the contrary, it is full of anger because this man has been driving them mad! In the desert, hot sun, no food, no water -- they have become beggars, and where is the promised land? And they are continuously asking him, "How long will it take? Why didn't you say before that it would take so long?"

Just this fact is enough to prove that the ocean didn't give way, because a God so compassionate as to make it give way, to change the laws of nature, must have helped these poor dying people. Three-quarters of them died. And

finally, it is not that they found the promised land, it is simply that the old, tired Moses says, "This is the promised land" -- because Israel is nothing that can be called God's promised land!

The first miracle is just a fiction; the second story is a reality. Moses got so tired -- and nobody had any idea how the promised land looked, so they settled in Israel. And Moses found an excuse just to get rid of those people, because one of the tribes somewhere on the way was lost.... It was not lost, it had reached the promised land! They simply dropped following Moses -- it was enough. For twenty years they had tortured themselves in the desert, and there was no hope. And the desert seemed to be infinite; you go on and on and there is no end to it. So they moved in exactly the opposite direction from Moses, and they reached Kashmir. And Kashmir is certainly a place that can be called God's promised land. They settled in Kashmir. They were later on converted by force to Islam, but they are basically Jews.

Moses said, "I will have to go to find the lost tribe." He also reached Kashmir, and you will be surprised -- Moses died in Kashmir. His grave is in Kashmir, in India, in the promised land of God -- not in Israel.

If you look at Jesus, his miracles, things can be very easily understood. He walks on water, he heals the sick, gives eyes to the blind, makes the crippled walk, makes Lazarus come back to life out of his grave. He does everything that you can conceive -- makes water into wine....

Such a man was not recognized by his contemporaries as a savior? Such a man would be recognized even in the twentieth century, with all the miracles of science, to be the

savior -- what more do you want? No Jewish scripture even mentions the name of Jesus. That is impossible. If such a man appears, then all the television sets and all the radios and all the newspapers will be full of him. As long as he lives, he will be the "Man of the Year" every year. You cannot ignore such a man.

But not even a mention in any of the Jewish books! And Jesus was a Jew: born a Jew, lived a Jew, died a Jew -- he had never heard of the word "Christianity." Jews would have been immensely happy with him; on the contrary, they crucified him.

All those miracles are fictions. If they were real, Jesus would not have been crucified. And if they were real, who would be able to crucify him? The man who can walk on water can also walk on air. The man who can make dead people come back to life -- you cannot crucify him. And a man with such power falls three times on the way, because the cross is very heavy and he has to carry it on his own shoulders. He is young, only thirty-three, and he is a carpenter's son; he must have been accustomed to carrying logs....

If I was carrying the cross and had fallen three times, it would have been understandable. I have never carried even a glass of water. Carrying a cross on my shoulder? Impossible. Just somehow I manage to carry myself! But Jesus falling three times shows his humanity, shows that after all he is the son of man, not the only begotten son of God.

Those three incidents on the way are very significant to me. They prove that all the miracles are just invented.

These religions have been trying to reduce human beings to sinners, and to raise their prophets, messengers, into saints; and creating such a distance that it becomes almost impossible even to conceive that you can become a saint -- transformation is impossible.
But this commune is going to do it! It is already happening. And when I say "this commune" I mean all the communes around the world -- it is one commune. I want to create a circle of energy around the world of meditative people, so that anybody who wants to have some taste of meditation can have it. And it is very addictive!

Question 4
BELOVED MASTER,
I DO NOT KNOW THE QUESTION, BUT WOULD YOU PLEASE STILL ANSWER IT?

I will answer it, and I will answer it three times: Yes! Yes! Yes!
Okay?

From Bondage to Freedom
Chapter #36
Chapter title: To each his own song
20 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
I LOVE THE DIFFERENT MEANINGS OF THE WORD "THERAPY." ITS GREEK ROOT, THERAPEUEIN,

SHOWS THE SOCRATIC APPROACH TO EDUCATING A HUMAN BEING. THERAPEUEIN MEANS: ACCOMPANYING THE OTHER, TAKING HIM SERIOUSLY, LISTENING TO HIM PATIENTLY, HELPING HIM TO UNDERSTAND, AND ABOVE ALL, BOWING DOWN IN REVERENCE TO THE OTHER PERSON'S GODLINESS. HOW COME ALL WESTERN PSYCHOTHERAPY AND EDUCATION SEEM OBLIVIOUS TO THEIR CULTURAL ROOTS? INSTEAD, THEY KEEP CIRCLING IN THE THIN AIR OF DEDUCTIVE ANALYSIS AND PROVEN SYMPTOMS.
PLEASE SPEAK ABOUT YOUR VISION OF SPIRITUAL THERAPY AS A MEANS OF SHOWING PEOPLE THE BEAUTY OF THEIR INDEPENDENCE AND ALONENESS, THE LOVINGNESS OF THEIR VERY BEING.

It is one of the misfortunes that Socrates has not really been the source of Western thinking and philosophy. Socrates was not in any way Western. Spiritually he belongs to the East, and that was the trouble, the reason that the Greek people could not tolerate him. He was poisoned, killed. His poisoning not only killed him physically, it also cut him away from the Western development of thinking.
The Western attitude developed, not out of Socrates, but out of Aristotle. Aristotle, in a way -- apparently -- is the disciple of Plato, and Plato was the disciple of Socrates. But intellectually Aristotle is just the contrary of Socrates. Socrates is a mystic -- not believing in God, not believing in any belief, not teaching an organized religion; but on the

contrary giving absolute importance to the individual, and helping the individual to find his own life source. That is the true therapy. "To know thyself" is the condensed meaning of therapy. The function of the therapist is not to teach you who you are, but to create situations in which you start discovering yourself.

The first condition is creating self-respect in you -- which all the religions are against. They all condemn you. They create a sense of guilt, and that is a wound that goes on growing within you. Whatever you do, something is wrong in it. You can never fulfill the expectations of others for the simple reason that you have a unique individuality. And that was the basic approach of Socrates -- the uniqueness of the individual; each one has to discover his own truth.

The function of the teacher, of the master, of the therapist, of the educationist, is to create just the right atmosphere so that you gain self-respect, and to give you an acquaintance with the methods for going inwards.

All educational systems take you outwards. Listening to the person -- it will look strange, because the teacher's function is to make you listen to him. The Socratic method is listening to the person respectfully, patiently, so that he can open up. He need not repress anything, he need not inhibit anything; he can be utterly naked and yet remain dignified. If a therapist can do that -- help a man to be utterly nude, open, with no secret, hiding nothing -- the therapist has succeeded, because in this nudity one realizes one's innocence. One is born again. This nudity is symbolic. Just as a child is born nude, you are born again -- now spiritually nude.

Socrates was punished because he was teaching the truth. He had a school -- that was his commune -- where the whole function was to be respectful to everyone who comes to the school and help him uncondition himself, deprogram himself so he becomes again an innocent child.

Socrates has nothing to teach. He simply cleans you and leaves you to yourself, to grow according to your own potential. He does not give you even any guideline, because nobody knows what is hidden in your seed, what kind of flower is going to blossom in you. All guidelines are dangerous -- they may distract you from becoming yourself.

This was his crime, and he was dragged to the court. The crime was: "You are spoiling the youth of Athens." Certainly, in the minds of the mob, he was spoiling them. The mob wanted the people just to follow the well-trodden path of their forefathers. And Socrates was teaching them to be themselves and to find out the path on their own, with no scripture, no holy book, no God, no guide. Socrates was taking all these things away from you, unburdening you, making you a tabula rasa; nothing is written on you, and you are free now to be whatsoever your nature intends to be. He leaves your future open.

Naturally, the masses were against him. Their youth were being destroyed; they were being taken away from the religion, the philosophy, the ideology which had been followed for centuries. "They should carry it, it is their inheritance" -- and Socrates was insisting that you are a totally new being, with no inheritance.

Yes, a great potentiality is within you -- and it does not come from the past. It is present in you, and it is going to

blossom, and only then will you know what you were supposed to be. Before it blossoms there is no way to know it.

This was the crime: corrupting the youth. Socrates was punished with the death penalty -- and by punishing Socrates, the West committed suicide. It was not the death of Socrates, it was the death of the most important insight into human beings. The West moved farther and farther away from man's inner being; it became more and more head-oriented.

And because Socrates was punished by death, Plato changed the strategy. He wrote down everything that Socrates had said -- and humanity will remain always grateful to Plato -- but he changed the whole methodology. He was not so great a man as his master. He opened another school he called "The Academy," where he was teaching the old ways, the traditional ways, the conventional ways, and people were happy. Nobody was against Plato. Aristotle was Plato's disciple -- he went still farther away.

The death of Socrates created a stoppage to the inner growth of man in the West. Aristotle is the father of Western logic, philosophy, analysis. He has been respected for two thousand years. Socrates is also given respect, but nobody makes any effort to revive his school.

The meaning of therapy is certainly of great importance, but it is only significant in its Greek origins if you go to Socrates. But the therapy that is prevalent in the world today has nothing to do with Socrates. You will not find even the name of Socrates mentioned in any book on

psychology, psychotherapy, psychoanalysis, psychiatry. All these have evolved since Sigmund Freud.
Sigmund Freud is Aristotelian. He believes in analysis, he believes in dividing things into black and white, right and wrong, good and bad, life and death -- clear-cut divisions. According to Aristotle, A is A, B is B. A cannot be B, B cannot be A -- a clear-cut division.
It is not so with the mystics. In the East, analysis has never developed. And if Socrates had not been destroyed and his school had not been destroyed, there would have been in the West also, instead of psychoanalysis, far more important therapeutic methods.
In the East, black and white are not two, darkness and light are not two. The darkness is simply less light -- the difference is of degrees, not of polarities -- the light is less darkness. And it is very existential. There are birds, animals who see in the night. When it is night for you, it is day for them; when it is day for you, it is night for them. Their eyes are attuned in a different way: they can see in darkness. That means darkness is not darkness, just for you it is darkness; it is below the range of your eyesight.
Too much light you also cannot see; then it is dazzling. Look at the sun sometime -- you cannot see. The sun is light, but you start feeling darkness; what has happened? You can even go blind; it is too much, it is far above your small range of vision. Below is darkness, above is again darkness; light is only in a small range. But there are other animals whose range of seeing is different. And it is understandable....
Take something easier: hot and cold. Are they opposites? They are not. Hot simply means less cold; cold simply

means less hot. That's why, with one thermometer, you can know both. How many degrees is the hot water and how many degrees is the cold water -- one thermometer can show you both. That means the difference is only of degrees -- the same thermometer shows you different degrees. Life and death are also not polar opposites.

In the East Aristotle is laughed at, because the East thinks in a totally different way: no opposites, everything is complementary. Hence the question of analysis does not arise. What is significant is synthesis, not analysis, and the East has done tremendous work in synthesis. That's what Socrates was trying to do. He was bringing the East to the West.

On my dining table I have a small statue somebody has sent to me. It is an ancient statue, it has existed in the East almost for seven thousand years. It is a statue which is half-man, half-woman.

Only in this century one man, Carl Gustav Jung, who had traveled widely in the East... he was really disturbed because he could see where the West had gone wrong. Aristotle is the point from which the West separates from the East and takes a route of analysis. Seeing this statue, he managed to work upon his patients and figure out that every man is both man and woman. And so is the case with woman, she is both woman and man.

Man and woman are two sides of one coin. One side is showing, the other side is hidden. If you are a man, your feminine side is hidden -- but it is there, and it affects your life. It is better to recognize it, understand it. It is better to come to a synthesis between man and woman. Drop the Aristotelian idea that man is man, woman is woman, A is

A, B is B; no, A is both, B is both. All contradictions have to be brought into a synthetic, organic unity.

But because Aristotle has remained a tremendous influence on Western thinking, Sigmund Freud created psychoanalysis; man's mind has to be analyzed. There are millions of psychotherapists around the earth today, and this is the most highly-paid profession. And there is not even a single person in the whole world who is fully psychoanalyzed, the very effort is impossible.

You go on analyzing, and the mind goes on creating new thoughts, new dreams, new projections, new illusions. There is no end to it; there are people who have been in psychoanalysis for fifteen years and they have reached nowhere. Yes, they have given a large amount of money to the psychoanalyst, thinking that when analysis is complete they will be again healthy and whole. But the psychoanalysis can never be complete. The very effort is directed into a wrong dimension.

Psychosynthesis can be complete. And psychosynthesis should work differently. There is one Italian psychologist, Assagioli, who has created a philosophy of psychosynthesis against Sigmund Freud's psychoanalysis. But the unfortunate part is that it is still within the framework of Aristotelian logic.

Psychoanalysis is one polarity, psychosynthesis is the opposite of it -- the same game, just the names are different. Assagioli is using a better name, but it is not of any help.

Socrates has to be revived again, Aristotle has to be removed. And that's what I am doing here: bringing Socrates back to life -- because Socrates is essentially the

East, where analysis has never existed -- nobody has ever thought about it -- where organic unity has always been the goal to be achieved.

So if a man is sick, that simply means that religions, cultures, civilizations have made him split, they have divided him. They have told him the body is separate, the soul is separate; matter is separate, the spirit is separate; this world is separate, that world is separate; materialism and spiritualism are enemies.

I call the new man Zorba the Buddha, for the simple reason that to me materialism and spiritualism are not separate, they are inseparable. The moment you make them separate, you make humanity sick. And all analysis is separation, division.

There is no need -- you are already existing in unity, your body and your soul are existing together in tremendous harmony. But if you are being told to be against the body, fight the body, control the body, inhibit the desires of the body, then naturally you are going to become schizophrenic. And the whole of humanity is in that situation.

Everybody who belongs to any organized religion is schizophrenic, he is not whole. And unless you are whole, you can never be holy. None of your saints are holy, because they have missed the basic thing -- they are not whole. They have chosen a part, and they have destroyed other parts of their being. They are partial.

And man is not a machine. You can function only in your wholeness; that is health. You cannot function if you are against your own body, your own sensuality, sexuality, your own taste, desire for comfort, for luxury. If you are

against all these things, then you can live only a very partial life. And that partial life cannot be of joy, cannot be of laughter. It will be so crippled you cannot dance, and it will be so dead you cannot sing.

You can see your religious people, you can see your so-called saints -- they have lost all that is significant and beautiful. And the reason is, they are dividing themselves against themselves. They are creating a hell; they are miserable, they are suffering. But there is a motivation behind it: that the suffering is only for a few years. After death they will enjoy; everything that they have not enjoyed in life, they will be enjoying in paradise.

You just look at the ideas of paradise in different religions and you can know what those religions are depriving their people of. You need not know what they are depriving them of; just look at their idea of paradise. For example, the Mohammedan paradise has rivers of wine. You can, without any hesitation, conclude that Mohammedanism must be depriving people of wine; otherwise, there is no need for rivers of wine -- bottles are enough. But they are not enough for saints. Saints have been depriving themselves for their whole life, and if they get just bottles in reward, then what is the point of being deprived of bottles on the earth? They were available here. You have to give a bigger reward.

You will be surprised: in the Mohammedan paradise there are beautiful women whose age is always sixteen. How long they have been sixteen nobody knows. On the earth also, women have a little habit of getting stuck, but not such a habit -- for eternity stuck at sixteen! But you have to think of the poor saints, you have to provide them with the

most beautiful women. If saints reach there and find women who are eternally old, that will not be a reward, that will be a punishment! The logic is simple.

In Mohammedan countries, homosexuality is punished with death. Not a small punishment -- three years in jail, five years in jail, ten years in jail -- no, just death. But in the Mohammedan paradise, young and beautiful boys are available for the saints.

These are your religions. Homosexuality is available: here it is punished with death, and there saints are rewarded with young, beautiful boys who will remain always young and always beautiful. This is the outcome of dividing man against his own body, against his own nature.

Therapy is not psychoanalysis -- I mean, my therapy is not psychoanalysis. My therapy is psychosynthesis, but not that of Assagioli. Assagioli's psychosynthesis is very poor; it is just a reaction against Sigmund Freud. It has no true and authentic vision of synthesis itself. He is just fighting an argument against analysis; it is argumentative, it is still Aristotelian.

My synthesis is not against Sigmund Freud's analysis; on the contrary, it includes it, it is inclusive of Sigmund Freud's analysis. Then it is true synthesis. Do you see the difference? Assagioli is against Sigmund Freud -- again the division. Sigmund Freud has to be wrong, Assagioli has to be right.

My psychosynthesis is big enough: it includes Sigmund Freud, he is not to be left out. Then it is non-Aristotelian, then it is organic. We accept his contribution. We don't stop at that, we go far ahead of him, but whatever he has done

can be accepted in the right context and it melts into the organic unity of therapy.

Yes, therapy is hearing the patient, respecting the patient, accepting whatever he is, giving him encouragement to be himself, destroying the idea of becoming somebody else, helping him to stand on his own feet, helping him to drop all divisions between materialism and spiritualism, making him an organic unity, an orchestra. Then life is a benediction. Out of this orchestra will arise what I call religiousness -- the fragrance, the song, the music -- but it will be total. It will have all the ingredients that constitute you, it will have all the instruments that nature has given to you.

It will not be just a harp, angels playing on it, "Alleluia, alleluia." That is boring. And just think of those poor angels -- for eternity they have been playing on those harps, the same "Alleluia." Perhaps they have completely forgotten what it means. Perhaps it has become just a robotlike habit. They cannot stop, they have become mechanical; doing something for eternity, it is bound to happen. And they are going to do it in the future also for eternity. Can you think of a worse punishment? And these poor angels have done no harm to anybody.

No, just a harp is poor when man can become the whole orchestra -- all the instruments possible. Life is the art of arranging all the instruments of your being into an orchestra. Of course, each individual will have his own song and his own music, but that makes life rich, that makes this earth immensely valuable. Everybody is contributing something to its beauty and its blessings.

Therapy is not only for people who are insane. Therapy is for everybody, because humanity's past has driven almost everybody to a certain degree of insanity. If they are normally mad people then there is no problem, nobody takes note of them. If they are abnormally mad people, then you start taking note of them. And all your psychologists are doing only one work: making the abnormally mad people, normally mad. They are not restoring health.

In India, I was in a university for nine years. Hundreds of professors... it was the hottest place, exactly in the middle of India, and still those idiots were using ties. I asked them, "Are you mad or something? These ties are for cold countries, so no air enters. But here, you need some air."

This is just normal insanity: in a hot country in summer they are using shirts, coats, ties, socks, boots -- and dying within them, boiling, and they were worried about my sanity, because I used to wear a wraparound lungi in the university and just a very thin shawl around my shoulders, half the body open.

When I first entered the university with such a dress, the vice-chancellor said to me, "Are you going to come every day with this dress?"

I said, "If the sun is going to remain the same, I can come even without a dress. It is just out of consideration for you idiots that I am wearing this thin cloth; otherwise, my body is saying 'Throw it away! It is so hot!'"

The vice-chancellor said, "Wait... don't...! It is perfectly good, you can come in this dress, but don't do anything more!"

I said, "Then never ask about my dress. You are all insane! I know you have been educated in Oxford, but I don't

consider you literate. The dress that you are using was perfectly good in Oxford, but not here. And if you don't have that much intelligence to choose the right dress, then I don't consider you have intelligence at all."

Every professor who met me would look first at my dress, and I would say, "Yes? Start asking -- but remember that what I am doing is exactly the right thing in this climate. And what you are doing is just insane. Do you want to commit suicide, or what? You are perspiring, your whole body is perspiring; you are stinking of perspiration. I am the only person whose body is getting air, is not perspiring. And I am able to throw off this dress any moment, and have a shower right here in the university."

Soon they became silent. They would look at my dress but avoid talking about it. These are normally mad people. Just one step more and they will become abnormal; then the function of the psychologist is to bring them to their normal state.

This is not the function of my therapies. My therapies want you to be a whole, organic being -- intelligent, undivided, and living your life with intensity and totality; with no fear of any hell, no greed for any paradise; respecting yourself, not condemning, accepting yourself as you are.

If existence accepts you, what more certificates do you need? The sun does not reject you. The moon does not reject you. The stars are perfectly happy with you; the flowers perfectly enjoy you as you are. The whole existence accepts you.

Just be a little kind to yourself, and there will be no need of any psychologists. There will be no need of anybody to

bring you back to your innocence, to your real being. You have been born with it, it is your birthright to live it.

Question 2
BELOVED MASTER,
YOU WERE TALKING ABOUT ONE WORLD AND ONE WORLD GOVERNMENT. RECENTLY PRESIDENT REAGAN REFUSED TO ACCEPT THE AUTHORITY OF THE WORLD COURT ON POLITICAL ISSUES. CAN POLITICIANS EVER BECOME CONTEMPORARY?

No. Politicians can never become contemporary; politics itself is out of date. Politicians no longer have any function; they are unnecessarily bothering the whole humanity. It is time for them to disappear as politicians. They are acceptable as plumbers, as electricians, as pilots, as truckdrivers. But as politicians they are no longer needed. And if President Reagan refuses to accept the World Court's decisions about political matters, he is showing his real face. His mask has slipped. The World Court has the right to decide about every issue that concerns humanity. Politics cannot be above law. His refusal to accept it simply means that he is not ready to create, on this planet, a beautiful global village.
Nations are no longer needed; they are absolutely unnecessary and harmful. But the politicians will lose all their egos if nations disappear. Then what is President Reagan going to do? Go back to Hollywood? And he was not a great actor either, just a third-class cowboy actor -- he can become one again.

He had a chimpanzee as his friend.... One is known by the company he keeps!

Question 3
BELOVED MASTER,
IS THERE A DIFFERENCE BETWEEN WATCHING AND WITNESSING?

There is a difference. You watch television, you don't witness it. But, while watching television, if you start witnessing yourself watching television, then there are two processes going on: you are watching television, and something within you is witnessing the process of watching television. Witnessing is deeper, far deeper. It is not equivalent to watching. Watching is superficial.
So remember that meditation is witnessing.
Otherwise, there are the "One Thousand Friends of Oregon," who call themselves "watchdogs" -- they will all become enlightened! And I don't think you have heard the word "witnessdogs." Nothing like that exists. Watchdogs are possible, watching can be done even by dogs. Witnessing is a very deep and higher quality only man is capable of.

Question 4
BELOVED MASTER,
IT IS HILARIOUS WHEN YOU TELL THE STORY OF MOSES LEADING HIS PEOPLE THROUGH THE DESERT FOR FORTY YEARS, AND YOU SAY, "AND MOSES GOT SO-O-O TIRED...."

BELOVED MASTER, DON'T YOU EVER GET SO-O-O TIRED OF TRAVELING WITH US CAMELS THROUGH THE DESERT OF OUR THOUGHTS AND GREEDS AND FEARS, BLINDED WITH THE SAND OF OUR OPINIONS AND PREJUDICES?

I have something in common with poor Moses. He ended finally in a desert, and I have also landed finally in a desert. And I am really so tired...!
Okay?

From Bondage to Freedom

Chapter #37
Chapter title: Doubt is absolutely okay
21 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
WHAT IS REBELLION? AND WHAT IS THE DIFFERENCE BETWEEN REACTION AND THE ACTION OF THE REBELLIOUS MAN?

The first thing to be understood is the difference between rebellion and revolution.
Revolution is an organized effort to change the society forcibly, violently. But the trouble is, you cannot change the society through violence, because it is violence that is the very life current of the society. That's why all the revolutions have failed. And there is no possibility of any revolution succeeding, ever.

Rebellion is individual, nonviolent, peaceful. It is out of love. Rebellion is not against something, but for something. Revolution is against something, but not for something. Revolution is so much engaged in being against, it forgets for what all this fuss is being made. It is anger. But anger cannot create a better society. Rebellion is not oriented against the society, but is oriented towards a new man, a new humanity.

Revolution is fighting with the past.

Rebellion is meditating for the future.

I said rebellion is out of love, silence, understanding, compassion -- all the qualities that make man divine. Revolution is based on all the qualities that make man again an animal. Because rebellion is individual, there is no need of any struggle, of any fight. The society will not even be bothered by one individual being different than others. But even single individuals meditating, loving, hoping for a new sunrise, can create the possibility of a new society. Their very presence will be enough to transform others. Their love cannot fail -- love never fails. Their understanding, their intelligence, their compassion are bound to succeed.

But rebellion has not been tried. Revolution seems to be easier, because against such a big society you need a big organization. But the moment you become organized you become the same type of society. You become just a reflection of what you are opposing. You stand before a mirror: the reflection in the mirror is your reflection, although it is opposed to you.

So just being opposed does not mean that you are really different; the methods are the same. The old society

depends on violence; the revolutionaries depend on violence. The old society depends on enslaving people; the revolutionaries depend on the same. The old society depends on beliefs; revolutionaries also depend on belief. It makes no difference whether your belief is in THE HOLY BIBLE or in DAS KAPITAL.

And one thing very significant to remember: if the revolutionaries are going to win they have to be more violent than the old society, more cunning, more clever, more political, more cruel; otherwise they cannot win. So, in fact, in the name of revolution more violence is becoming victorious, more cruelty is becoming victorious; more slavery, more submissiveness is demanded by the revolutionary party. You can see it happen in all the revolutions.

The Russian revolution has been the greatest revolution. The czars who ruled Russia were cruel, were violent -- the very idea of ruling over somebody is violent. The communists dethroned the czar, but they could manage to do it only because they proved more violent. Nineteen members of the czar's family were simply butchered, and one of the members, the youngest, was only a six-month-old child. He had not done any crime against anybody -- for what was he being punished? Just because he belonged to the royal family? Was that his responsibility? They wanted to destroy the whole family so there would be no possibility of any royal blood of the czars in the future. But the people who did it certainly showed a heartlessness.

Joseph Stalin became the leader of the revolutionaries. Stalin was not his real name, "Stalin" was given to him by the people. It means "man of steel." And certainly he

proved to be a man of steel, with no heart. He killed almost one million people after the revolution. Just suspicion was enough; there was no need for any trial, for any investigation. The communist party suspects that somebody is against the revolution -- there is no proof, but the man has to be immediately destroyed.

The Russian revolution has proved one thing absolutely: that czars were never so violent; they had never killed one million people. And the society was not so deeply enslaved -- that's why the communist revolution was possible.

Now in Russia no revolution is possible, people are completely enslaved. Even to think against the status quo today is betraying the religion of communism. People are even afraid if they dream anything against the government. They don't tell the dream to their wives, to their children, because nobody knows.... The system that came into force after the revolution is such that husbands are spying on their wives, wives are spying on their husbands, children are spying on their parents. Almost everybody is spying on everybody else. And these people are rewarded. If a child comes to the communist party office and informs that his parents have been saying something against the government, he is rewarded. He is sent to a better school, given a better scholarship. Of course, his parents disappear.

Now there is no possibility to revolt against the communist regime in Soviet Russia. No freedom of expression, no freedom of getting together, no freedom of thinking -- is this revolution? It is going backwards.

Rebellion is a spiritual phenomenon.

It is not against the society as such; it is simply the intelligence that shows that this society is dead, that this

society is incapable of giving birth to a new human being, that it is spent, that it is almost on the verge of global suicide. It needs compassion; it does not need anger.
The rebel can do only one thing.... He is not going to organize, because the moment you organize you have to follow the same patterns as the society you are going to oppose; and you have to follow the same language, the same patterns, structures, that the society has practiced for so long.
There is an ancient Chinese saying: "To have a bad friend is not as bad as to have a bad enemy." Looks strange, but it has great meaning in it -- because if you have an enemy, then sooner or later you will have to follow his tactics and strategies to fight with him; there is no other way. If you want to be victorious you have to be far ahead of him in his own methods. Hence, I always say, friends you can choose without much consideration, but enemies have to be chosen with great consideration, because they are going to change your character.
The rebel has no enemy. He simply has a vision that the old is finished. It need not be fought against, it is dying itself. Fighting with it is to give it life. Just ignore it. It is already on the deathbed; it will die of its own accord. Don't give it energy by fighting.
The rebel can do only one thing: he can transform himself into the new man, he can become his own vision. That is the only proof that his vision is not a dream. The rebel starts transforming his vision into a reality.
I want you all to be rebellious.
That's why I don't believe in organization. I don't want you to be another religion, another ideology, because that will

be simply a repetition of the old patterns. You can be together without any conditions, without any bondage, just out of sheer friendship; no ideology dominating you, but just pure love -- because you are on the same path, discovering yourself, finding out whether the vision of a new man can become a reality or not. You can help each other, you can support each other, you can encourage each other.

There are moments when encouragement is needed, because to change -- and to change totally -- is not an easy job. Many times the mind wants to fall back into its old patterns, old habits; therefore, the commune.

The commune is not an alternative society. It is not another organization: it is something totally new. It is a loving togetherness of fellow travelers who are all working on themselves. But five thousand people all working on themselves creates an atmosphere of great encouragement -- you are not alone. And if five thousand people are trying, there is hope. You can see people ahead of you, you can see people behind you -- on all the rungs of the ladder. That makes it clear that human beings just like you are carving the way, changing themselves. It becomes an individual challenge for you not to be a coward and fall back into old habits. You cannot fall back into old habits, because five thousand people are watching you and they are very optimistic about you. They have great hopes for you, they see that the sunrise is not far away.

Yes, it is very dark right now, but to find the light you need not go back. To find light you have to go forward. The darker the night, the closer is the morning; and a few have reached the morning. You can see the sunlight in their eyes,

you can see the flowers of their being blossoming. You can feel the fragrance that is released. So it is only a question of a little more patience, a little more courage.

But rebellion remains individual. Rebels can live together; they can create an atmosphere, a milieu, a buddhafield where awakening becomes easier. But they are not organized, they are not bound to any belief. They are free individuals; out of their free choice they have joined these seekers of the sunrise.

You ask me, "What is the difference between reaction and action as far as the rebellious person is concerned?"

The rebellious person has no reaction; he has only action. The revolutionary has only reaction; he does not have any action. The difference is significant.

Just a few days ago I received a letter from an old woman who is the president of the Atheists' Association of America. She must be the oldest atheist in the whole world, because I used to know in India one man, Gora, who was her follower, and he was old himself. She has opened, in many countries, associations for atheists.

On some television she must have listened to my words -- that there is no God -- and she was immensely happy. She wrote the letter to say, "You are certainly a man of great courage. Although I am very old, I would like to come and see you, meet you, talk to you."

I told Hasya to write to her that she is welcome, but she must understand that I am not an atheist: "If she is coming here thinking that I am an atheist because I have declared there is no God, then she will be disillusioned. It is better to make it clear."

To me, atheism is reaction, reaction against theism. There are people who believe in God, millions of people; a few people react to it, and they start disbelieving in God. This is a reaction.

You can check it very easily by a simple method. If all the theists disappear, if there is no theism at all in the world, can atheists exist? They were secondary, they were simply a reaction. When there are no religions and nobody is saying there is God, what is the point of disbelieving in God? You will look a little silly. With the death of theism, atheism will die automatically. That means it was only a shadow, it was not a reality in itself. A reaction is a shadow.

When I say there is no God, I am not saying that I disbelieve in God; even for disbelief, God has to be. Whether you believe or disbelieve, that is your approach, but for both God is needed. For the theist he is needed, for the atheist he is needed. I am simply saying there is no God, has never been. All theists and all atheists are wrong. Those who believe are wrong, and those who disbelieve are wrong.

I don't think that old woman will come. I would love her to come, because in her whole life she may not have met a man who is neither theist nor atheist. Because there is no God, there is no point in being either one.

I think it is simply stupid: if there is no God, then a person wasting his whole life establishing atheist associations all over the world -- this is sheer wastage of one's life. If there is no God, then why bother? But no, this has become her whole life. But just denying, just disbelief cannot make anybody blissful.

And my statement that there is no God is an action, not a reaction. I am not speaking against anybody; I am simply giving expression to my own experience. I have searched for him within myself, and I have not found him.
I have found, instead, godliness.
I have found eternal consciousness.
I have found immortality.
I have found eternal light -- but no God.
I don't think this woman has ever thought of looking inwards. She is simply fighting with the theists. Those theists are idiots; in fighting with them you are bound to become an idiot. Reaction cannot take you farther than those you are reacting against.
The revolutionary is reactionary. He is against the society; he is against its economic structure, he is against its political way. He is against so many things -- his whole life is negative. It depends on being against this, against that, against thousands of things -- there are so many no's in his life. But you cannot live a life of benediction, bliss, out of thousands of no's.
A single yes is far more powerful than a thousand no's. The no is empty. It shows your anger, it shows your violence, it shows your destructiveness, but it does not show that you have anything creative that you are going to contribute to life and existence.
Action means, something not related to anything but coming out of your own silence, out of your own spontaneity.
The rebel knows no reaction, he knows action. Action means yes.

The rebel creates; he gives birth to himself. He becomes a new man, he heralds a new age. He opens himself to all possibilities, he allows himself unknown dimensions. Not against anybody -- it is simply a growth, just like a rosebush is growing. Do you think it is growing against the rocks? Do you think it is growing against anybody? It is growing, not as a reaction; it is growing because growth is its nature. It is growing to blossom, to bring its potential to actuality. It is a process of actualization.

Action means the process of actualization. Reaction is simply hate, anger, jealousy, violence, destructiveness. Those are not the qualities to be valued. So, in my vision, the revolutionary has no value, only the rebel. And you can see....

Socrates is not a revolutionary, he is a rebel. Gautam Buddha is not a revolutionary, he is a rebel. Heraclitus is not a revolutionary, he is a rebel. And these are the greatest heights humanity has reached.

Revolutionaries are on the same ground as those whom they are opposing. They have to be on the same ground to fight with them. The rebel is not fighting against anybody. The rebel is making himself free so that he can grow, grow to his own destiny. The rebel has a beauty; the revolutionary is a political, social criminal. The rebel is the only holy man, he is sacred.

But the moment you start organizing rebellion you change its character, it becomes revolution. It is no longer the same thing. That's why I had to insist again and again.... The tendency to organize is very deep rooted, because it is millions of years old. And to be alone needs guts.

To be alone... but you can be together with people who are also trying to be alone. Your togetherness is just a friendship of two fellow travelers. There are no conditions. It does not make you a Christian, a Hindu, a Buddhist. You remain yourself, the other remains himself.

And this is the only respect expected of sannyasins: do not destroy the dignity of the other person. He is as valuable in existence as you are. There is no need to impose your ideas on anybody. Who are you? What authority have you got to impose your ideas on others? You can share, you can tell, you can expose your heart. And if the other feels that something falls in tune with him, and chooses it, it is his decision, not your imposition.

Revolutionaries are trying to impose their ideas on others. They are doing the same thing as the old religions have been doing. That's why I categorize communism as one of the religions; there is no difference. It does not matter that communism does not believe in God, because there are older religions which do not believe in God: Buddhism does not believe in God, Jainism does not believe in God. So that is not a problem. A religion is something that you try to impose on others. It is an effort to convert people, it is always missionary.

A rebel is never a missionary, he is always a friend. He can invite you to his innermost being and, if you see something that suits you, that is helpful to you, that is going to nourish you, make your search easier, you can choose it. But it is out of your freedom -- nobody is converting you.

That's how it should be in the commune. Whatever I say to you, you need not believe it. You have just to be available to it, so that you can decide. The decision has to be yours.

And if it suits you, suddenly if it rings a bell in your heart, then I am no longer responsible for it: the bell is ringing in your heart. But if it doesn't suit you, my love for you remains the same, because it is not based on converting you.
And, in fact, each individual has to be unique. That is the prerogative of human beings -- to be unique. And all the religions, all the political ideologies, they have all tried to destroy that privilege.
I want to encourage your privilege. On no account should your individuality be interfered with. Your freedom is absolute, and the highest value.

Question 2
BELOVED MASTER,
WHY ARE YOU SO OPTIMISTIC ABOUT THE NEW MAN?

I can't help it, because I see the sunrise so close. But people's eyes are focused on the past. In fact, nature should have given them eyes at the back of their head, so they can go on looking backwards -- or at least given them rearview mirrors. But nature has given you eyes only to look ahead, not even rearview mirrors.
Existence does not want you to look at the past. The past is gone forever. It is dead, it is finished. And if you go on looking backwards and walking forwards, you are going to fall in a ditch sooner or later. That's why you find so many people in different ditches -- the Catholic ditch, the Protestant ditch, the Hindu ditch. They are all waiting for you. But you are responsible for it. They are making their

ditches bigger and bigger, because many customers are coming -- looking backwards, walking forwards. It is a very strange situation!

I am optimistic because I can see the sunrise is very close. It has already come on the horizon, the horizon is already red. Any moment.... The birds I can hear singing, I can smell the flowers opening. And you ask me, "Why are you optimistic?"

Optimism is natural; pessimism is unnatural. But the whole world is full of pessimistic people because their life is misery, suffering, anguish, and they can't conceive of how to get out of this mess. They go on round and round in circles: the same misery, the same anguish, the same suffering -- and they know sooner or later is the end. They have not been able to live, they have not been able to love, they have not been able to laugh -- and death knocks on their doors.

Most of the people realize only when death comes: "My God! So I was ALIVE!" -- because there was nothing alive in them; they were just breathing, vegetating. Life is much more. They have not known the grandeur that existence goes on bestowing on them.

But you are not available, because you are so down in your misery, suffering -- and you are the creator of all those miseries and sufferings. And by and by you become so addicted that without misery you cannot live. You cannot conceive of yourself living without anxiety.

Just the other night one journalist was here, and he asked me, "At the ultimate experience of enlightenment, it must be very boring." According to him, all the excitements of

life -- the miseries, the anxieties, the sufferings -- will not be there. One is eternally just blissful.
And I asked him, "What do you want?"
He said, "For example, the joy of bicycling, or going in a helicopter...."
I said, "You don't understand anything about enlightenment, or you would not have asked such a stupid question. Going in a helicopter -- there is no problem; the enlightened man can go in a helicopter, but that does not make his bliss more or less." Perhaps it may give him nausea.... I don't see any joy in the helicopter. Helicopters should all be sent to heaven, so saints can have a little fun, some noise.
They were thinking of bringing a helicopter for me. I said, "First, it has to be absolutely soundproof; otherwise, I am not going in it." Why should I unnecessarily bother? And cycling? Then why not ride on a camel? That would be more fun.
There are people who are addicted. The way they are living seems to them the only way they can live; hence, it is difficult to bring them out of their habitual hell. Otherwise, it is so simple to come out of your miseries: simply don't create them.
Miseries are exactly like bicycling. You go on pedaling and the cycle goes on. You stop pedaling and you will fall, the bicycle will stop. If you go on remaining miserable, that means you are pedaling -- because who is interested in your misery? Everybody has his own misery.
I am reminded of an ancient parable.... A Sufi mystic was constantly praying to God, "Why have you made me so miserable? I am such a devotee, I do five prayers

prescribed by the holy KORAN every day without fail. I have been to Mecca -- I have done everything that is prescribed for being truly religious. But why do I remain miserable? Can't you do me only one favor? If you cannot take my miseries away, you can at least give me a chance of changing my miseries with somebody else."

That night he had a dream, and he was very much surprised: his prayer had been heard. A great voice from the sky declared that everybody should put all his miseries, sufferings, anguishes into a bag and take it to the mosque. He was enchanted -- "So the time has come!"

He gathered all his miseries and anguishes and anxieties -- everything -- packed them well, and rushed towards the mosque. And there were crowds of people carrying their bags. He said, "My God!" -- their bags were so much bigger than his small parcel, he became afraid. With whom is he going to change? "But now let us see, many people have already reached, many will be coming."

When he reached the mosque, the voice was heard again: "Put all your bags by the side near the walls, and wait for the next order."

Everybody had always wanted to believe that "others are living so happily, only I am suffering." But now they were puzzled, looking at the bags... and they were all afraid now to change. So they were standing just by the side of their bag. If somebody else takes their bag, then they will have to take somebody else's. It is better to be with your own miseries. At least you are acquainted with them, and you have a certain feeling -- they are yours! You have lived together for so long, and this parting makes you feel sad.

Even the Sufi was standing just close to his small packet. His neighbors asked, "Why are you standing so close to your packet?"

He said, "My packet is the smallest, and I don't want to change with anybody else. I had no idea about other people's miseries."

Then the voice ordered, "You can take any bag you like" -- and everybody rushed to his own bag. And the Sufi came home with his parcel, so happy.

This is the situation: you don't see other people's troubles, problems; you see only your own. And constantly seeing your own miseries creates a film on your eyes, and life becomes dark.

Pessimism is nothing but getting addicted to a miserable way of living -- and you are the creator of it. You are miserable because you are jealous. Now, a jealous person cannot hope to be optimistic. You are miserable because you are constantly angry, angry against the whole world, angry that existence has not been fair to you. Such a person cannot be optimistic.

And you all believe in religions which are pessimistic. Do you think worshipping a cross is optimistic? It is worshipping death. And people are carrying crosses around their necks. Even if you make the crosses of gold, it does not matter -- a cross is a cross.

Listen to your holy scriptures. They condemn you continuously, they say that you are sinners, that you are still burdened with the disobedience of Adam and Eve. They condemn everything that is natural in you -- that creates guilt. You cannot go against nature, and your mind says,

"But you are going against your religion." That creates guilt.

A guilty person, a sinner, cannot be optimistic. Pessimism is going to be his whole way of life -- just darkness and more darkness, and no hope for a sunrise.

I am not a sinner. What Adam and Eve did was perfectly right. They should be appreciated; they were the first rebels. The whole humanity owes so much to Adam and Eve -- everything. If they had not disobeyed a dictatorial God, there would not have been any humanity: no Gautam Buddha, no Socrates, no Baal Shem Tov, no Chuang Tzu. You would be still naked, chewing grass in the Garden of Eden. The whole credit goes to Adam and Eve, that they disobeyed.

Disobedience shows intelligence.

And it was worth it, eating the fruit of knowledge. They could not reach the other tree; otherwise, they would have eaten the fruit of eternal life too. Why should you feel guilty? You should rejoice! If anybody has to feel guilty, it is the God who prohibited his own son and daughter from being wise, from being alive forever. The sin has been committed by God, he should feel guilty.

But the same is the situation about other religions: they all make you feel miserable. It seems the whole business of religion depends on your misery.

I don't have any guilt. I have never committed any sin. I have lived absolutely naturally; I have never listened to any religious commandment. I have listened to the wisdom of my body. I have decided of my own accord. I have loved my freedom, and my eyes are without any dark film.

Hence, I am helpless: I cannot be pessimistic. Even in this

world which is almost insane, I am optimistic, because I cannot conceive that the forces of life can be defeated by the forces of death. I cannot conceive that truth can be conquered by lies.
It is such a deep certainty in me that I know the birth of the new man is very close by.

Question 3
BELOVED MASTER,
DO THOSE OF US WHO ARE NOT ACHARYAS, SIDDHAS, ARIHANTAS, BODHISATTVAS, MAHASATTVAS, OR SAMBUDDHAS HAVE ANY CHANCE OF BECOMING ENLIGHTENED IN THIS LIFE?

More chances! If you are nobody you have more chance of becoming enlightened. The moment you become somebody, the doors close.

Question 4
BELOVED MASTER,
IS DOUBT REALLY OKAY?

Doubt is the very foundation of all human growth. Belief is the poison -- doubt is the nectar. Doubt does not mean disbelief, because disbelief is again negative belief; it is not doubt.
So don't get confused between doubt and disbelief.
Doubt is simply the open mind, inquiring. Doubt means only a question mark. Doubt means, "I do not know, and I want to know, and I am ready to travel to the very end. But

I will not accept any borrowed knowledge -- I want to know on my own."
Yes, doubt is absolutely okay.
Okay?

From Bondage to Freedom
Chapter #38
Chapter title: Enough just to be with me
22 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
WHAT IS BEYOND PSYCHOTHERAPY?
PLEASE EXPLAIN.

Beyond psychotherapy is your real being. Psychotherapy is confined to the mind -- and you are not the mind. The West has always divided man into body and mind. The East, which knows more, knows that there is something beyond this duality of body-mind.
Psychotherapy can help a little bit for those who are mentally sick, but not much, because psychotherapists are the most mentally sick people on the earth. More psychotherapists commit suicide than any other profession. More psychotherapists go mad than any other profession. More psychotherapists are sexually perverted than any other profession. And these people are trying to help mentally sick people!
They have the expertise, they can help you a little bit; they can bring you back to your normal state of insanity. But

that which is beyond psychotherapy brings you to real health, wholeness.

Man consists of three layers: the body -- the most visible; the being -- the most invisible; and the mind -- in between. The mind is a good mechanism, but not a good master. It can serve you if you are the master and the mind is the servant. But if the servant becomes the master and starts ruling over you, that is the state of insanity. That's why I say the whole humanity is "normally insane."

What is mind? It is all borrowed, and borrowed from different sources -- from the parents, from the neighbors, from the teachers, from the priests, from the libraries. Its hunger is insatiable; it goes on swallowing all kinds of information. That information may be contradictory, that information may create tensions, may create a split -- or many splits.

For example, if you are born a Christian.... The BIBLE says the earth is flat. From your very childhood you have believed in the BIBLE because your parents believed in it. But in school you learn that the earth is not flat, it is a globe. Both these pieces of information are collected by the mind. Their conflict becomes your anxiety, and this anxiety takes thousands of shapes. And it is impossible for you to decide which way to go; you are pulled apart in all directions.

If you somehow can maintain your balance, this is normal insanity. Insanity is there, but it is just the same as everybody else's. Unless you come in close proximity to a saner person, you will not be able to think yourself insane. The function of the psychotherapist is, whenever somebody goes beyond the boundary of the normal humanity, to bring

him back. It is not an easy job. It takes years, and only the very rich can afford it. Then, too, success is not certain, because the person who is treating him is himself repressing his own insanity.

I have heard about one psychotherapist.... He was treating a patient who had this insane idea that thousands of flies, which nobody could see, were sitting all over his body -- on his face, on his hands -- and he was continuously brushing them off. Everybody said that there are no flies, but he said, "Should I believe my own eyes or your eyes? Should I believe my own hands which are feeling the flies, or your hands? I can see flies are not on you; they are simply attracted to me."

Finally, it became impossible for him to do anything. His family brought him to the psychotherapist. The psychotherapist tried, explained, analyzed his dreams. After two years they were sitting in the garden chitchatting -- they had become friendly in the two years -- and the man started brushing off flies. The psychotherapist stood up, and he said, "Not on me! I have tolerated it for two years, but there is a limit to everything."

In these two years the madman with the flies has convinced the psychoanalyst that flies exist, they are -- rather than the psychoanalyst convincing him that the flies are just his imagination. It is a dangerous game. That's why so many psychotherapists go mad; to be with mad people is not an easy job.

In one madhouse, the old doctor had retired and the new doctor had come in, and all the mad people were very happy. They rejoiced and danced. The doctor said, "Why are you so happy?"

They said, "Because you are just like us! That man, although he stayed with us for ten years, remained a foreigner. But you really understand." At that moment the doctor saw that he himself was dancing with them, rejoicing. Even the mad people recognized that he was also mad. They said, "This is the greatest thing that has happened in this madhouse. Now there is no problem -- we are all one."

This unity between the patient and the doctor.... The psychotherapist has to create some kind of bridge to communicate, but inside him is the same kind of mind which can go berserk any moment. And to convince a madman, a fanatic -- and all madmen are fanatic, and all fanatics are mad -- is very difficult.

One man, who thought he was dead, was brought to a psychoanalyst. That was too much. The whole society was puzzled as to how to convince him that he was not dead. His family, wife, children, parents, were all in deep sadness. But how to convince a man that he is not dead? The psychoanalyst thought of a method. He asked the madman, "Do you know that a dead man never bleeds?"

The madman said, "That's true, I know. How can a dead man bleed? Blood disappears as life disappears."

The psychoanalyst took him close to the mirror, pushed a needle into his hand, and blood came out. The psychotherapist asked him, "Now what do you say?"

He said, "This means the proverb is wrong -- dead men do bleed! This is a proof; nobody ever experimented before. Are you convinced, or not?"

Naturally, psychotherapists become more and more filled with these mad people's ideas; they become their

nightmare, they follow them like a shadow. So it is understandable why they go mad more than any other profession.

And why do they commit suicide? Perhaps the tension becomes so much that living becomes impossible. Why do they become perverted? -- because they are surrounded by perverted people. And your mind is continuously taking information from outside, accumulating it; it is a computer. Psychotherapy has not done much good to humanity. It cannot.

In the East, nothing like psychotherapy has happened. You will be surprised that in the East, for ten thousand years, no enlightened person has even paid any attention to the mind. If they have ever talked about the mind, they have talked in reference to meditation. And what they have talked about is how to make the mind silent, empty, a total nothingness, a no-mind.

The state of no-mind is unknown to the West, and it is only in the state of no-mind that one becomes aware of that which is beyond mind.... Because when all the chattering of the mind stops and there is no more noise, the still small voice of the being is heard. For the first time one becomes aware, "I am here. I was not there in that crowded place, I was always out of it."

And a single moment of knowing yourself to be above the mind has given you a master key. Now the mind can never become your master. And if the mind can never become your master it can never drive you mad. Now the mind cannot go on accumulating whatever it wants. Once the being asserts itself, the mind becomes very submissive -- immediately.

It is just like in a small school... children are chitchatting, making noise, running around in the class -- and the master appears. Immediately, every child is in his seat, with open book, trying to look very busy; and there is complete silence. The master has not done anything, he has not even uttered a single world, but his presence is enough.
Exactly something like that happens. The presence of being -- and the mind stops all its nuisance. The thoughts disappear and the mind becomes just a pure space.
The being can see through the mind with great clarity, perception. Before the being's arrival it was always a question of either/or -- to do this or to do that, what is right, what is wrong -- and the mind was never able to decide. And, whatever it decided, it was always half-hearted; hence, repentance was always bound to happen. You were thinking to marry this woman or that woman... finally the mind has to decide. Wavering, it comes to a decision. By marrying one woman you come to know the woman in her totality, and a great repentance settles in: you have chosen the wrong woman.
Nobody in the whole world has chosen the right woman, neither has any woman chosen the right man. It is very strange.... How do you manage, out of millions of people, always to find the wrong woman, the wrong man?
The fault is not of the man, not of the woman. The mind has no clarity. It is clouded by so many thoughts; it is incapable of decision because it is incapable of clarity. Once mind is silent, once there is a state of no-mind, being is very sharp and clear. There is no question of either/or, there is no question of choosing; whatever the being does is choiceless. It simply does that which the clarity allows it to

do. It is always right. Just as mind is always wrong, being is always right.

But the West has not recognized being. Hence, in the muddy waters of the mind, Sigmund Freud, Carl Gustav Jung, Alfred Adler and their progeny -- they are all just making the water more muddy. They have themselves not known that there is something in their innermost core which cannot go mad, which is sanity itself. Existence speaks through it -- it is the voice of life itself.

But the psychotherapists are afraid even to discover being. There were chances.... Jung traveled long in India, visiting the Taj Mahal, Khajuraho, Konarak, the caves of Ajanta and Ellora -- all beautiful places. And he was told by every person he came across, "Rather than wasting time in visiting these places, you should not miss meeting a man, Raman Maharshi, who lives in South India on the hill Arunachal -- it is not far away -- because he can give you a glimpse. Perhaps in his presence, just sitting by his side or talking to him, you may have some idea of why the East has never paid any attention to mind, and yet has produced the greatest enlightened people, the sanest people possible, with crystal-clear vision."

Raman Maharshi was one of those people, but Jung never went to him. He was afraid; the very idea that there is something beyond mind was very scary. That means the whole of psychoanalysis is meaningless, and he was not ready to take the risk of meeting such a man. He came back from India without visiting Raman.

Jung's fear is the fear of all psychoanalysts -- something beyond the mind makes their whole profession utterly meaningless. And if there is a direct method to reach the

being by bypassing the mind, and if the moment you reach the being the mind itself cools down, there is no need of any psychoanalysis. There is no need to convince the insane person that he is wrong. There is no need to go into deep details about his dreams, diaries, and all kinds of nonsense.

Meditation is a direct route to being.

It simply bypasses the mind.

And once you are centered in your being, the mind, which was jumping up and down pretending to be your master, suddenly becomes submissive; it immediately falls silent, drops all its noise. And a man of being can use the mind just the way you can use any mechanism. But if the mechanism starts using you, that is an ugly state.

Man should remember that he is the master of his body and of his mind. Certainly the master must be beyond both. And I say it on my own authority: it is so. You can play with psychotherapy and other therapies -- they are just games. If you like those games, no harm. They are better than football, but they are no more than games. And they are not going to give you a new life, they are not going to give you an authentic intelligence, a clarity which can see into every problem without any question of either/or.

The enlightened man is nothing but the man who functions from his being.

People tell me, "We have to decide what is right and what is wrong." Yes, you will have to decide if you live under the impact of the mind -- and none of your decisions is going to prove right. Whatever you choose you will suffer, and you will always look back: "Perhaps the other alternative was better?"

The enlightened man never chooses, he lives in a choiceless awareness. In the light of his awareness he knows what is right; it is not a question of decision. And the moment you know what is right, with your total being, you never repent. For three decades continuously I have never looked back. I have never for a single moment thought that perhaps if I had chosen something else, it would have been better. The question does not arise.

Hence, the enlightened man carries no burden of the past, and remains clear -- because the burden of the past is like dust gathering on your awareness, on the mirror of your being. When the mirror is clear it simply reflects what is the case.

So it is not a question of deciding what is right and wrong. That's why I have never talked to my people about morality, immorality, virtue, sin, good, bad; it is useless. I have insisted only on one point, that you become centered in your being. And then whatever you do is right, is virtue. Yes, there is your real being -- beyond psychotherapy. Psychotherapy is only children's play. And it is strange, still today the psychoanalyst is not willing even to consider the position of enlightenment. I can understand why he cannot even consider it: psychotherapy has become his bread and butter. It is one of the most highly paid professions.

The psychotherapist is the latest version of the priest. He is a parasite, he is sucking blood in the name of curing insane people. And I have never come across a single man who has been cured by psychoanalysis. Even the psychoanalyst is not cured. The founders of psychoanalysis were not the people who can be said to be whole and absolutely healthy in their consciousness.

Jung was very much afraid of death. Now, that is not a sign of a meditator. He was so afraid of death.... But it is a strange phenomenon: whatever you are afraid of, you are also in some way obsessed by. He was obsessed with the desire to see the mummies in Egypt. At least half a dozen times he booked his ticket to go to Egypt, and each time he would find some excuse to cancel it. The sixth time he gathered courage and reached the airport, but at the airport he lost his nerve again.

He turned back, and he wrote in his diary, "I cannot go to Egypt. I cannot see those dead bodies, hundreds of years old, because every dead body reminds me of my own death."

A man of meditation knows there is no death. And if this kind of fear exists in the founder of a school called analytical psychology, what can you expect from his disciples?

Jung himself was a disciple of Sigmund Freud. And the reason they had to part was a very funny one. Sigmund Freud was very much afraid of ghosts. Even the word "ghost" was enough to make him go into a fit, and he would start foaming at the mouth. So every disciple knew that the word "ghost" was never to be mentioned before him. And this is the founder of psychoanalysis! These people are sick themselves. Because Jung continued to use the word "ghost," and three times made Freud go into a fit, that was too much. The third time, when he came out of the fit, Freud told Jung, "You just get lost! I don't want to hear anything that makes me sick."

But what is the fear in ghosts? Why is he so afraid -- such trembling, such fear? And Freud was psychoanalyzing

hundreds of people's dreams, but he never allowed any of his disciples to psychoanalyze his dreams. He himself was not psychoanalyzed. Strange... the founder should be available for his own method.

The reason is clear. Freud knew what his dreams were, and how he had been interpreting others' dreams -- making everything symbolic of sexuality. If somebody sees a rocket in the dream, that is a phallic symbol. Anything! He was very clever at making symbols, interpreting them as your repressed sex. And that was the fear: because these disciples have become experts, now they will interpret his dreams as repressed sexuality -- which he never wanted the world to know. But this is not the way of the seeker, the way of truth.

Psychotherapy's days are numbered. As meditation spreads, psychotherapy will start shrinking. If we can spread meditation around the earth, psychotherapy will simply disappear. There is no use for it, and it has not helped in any way.

And you should not get into the mud of psychotherapy -- because to get into it is very easy but to get out of it is very difficult. You go on digging, and you go on finding more and more mud; there is no end to it. Mind has an infinite store of dreams, thoughts, desires, repressions, perversions. There are people who have been psychoanalyzed for fifteen years continuously, but their psychoanalysis is not complete. There is not even a single man in the whole world whose psychoanalysis is complete. He is exactly at the same stage where he had started fifteen years ago -- although his bank balance has disappeared.

Meditation takes you to being.

It is a direct route to the beyond.
And once the master is there, mind immediately surrenders. In that surrender is health, because the master is in his place and the servant is in his place; the harmony is restored. And to be harmonious is all that health means.

Question 2
BELOVED MASTER,
IS IT TRUE THAT ANALYSIS AND SYNTHESIS ARE BOTH MIND PROCESSES, AND IN THE END NEITHER CAN HELP VERY MUCH?
PLEASE COMMENT.

Yes, both are mind processes, analysis and synthesis both. What can help is witnessing -- witnessing the mind and its activities. And witnessing is the real miracle. The more you witness, the less thoughts are there in the mind -- in exact proportion. If your witnessing is only ten percent, then there are ninety percent thoughts. If your witnessing is ninety percent, there are only ten percent thoughts. If your witnessing is one hundred percent, then there is no mind, there are no thoughts at all.
So Sigmund Freud, who talks about psychoanalysis, and Assagioli, who talks about psychosynthesis, are in the same boat. They are both talking about mind; neither of them is talking of going beyond mind.
Witnessing simply takes you beyond mind. And to be beyond mind is the whole of religion, the true religion. I call it pure religiousness.

Question 3

BELOVED MASTER,
SOMEWHERE IN THOSE FAR-OFF POONA DAYS THIS QUOTATION HIT ME -- THE AUTHOR AND EXACT WORDS NOW FORGOTTEN, BUT IT SEEMS TO SAY EVERYTHING THERE IS TO SAY. "THE GREATEST GOOD FORTUNE THAT CAN BEFALL A MAN IS TO BE BORN IN THE AGE OF A BUDDHA. EVEN GREATER IS THE GOOD FORTUNE OF HE WHO COMES TO HEAR OF THE EXISTENCE OF THE BUDDHA. AND EVEN GREATER STILL IS THE GOOD FORTUNE OF HE WHO IS DRAWN INTO THE FAMILY OF THE BUDDHA."
SO MY QUESTION IS: HOW CAN ANY SANNYASIN BE SUCH A PEABRAIN AS TO NOT BE HERE WITH YOU COME HELL OR HIGH WATER, POISON OR PRISON, BULLETS OR BOREDOM, ANGUISH OR AIDS?

It is true that it is a great fortune to be born in the age of an enlightened one. It is greater fortune to have heard about him. It is an even greater fortune to be part of his family. But there are people who are blind; they have eyes but they cannot see. They are deaf; they have ears but they cannot hear. Even sometimes by accident they may get into the family of the enlightened one, but they still remain an outsider, they never merge with it. And it has been always so.
In Gautam Buddha's time, how many people were in his family, how many of those people became enlightened? How many people dropped out of his family -- how many people even became enemies of Gautam Buddha? How

many attempts were made to kill him by his own ex-followers? Buddha's own cousin-brother tried to kill him many times. He could not succeed, but he made those efforts.

So the statement is true, but not for all. It is true only for those who have a sensitivity to feel the presence of the enlightened one, to be soaked in his silence, to be filled with his fragrance, to let their heart beat in the same rhythm, to become part of his song, his dance. How many people have eyes to see?

The birth of a buddha is very rare -- that's why the statement that it is very fortunate to be born in the times of an enlightened one. It is more fortunate to hear about him, because millions will not even know that he had existed, that he was here, that the river was just flowing by their side and they remained thirsty. Millions will see the body of the enlightened one, but will not be able to see his spiritual aura, his energy field.

Millions will hear about him, but will not believe. Millions will hear him, but will not listen. And there will be many who, on trivial excuses, will leave the enlightened one's family, not knowing what they are leaving, not knowing that their excuses are just meaningless.

And many will try even to destroy the man, because somehow his presence is against their egos. His presence makes them feel to melt with him, to become one with him, and there are egoistic people -- hard, they don't have hearts -- who cannot melt. For them it is better to destroy this person, because he is a constant reminder of their dead heart.

But there will always be a few who will remain with the enlightened one in every situation. Nothing matters more than to be with him. But one needs a little sensitivity, and then all stupid things become meaningless. It is certainly a great blessing.

I am reminded of one of my vice-chancellors. He was a world-famous historian. He had been a professor of history in Oxford for almost twenty years, and after his retirement from Oxford, he came back to India. He had a world-famous name, and he was elected to be the vice-chancellor of the university I was studying in. He was a nice man, a beautiful personality, with immense knowledgeability, scholarship, recognition -- so many books to his credit.

By chance, the day he took charge as vice-chancellor was Gautam Buddha's birthday. And Gautam Buddha's birthday is more important than anybody else's birthday, because Gautam Buddha's birthday is also his day of enlightenment, and also his day of leaving the body. The same day he was born, the same day he became enlightened, the same day he died.

The whole university gathered to hear him speak on Gautam Buddha. And he was a great historian, he had written about Gautam Buddha; and he spoke with great emotion. Tears in his eyes, he said, "I have always felt that if I had been born in Gautam Buddha's time, I would have never left his feet."

According to my habit I stood up, and I said, "You please take your words back."

He said, "But why?"

I said, "Because they are false. You have been alive in Raman Maharshi's time. He was the same kind of man, his

was the same enlightenment -- and I know that you have not even visited him. So whom are you trying to befool? You would not have visited Gautam Buddha either. Wipe your tears, they are crocodile tears. You are simply a scholar and you don't know anything about enlightenment or people like Gautam Buddha."

There was a great silence in the auditorium. My professors were afraid that I might be expelled; they were always afraid, that any time.... And I had told them, "You don't be worried about me. I have been expelled from many colleges, universities -- it has become almost my way of life, being expelled."

But now they were very much afraid. They loved me, and they wanted me.... But to create such a situation, such an awkward situation... and nobody knew what to do, how to break the ice. In those few seconds it looked as if hours had passed. The vice-chancellor was standing there -- but he was certainly a man of some superior quality. He wiped his tears and asked that he should be forgiven -- perhaps he was wrong. And he invited me to his house so that we could discuss it in more detail.

But he said, before the whole university, "You are right. I would not have gone to Gautam Buddha, I know it. I was not aware when I said it; it was just emotional, I was carried away. Yes, I have never been to Raman Maharshi when he was alive. And I had been very close to his place many times -- I used to deliver lectures in Madras University, from where it is only a few hours' journey to Arunachal. I have been told by many friends, 'You should go and see this man' -- and I always went on postponing till the man died."

The whole university could not believe it, my professors could not believe it. But his humbleness touched everybody. Respect for him grew tremendously; and we became friends. He was very old -- he was almost sixty-eight -- and I was only twenty-four, but we became friends. And he never for a moment allowed me to feel that he was a great scholar, that he was the vice-chancellor, that he was my grandfather's age.

On the contrary, he said to me, "I don't know what happened that day; I am not so humble a man. Being a professor in Oxford for twenty years, being a visiting professor to almost all the universities of the world, I have become very egoistic. But you destroyed everything in a single stroke. And I will remain grateful to you for my whole life: if you had not stood up, I might have remained believing that I would have done this. But now I would like it... if you can find someone, then I would like to sit by his feet and listen to him."

And you will not believe it that when I said, "Then sit down and listen...." he said, "What!"

I said, "Just look at me. Don't be bothered by my age, sit down and listen to me." And you will not believe it -- that old man sat down and listened to me, to whatever I wanted to say to him. But rare are people who have so much courage and so much openness.

After that day he used to come to the hostel to visit me. Everybody was puzzled: what had happened? -- and I had created for him such an embarrassing situation! He used to take me to his house, and we would sit together and he would ask me, "Say anything -- I want to listen. My whole life I have been talking; I have forgotten listening. And I

have been saying things which I don't know." And he listened the way a disciple listens to a master.

My professors were very much puzzled. They said, "Have you done some magic on that old man? or has he gone senile? or what is the matter? To see him, we have to make an appointment, and we have to wait on a long list. When our time comes, only then can we meet him. And he comes to see you -- not only that, he listens to you. What has happened?"

I said, "The same can happen to you too, but you are not that intelligent, not that sensitive, not that understanding. That old man is really rare."

And you will not believe it: one year after I left the university I came back to the same town to deliver a lecture in a conference. The vice-chancellor came to listen to me and said, "You will have to talk to the students of your university also." So I went to the university to talk to the students.

And this is the most unbelievable part: when I reached the podium, he touched my feet. I said to him, "What are you doing?"

He said, "I should have done it before, but I cannot miss this chance. Perhaps we may meet again, we may not meet again." And we did not meet again, because after just two days, he died. But before the whole university he touched my feet -- the feet of one of his students.

Such sensitivity is unique -- and such humbleness. But the love and the compassion and the benediction and the blessings of the enlightened one shower only on such people.

Question 4
BELOVED MASTER,
BEING WITH YOU, WHAT DOES GROWTH MEAN?

It is enough just being with me. Growth will come of its own accord, there is no need to be bothered about growth. Just being with me you will become more and more silent, more and more loving, more and more soft, more and more humble, more and more melted into the universal flow of life.
The moment you have melted like a snowflake, the growth has come. When you are not, the growth has happened. You are the barrier, you are preventing it.
And I am giving you the simplest method: Just being with me -- alert, aware, receptive, open -- all that is possible to human beings will become possible to you. Neither I have to do anything, nor have you to do anything.
This is called by the ancient mystics of China, action without action.

Question 5
BELOVED MASTER,
WHAT IS THE POINT OF CALLING YOUR JUICY DISCOURSES, THE BIBLE?

[These discourses were first given under the title, THE RAJNEESH BIBLE -- Ed.]

The point is clear. The Bible of the Christians is not juicy. They have destroyed a beautiful word, "bible." It has

become dead. I want to make it alive. I love the word, and I want to give it all the juice that is possible.
The point is very simple: so people can see the dead BIBLE and the living Bible -- the BIBLE which is just dry bones and the BIBLE which has juice. Now the choice is theirs. Okay?

From Bondage to Freedom

Chapter #39
Chapter title: Every child is born a witness
23 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
IS THE ORIGIN OF DANCE, LOVE AND MEDITATION IN SYNCHRONICITY? WHY HAS DANCE BEEN THROUGHOUT THE AGES THE HIGHEST ART?
PLEASE COMMENT.

Everything that is of authentic value in life has arisen out of meditation. There is no other way. Meditation is the mother of art, music, poetry, dance, sculpture. All that is creative, all that is life-affirmative, is born out of meditation. All that is life-negative -- hate, anger, jealousy, violence, war -- is born out of the mind. Man has two possibilities: mind and meditation.
Meditation can be translated as no-mind; then things will be simple. Either something comes out of the mind, or something comes out of no-mind. Mind is noise, it is

craziness, insanity. No-mind is silence, health, wholeness. Mind cannot create anything which is not poisonous. And out of no-mind there is no possibility of anything arising which will serve death.

You ask about love. Your love is not out of meditation; you don't know meditation, you are acquainted only with the mind. Just look at your mind. For ten minutes sit silently and write down whatever comes into your mind, without editing, without adding anything -- exactly whatever is arising in the mind. Howsoever irrelevant, stupid it may be, just write for ten minutes, and then read it. And you will be surprised: this is your mind? And if this is mind, then what is madness? And this mind is continuously running -- in every action, feeling. If you love, this mind is bound to pollute that love with hate.

Psychotherapists, who do not know anything about no-mind, have finally decided that love and hate are not two things, and they have started using one word, "love-hate." ... Because love can change into hate any moment, hate can change into love any moment.

And this is not a new insight. One of the most cunning and clever men, Machiavelli, writes in his book, THE PRINCE -- it is advice to kings -- "Never say a thing to a friend that you would not like to be said to an enemy." Three hundred years before psychotherapy, he was giving its whole insight -- because the friend can become tomorrow the enemy. So never say to the friend what you would not like to say to any enemy.

And his second statement is, "Never say about the enemy anything that you would not say about a friend" -- because tomorrow the enemy can turn into a friend, and then it will

be very embarrassing, that you said such an ugly thing about him.

Machiavelli was certainly a genius of cunningness. He was the tutor of almost all the princes of Europe. When they started becoming kings, he wanted to become somebody's prime minister, but his own disciples refused -- without exception. He was puzzled, he could not figure it out: what was the matter? -- they loved him so much.... He asked, "If you love me so much, you respect me so much, then why can't you allow me to be your prime minister? Where can you find a man equal to me?"

And those princes said, "You are too clever, too cunning. We know your genius. To make you the prime minister means within just a few months or a year or two you will be the king, and we will be nowhere! We respect you and we love you, but we cannot give you that much power. You will destroy us, and we will not be capable of fighting with you."

This man is not considered a great philosopher, but he should be. Even though he was a philosopher in favor of evil, his insight is deep. Love can become hate, hate can become love. Your love, which can within a moment change into hate, is not love. It has come from the mind, and mind always lives in contradictions. If there is love, then just behind love there is hate. If there is compassion, just behind compassion there is anger.

Mind is a duality, so everything is balanced by its opposite; that is the way of the mind. No-mind means you become a witness of all the processes of the mind. You detach yourself. Your consciousness is not part of the mind; it can watch the mind. Just the way you can watch a movie on the

screen, your consciousness can watch on the screen of the mind all its craziness. This witnessing will lead you into a new space within yourself.

The arithmetic is very simple. When there is no witnessing in you, you are one hundred percent mind. One percent witnessing, and you are ninety-nine percent mind. And as witnessing grows, your mind starts disappearing. They cannot exist together; there is no coexistence between no-mind and mind, between meditation and mind -- it is either/or.

When your witnessing is ninety percent, your mind is reduced to ten percent. And when your witnessing is one hundred percent -- total, absolute -- the screen is empty, the film has disappeared. This is the state of meditation: when there are no thoughts, no feelings -- nothing moves, everything stops. There is tremendous serenity. Out of this serenity, silence, peace, a new kind of experience arises, new flowers blossom.

If love happens now, it will not have with it jealousy, hate, anger, and all those poisons which kill love. Now it will be pure love, unconditional. It will not ask anything in return, it will rejoice only in giving. It will be grateful that you accepted whatever was given to you; it will not burden you by making you feel obliged. It will not destroy your freedom. If you love somebody else and you are happy with somebody else, the meditator will feel very happy because you are happy -- it does not matter with whom. He loves you, and he wants you to be happy.

Love out of meditation gives total freedom, accepts you the way you are, never tries to mold you into a certain pattern -

- that is ugly, that is violent. It respects your dignity. It has no suspicion....

There is, in India, one of the most ancient stories of a king, Rama, whose wife, Sita, had been stolen by another king. It took three years of fighting to get the wife back. Naturally, Rama was suspicious; three years in the enemy camp -- who knows whether she has been able to remain pure? He proposes a fire test -- she has to pass through fire. If she is not burned, then her love is pure, she has not loved anyone else.

When I was reading it in my early childhood... because every child in India reads about Rama and his wife, Sita. Rama is thought to be one of the incarnations of God. But when I read about his suspicion, I told my father, who was teaching me the story, "If Rama suspects her, then his love is not very great. And in my opinion, Sita is far higher than Rama, because she does not suspect him. Three years he was also away from her; in these three years he may have loved some woman, desired someone. She does not ask Rama, 'You also come with me, we both should go through the fire test.' She proves that her love is authentic."

And the story is beautiful: she comes out of the fire without being burned. That is simply a symbolic way of saying that even fire cannot burn true love. Nothing can destroy it.

But what about Rama? I said, "As far as I am concerned, he has fallen in my eyes. Sita is far superior. But in India, he is worshipped as the reincarnation of God, not Sita." I told my father, "This is inconceivable."

My father said, "I have read this story myself many times, but this point was never apparent to me. Perhaps you are right."

The man with suspicion cannot have the purity of love. And the woman without any hesitation, without questioning, goes through the fire. I know fire will not change its rules whether your love is true or not, but the story is symbolic. It says even fire will not hurt and change authentic love.

But Rama fell in my eyes from that very day. And I have tried many times -- because all over India people were asking me to speak on Rama, and I said, "I cannot do that, because you will not be able to hear what I want to say. And I cannot say what you want to hear. It is better not to bring Rama between us." I have spoken on all prophets, saviors, messengers, except Rama -- and Rama is the most worshipped in India -- for the simple reason that from the very beginning that man shows a very mean mind.

Your love comes from the mind, which is basically mean. Love coming out of no-mind has a splendor of its own, a grandeur, something of the divine in it. Anything that comes out of meditation comes with the aura of eternity: painting, sculpture, poetry, music.

Look at modern music: it is simply insanity, it is not music. Just making noise is not music. It may help you to have some catharsis -- that's what music like jazz does, it is cathartic. You feel afterwards a kind of well-being, relaxed; but it is not music.

Music will make you silent, will make you disappear, will make you almost absent. Only the music will be there, not the musician -- because in meditation the musician cannot exist. And if you are listening, soon you will find yourself melting, disappearing. It will create a new space within

you. It has come out of meditation, and anyone who listens to it will feel something of meditation.
Old mystics have used music to convey their experience -- for example, Kabir, Meera, Nanak. They will not discuss, they will not talk with you. They will simply play some instrument, sing a song -- which has nothing to do with God, heaven and hell; which has nothing to do with theology, with any creed or cult.
But Kabir playing on his ektara -- the simplest musical instrument.... Ektara means only one string. It has only one string, not the complexity of a sitar. But with his ektara he would create an atmosphere where many would be transported to another world.

Meera used to sing -- and I don't think in the whole world any woman has sung such beautiful songs. People would be listening and they would forget themselves. It happened that when she was wandering around India, she came to a place, Vrindavan, where Krishna had lived. In Vrindavan there is the main temple of Krishna. There are hundreds of temples, but in the main temple, the most ancient, his priest has to be absolutely celibate -- so much so that no woman can enter the temple. And the priest never goes out, so he never comes to see a woman.
When Meera reached Vrindavan, she went singing, dancing, to the great temple. The watchman was so overwhelmed that he forgot his work -- his work was to prevent women from going in -- and Meera entered. The priest was worshipping. He could not believe that a woman had come into the temple -- for thousands of years no woman had entered the temple. But he waited till Meera

stopped singing; he himself was overwhelmed. The song was so beautiful, so touching -- reaching to your very innermost being, because it was coming from the innermost core of Meera. It was not something composed by the mind. It was the overflowing love of no-mind. It was meditation flowing in song, in dance.

Afterwards, as he woke up -- it was as if he had fallen asleep -- he said to Meera, "This is not good; what you have done is unforgivable. This was to the credit of the temple, that for thousands of years no woman had entered." And do you know what Meera said to the priest? She laughed, and she said, "I have always thought that Krishna is the only man; all others are women, beloveds of the lord. Do you consider yourself also a man? Then you have been wasting your whole life! Have you not yet become so loving towards Krishna that you can forget this macho attitude?" And since that day the temple has not prevented any woman. Meera opened the door.

The priest could not answer. She was saying something out of her innermost being -- that existence is our beloved, we are all loving the same existence; and the more you love, the more feminine you become, feminine in the sense that you become more graceful, more beautiful, more rounded. Man has so many corners. If you see the statue of Buddha, you will see everything is rounded, all the corners have been dropped -- he even has no beard, no mustache. Not that he was missing some hormones, no; it is symbolic. It is simply saying that the more he became loving, the more he became feminine, graceful.

Love out of meditation is not a relationship: it is a state of your being. You love because you cannot do otherwise; you

have to love. You have only love to give -- and this love will be expressed in many ways. Different people, different talents -- somebody will paint, somebody will compose music, somebody will dance; but the basic quality is the same.

While painting, the meditator disappears; there is only painting going on, there is no painter. The dancer disappears; there is only dance, there is no dancer. The poet disappears; there is only poetry. And the same is true about all the dimensions in which your creativity can have its expression. You create because you are so overflowing with energy you cannot contain it. So whatever your talent, whatever your genius, your energy will take that dimension.

Any act arising out of meditation has no goal, it has no motivation; its value is intrinsic. While dancing, you are getting all the reward; there is no need for any other reward afterwards. There is no ambition, that you want to become famous, the greatest painter, the greatest poet -- all that nonsense is part of the mind, which is egocentric.

Meditation is your egolessness. Just a little taste of it and you will be drawn into the very center of your being. And you will find the paradise that people have been thinking is somewhere in the clouds, far away in the stars.

Paradise is within you, in your state of no-mind. And hell is also within you, in your very mind. The choice is yours. You can move from the mind to no-mind; the bridge is witnessing.

Question 2

BELOVED MASTER,

HOW DO I COME TO KNOW WHEN I AM REALLY WITNESSING MY BODY, FEELINGS AND THOUGHTS, OR WHEN IT IS ONLY MY MIND PRETENDING TO BE A WITNESS?

The question is only intellectual; you have not even tried to pretend. When you are witnessing and you start feeling that it may be just the pretense of the mind, then it is certainly a pretense of the mind... because who is thinking about it as pretense of the mind? -- something behind the pretense. You can never get confused about witnessing, because behind witnessing there is nothing. You cannot witness witnessing. Anything that you can witness is part of the mind. So if you witness that it is a pretense, it is a pretense. Witness the pretense, don't get identified with it.

Witnessing has a beauty: it cannot be reduced to an object, you cannot witness it. It is irreducible, it always slips back; it remains only witnessing. So whatever you feel, that means you are getting identified with the mind. You have not tried it -- the question is simply intellectual. If you had tried it the question would not have arisen.

I witness my hand: that means I am not the hand. I witness the mind: that means I am not the mind. You go on witnessing anything that comes to you -- feelings, moods -- you are not it. Finally, there is nothing to witness: this is it! Only the witness is there, but nothing to witness, just nothingness all around. You have come to the witness. Nobody has ever been deceived about it.

But never make intellectual questions; they won't solve existential problems. This is something existential -- you have to do it. It is like swimming. You cannot be taught

swimming on a comfortable mattress in your room. You can be told how to throw your hands and your legs about, and you can do much exercise, but that is not swimming. You have to go in the water.

There was one famous logician in India. Because he was a logician, he said, "I cannot enter the water until I have learned swimming, that is absolutely clear. Without knowing swimming, how can I enter the water?"

His swimming teacher told him, "It is not a question of logic. If you want to learn swimming, you will have to enter water without knowing swimming, because entering the water is the beginning. And that's the only way to learn it. If you decide that you will enter the water only when you have learned swimming -- which is very logical thinking -- then it is impossible, you will never enter the water. So either be logical, or be existential."

And whatever I am telling you has nothing to do with logic. Try witnessing. And whatever you find, it is not the witness. The witness is always standing behind; otherwise, who is finding these things? -- the pretense, the mind, anything.

When you cannot find anything, when all is silent, then there is only the witness. It is a very strange situation. When there is nothing to witness, you come to experience the witness in its purity. When there is something to witness, the witness is involved with some object.

It is like the mirror. If you want to know the purity of the mirror, then the mirror should be empty; nobody should be standing in front of the mirror. If somebody is standing in front of the mirror, then the mirror is polluted by the reflection.

Your witness is the ultimate mirror.
Anything that passes pollutes your witness. But if you go on struggling, remembering that whatever you see is not you -- just a simple exam: "the object of my knowing is not me" -- soon the objects will disappear, because you have broken the identity. And any moment, suddenly out of nowhere, you find yourself absolutely alone without any object. The seer is there, but there is nothing to be seen. Awareness is there, at its very peak, but there is nothing to be aware of. The witness is there, but there is nothing to be a witness of.
So this should be the criterion of whether your witness is a reality or just a projection, just imagination or an authentic reality.
And it is a very simple process, just like swimming. Once you know swimming, you will be surprised that there was nothing to learn. Before knowing swimming, it seems dangerous, difficult -- you cannot believe how people are swimming. But have you seen a dead body? The dead body automatically comes up and starts swimming -- not even swimming, it simply floats. The dead body knows something which you don't know. If the dead body can float, why can't you float? It is so simple that even dead bodies are doing it.
One Japanese scientist has been trying with small children, because his hypothesis is that the child in the mother's womb remains in liquid, in water for nine months, so swimming must be something very natural. It need not be learned.
The hypothesis seems to be correct. If the child manages in the mother's womb.... In the mother's womb there is exactly

the same kind of water as in the ocean, with the same constituents. That's why, when a woman is pregnant, she starts eating salty things, because the water needs more and more salt. The child is already swimming from the very first day. And in the very beginning the child is just like a fish. Scientists think that man began life as a fish in the ocean. Now, to teach a fish how to swim would be just utter stupidity.

This Japanese scientist started working on six-month-old babies. He would leave them in water in tubs, and he was surprised that they were not afraid -- not only that, but they started floating. Then he went down to three-month-old babies. They were even more expert. Then he did his experiment with the newly-born baby: he was the perfect master as far as swimming is concerned -- nine months' training!

That's why, once you know swimming, you cannot forget it. Everything that you learn you can forget, but something in swimming is so natural, that once you know it you cannot forget it. The same is true about witnessing.

Every child is born a witness.

As he opens his eyes, his first act is witnessing. He cannot think. He sees you, he sees your red clothes, but he cannot think that these are red clothes. He does not know the names of colors, he does not know what color means. He simply reflects like a mirror. He is just a pure witness with no knowledge, with no thought forming in him.

That's why I say, once you learn witnessing it is so easy, and you cannot forget it. You had already known it -- it is a rediscovery.

Question 3
BELOVED MASTER,
WHAT EXACTLY DO YOU MEAN BY "SYMBOLIC GESTURE"? I REALIZE THAT YOU LOOK AT YOUR WATCH OFTEN. AND WHY HAVE YOU ONLY NOW SAID THAT WE CAN WEAR OTHER COLORED CLOTHES?
PLEASE EXPLAIN.

I have to look at the watch, because I live in a timelessness. I use the watch only for you, when I come to the morning discourse or to the evening interview; only for four hours do I use the watch. The whole day I have no business with time.
I don't know what day today is, I don't know what date today is. To me, it is always the now.
And when I said every gesture means something, my looking at the watch again and again simply means compassion, because without the watch....
One day it happened that the watch stopped. I looked at it again and again, and I thought it was perfectly right. I realized only later on that I had spoken for three hours. I would have spoken longer -- I had to stop after three hours because my bladder was full!
I have no concern with time. I live moment to moment. That's why I go on looking at the watch -- so that I don't harass you too much.
And you are asking why only now have I told you that you can wear any color clothes. ... Because only now do I feel that there are a few amongst you who will still wear red

clothes even though I say you can use any other clothes. And those are the real "chosen ones."

Question 4
BELOVED MASTER,
IN SUCH A BEAUTIFUL WAY, WITHOUT TELLING THEM TO GO, WITH WHAT GREAT ART YOU MANAGED TO HAVE SHEELA'S CRIMINAL GANG LEAVE THE COMMUNE WITHOUT DOING MUCH HARM TO US. ARE YOU A MAGICIAN? OR IS THIS HAIKU TRUE ABOUT YOU? "SITTING SILENTLY, DOING NOTHING, WINTER COMES AND THE WEEDS DIE BY THEMSELVES."

I am not a magician, but the whole existence is magical. Perhaps the haiku is true.
"Sitting silently, doing nothing, the winter comes and the weeds die by themselves."

Question 5
BELOVED MASTER,
THE CHIMPANZEE WHO MADE REAGAN FAMOUS AS AN ACTOR WAS CALLED BONZO. REAGAN WAS HIS SIDEKICK. THERE IS A RUMOR THAT IT IS ACTUALLY BONZO WHO IS IN THE WHITE HOUSE, AND REAGAN IS SKULKING UP A TREE IN BEVERLY HILLS. BELOVED MASTER, DO YOU KNOW THE INSIDE SCOOP ON THIS STORY?

I know it. It is not a story, it is the truth! I have met Ronald Reagan in our own hills, so certainly Bonzo is in the White

House. And except people like Bonzo, who would like to live in White Houses?

All politicians are chimpanzees -- without exception. They look like men, but they behave like chimpanzees. You should not go by the looks, you should watch their actions -- and all their actions are idiotic. And it is not only today; it has been so for the whole history of man.

Unless we get rid of politicians and create a humanity where politicians are not needed -- and, in fact, there is no need for them -- we will not be able to survive long.

The politicians are seeing clearly that they cannot exist anymore. Their futility is becoming clear, so they are planning to destroy the whole planet. Rather than being thrown out of their jobs, their great presidentships, prime ministerships, they would destroy all life on this planet. It is in the hands of the intelligentsia of the world not to let them do this suicidal act.

All scientists of the world should stop creating any war material. They should make it clear to their governments that they are ready to work, but they will work only for life, not for death. The same nuclear energy can make this earth again young, can destroy all poverty, can make humanity live for the first time in real comfort, luxury, can allow people to develop their talents, their potentials to the highest peak possible.

And it is a very simple thing: all the scientists who are serving the governments and creating more and more death weapons, should just stop, and start creating more and more life-enhancing energies. The same energy, nuclear energy, which can make this earth a dead planet, can make this

earth the most glorious and the richest planet in the whole universe.

Politicians want war. That is their vested interest. Without war, what are they going to do? You can see it in a simple fact: all your great politicians are born in times of war. If any politician wants to be a great leader, a great hero, then war is a necessity. Just look: from Genghis Khan to Tamerlane to Nadirshah to Alexander the Great to Ivan the Terrible to Napoleon Bonaparte to Adolf Hitler to Benito Mussolini to Joseph Stalin to Churchill to Roosevelt -- what makes these people great heroes? It is war. If there had been no wars there would not have been great heroes. Politicians live on war. And now the game has come to its ultimate peak. The old wars, those bullock-cart wars, were okay. A few people died, somebody became victorious, somebody was defeated. But now war has lost all meaning. Nobody can be defeated and nobody can be victorious. With war losing all meaning, politicians have lost their greatest vested interest.

And if politicians disappear, there is no need for nations. I cannot conceive why nations should exist. Science has turned the whole world into a small global village. Yes, there can be a functional world government. But there is no need of armies -- millions of people just sitting stupidly polishing their guns for years, doing "left turn, right turn," and then creating Hiroshima and Nagasaki. For all that is ugly, the whole credit goes to the politicians.

Just a general raising of consciousness is needed, and the politicians will melt like snowflakes. And with them will go nations, national boundaries, stupid ideas of some nations being special, just born to rule over the world. And

all the energies which are being wasted in creating war materials -- and that is not a small amount: seventy-five percent of the energy of the whole of humanity is being diverted into war. We are living on only twenty-five percent of our energy.
Just think: if one hundred percent of our energy is available, there is no need for any Ethiopia to happen. There is no need for anybody to remain uneducated, poor. We can make this world a paradise -- the politicians just have to go on a long, long weekend.

Question 6
BELOVED MASTER,
MY LORD, MY BELOVED MASTER, WE LOVE YOU SO-O-O MUCH!

I love you... so-o-o much, too!
Okay?

From Bondage to Freedom
Chapter #40
Chapter title: Without Zorba there is no Buddha
24 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
IS THE MEETING OF ZORBA AND THE BUDDHA REALLY POSSIBLE? IF IT IS SO, THEN WHY HAVE OTHER RELIGIOUS LEADERS NEVER THOUGHT ABOUT IT?

The first thing to be understood: I am not a religious leader. A religious leader cannot think, cannot see the way I can -- for the simple reason that he has immense investment in religion; I have none.

Religions are necessarily splitting man, creating a duality in the human mind; that is their way of exploiting you. If you are whole, you are beyond their control. If you are cut in fragments, all your strength is destroyed, all your power, your dignity abolished. Then you can be a Christian, a Hindu, a Mohammedan.

If you are left just the way you are born -- natural, without any interference from the so-called religious leaders, you will be a man of freedom, independence, integrity. You cannot be enslaved. And all your old religions are doing nothing but enslaving you. To enslave you, they have to create a conflict within you so you start fighting with yourself. And when you are fighting with yourself, two things are bound to happen. First, you will be miserable, because no part of you can ever be victorious, you will be always defeated. Second, a guilt is produced in you that you are not worthy enough to be called a real, authentic human individual.

This is what the religious leaders want. A deep feeling of unworthiness within you makes them leaders of men. You cannot depend on yourself because you know you cannot do anything. You cannot do what your nature wants, because your religions prevent it. You cannot do what your religions want, because your nature is against it. You find yourself in a situation where you cannot do anything; somebody else is needed to take your responsibility. Your physical age goes on growing -- your mental age remains

retarded, just nearabout thirteen. These retarded people are in great need of somebody to guide them, somebody to lead them to the goal of life, to the meaning of life. They themselves are incapable.

Religious leaders could not have thought of the meeting of Zorba and Buddha, because that would have been the end of their leadership and the end of their so-called religions. Zorba the Buddha is the end of all religions. It is the beginning of a new kind of religiousness which needs no labels -- Christianity, Judaism, Buddhism. One is simply enjoying oneself, enjoying this immense universe, dancing with the trees, playing on the sea beach with the waves, collecting seashells for no other purpose -- just for the sheer joy of it. The salty air, the cool sand, the sun rising, a good jog -- what more do you want?

To me, this is religion -- enjoying the air, enjoying the sea, enjoying the sand, enjoying the sun -- because there is no other God than existence itself.

Zorba the Buddha, on the one hand, is the end of the old man -- his religions, his politics, his nations, his racial discriminations, and all kinds of stupidities. On the other hand, Zorba the Buddha is the beginning of a new man -- a man totally free to be himself, allowing his nature to blossom. There is no conflict between Zorba and Buddha. The conflict has been created by the so-called religions.

Is there any conflict between your body and your soul? Is there any conflict between your life and your consciousness? Is there any conflict between your right hand and your left hand? They are all one in an organic unity.

Your body is not something to be condemned but something to be grateful for, because it is the greatest thing in existence, the most miraculous; its workings are just unbelievable. All the parts of your body are functioning like an orchestra. Your eyes, your hands, your legs are in some inner communion. It is not that your eyes want to go towards the East and your legs are going towards the West, that you are hungry but your mouth refuses to eat: hunger is in your stomach, what has it to do with the mouth? -- the mouth is on strike. No, your body has no conflict. It moves in some inner synchronicity, always together.

And your soul is not something opposed to your body. If your body is the house, the soul is your guest. And there is no need for the guest and the host to continuously fight. But religions could not exist without you fighting with yourself. My insistence on your organic unity, so that your materialism is no longer opposed to spiritualism, is basically to demolish all religions from the earth. Once your body and soul start moving hand in hand, dancing together, you have become Zorba the Buddha. Then you can enjoy everything of this life, everything that is outside you, and you can also enjoy everything that is within you. In fact, within and without are totally different dimensions; they never come in conflict. But thousands of years of conditioning, that if you want the inner you have to renounce the outer, has taken deep roots in you. Otherwise, it is such an absurd idea.... You are to enjoy the inner -- what is the problem in enjoying the outer? The enjoyment is the same; that is the joining link between the inner and the outer.

Listening to beautiful music, or looking at a great painting, or seeing a dancer like Nijinsky -- it is outside you, but it is in no way a hindrance for your inner rejoicing. On the contrary, it is a great help. The dance of Nijinsky may bring out the dormant quality of your soul so that it can also dance. The music of a Ravi Shankar may start playing on the strings of your heart. The outer and inner are not divided. It is one energy, two ends of one existence.

Zorba can become Buddha more easily than can Pope the Polack. There is no possibility for Pope the Polack, no possibility for your so-called saints to become really spiritual. They don't know even the joys of the body. How can you think they will be able to know the very subtle joys of the spirit?

The body is the school where you learn, in shallow water, to swim. And once you have learned swimming, then it does not matter how deep the water is. Then you can go to the deepest part of the lake; it is all the same to you. And when I say this, I am not simply propagating a philosophy. I am making a statement of my own experience; hence, you can feel the authority in my words.

I am not an authoritarian person -- you should remember the difference. The authoritarian person imposes his authority on you, he is a power seeker. But when words come out of experience, they have an authority of their own. They are not trying to impose anything on anybody; they are, on the contrary, simply exposing one's own heart to those who are ready to see the great possibility that materialism and spiritualism are not opposite goals, that Zorba and Buddha are not moving in different directions, that only a Zorba has the guts to become a Buddha. It is

possible he may not become, he may get stuck in being a Zorba....

But you must be reminded about Buddha's life. Up to his twenty-ninth year, he was a pure Zorba. He had the best young girls available in his kingdom, by the dozen. His whole palace was full of music and dance. He had the best food, best clothes, beautiful palaces to live in, great gardens. He lived more deeply than poor Zorba the Greek. Zorba had only one Bubulina -- an old, faded woman, a prostitute who had lost all her customers. She had false teeth, false hair -- and Zorba was her customer only because he could not afford to pay. You call him Zorba? -- and you forget completely the twenty-nine years of Buddha's life which were far richer. Day in, day out, he was simply living in luxury, surrounded by everything that he could imagine. He was living in a dreamland. It was this experience that turned him into a buddha. It has not been analyzed this way. Nobody bothers about the first part of his life -- which is the very base.

He became fed up. He tasted every joy of the outside; now he wanted something more, something deeper, which was not available in the outside world. For the deeper you have to jump in. At the age of twenty-nine he left the palace in the night in search of the inner. It is Zorba going in search of the buddha.

Zorba the Greek never became a buddha for the simple reason that his zorbahood is incomplete. He is a beautiful man, full of zest, but a poor man. He wants to live life in its intensity, but he has no opportunity to live it. He dances, he sings, but he does not know the higher nuances of music. He does not know the dance where the dancer disappears.

The Zorba in Buddha knew the highest and the deepest parts of the outside world. Knowing it all, now he was ready to go on an inner search. The world is good, but not good enough; something more is needed. It gives momentary glimpses; the Buddha wants something eternal. And all these joys will be finished by death. He wants to know something which cannot be finished by death.

If I have to write Gautam Buddha's life, I will start it from Zorba. And when he is completely acquainted with the outer and whatever the outside can give, and still finds the meaning missing, he goes in search -- because that is the only direction that he has not looked in. He never looks back -- there is no reason to look back, he has lived it all! And he is not just a religious seeker who has not known the outer at all. He is a Zorba -- he goes towards the inner with the same zest, with the same strength, the same power. And, obviously, he finds in his innermost being the contentment, the fulfillment, the meaning, the benediction that he has been seeking.

It is possible you can be a Zorba and stop there. It is possible you may not be a Zorba and start looking for the buddha -- you will not find him. Only Zorba can find the buddha; otherwise, you don't have the strength: you have not lived in the outside world, you have avoided it. You are an escapist.

To me, to be a Zorba is the beginning of the journey, and to become a buddha is reaching the goal. And it can happen in the same individual -- it can only happen in the same individual. That's why I am insisting continuously: don't create any split in your life, don't condemn anything of the

body. Live it -- not unwillingly -- live it totally, intensely. That very living will make you capable of another search. That's why I don't say my sannyasins have to be ascetics, that my sannyasins have to leave their wives, their husbands, their children. All that nonsense has been taught for centuries, and how many people -- out of millions of monks and nuns -- how many people have blossomed? Not even a single one. I want you to live life undivided. And first comes the body, first comes your outer world.

The moment the child is born he opens his eyes, and the first thing he sees is the whole panorama of existence around him. He sees everything except himself -- that is for more experienced people. That is for those who have seen everything of the outside, lived it, and are freed from it. Freedom from the outside does not come by escaping. Freedom from the outside comes by living it totally, and then there is nowhere to go. Only one dimension remains, and it is natural that you would like to search in that remaining dimension. And there is your buddha, your enlightenment.

You are saying, "Is it possible that Zorba and Buddha can meet?" That is the only possibility. Without Zorba there is no Buddha. Zorba, of course, is not a full stop. He is the preparation for the Buddha. He is the roots; Buddha is the flowering.

Don't destroy the roots; otherwise there is not going to be any flowering. Those roots continuously supply the juice to the flowers. All the color in the flowers comes from the roots, and all the fragrance in the flower comes from the roots. All the dance of the flowers in the wind comes from the roots.

Do not divide. Roots and flowers are two ends of one phenomenon.

Question 2
BELOVED MASTER,
I HAVE BEEN HERE FOR THREE YEARS NOW, AND STILL CANNOT SIT CLOSER TO YOU THAN THE FIFTH ROW. I FEEL SO HURT THAT I AM NOT WORTHY ENOUGH TO BE CLOSER. IS IT BECAUSE I AM A FARMER NOW AND STINK TOO MUCH?

You are not unworthy, you are just unaware of a simple thing: that I only see the fifth row! The people who are sitting in the four rows ahead, I don't see them. So be a farmer, and stink as much as you want!
But the fifth row is not unfortunate. From this place my eyes are focused on the fifth row.

Question 3
BELOVED MASTER,
IS LIFE REALLY MEANINGLESS?

Meaning can be understood in two ways. There is meaning that is somewhere far away, you have to reach to it. It is extrinsic.
Life is not meaningful in this first sense. And it is good that life is not meaningful in that sense, because then life becomes only a means to reach to the faraway goal, the faraway star. Then life loses its autonomous beauty. It is just a way; the real thing is tomorrow.

Meaning has another category too: intrinsic. Life is tremendously meaningful in the second sense. Then meaning is not separate, somewhere else; then meaning is in the very living itself.

You don't ask, has love any meaning? You know love is itself meaningful, it is not a means to some end. You do not ask if the beauty of a rose is meaningful. The beauty itself is enough; it does not lead anywhere, it contains its meaning within itself.

In existence everything that is really valuable is always intrinsically meaningful. And life is equivalent to existence. Life has meaning. If you just change the word "life" into "living," you will be able to understand more easily. Living has meaning -- each moment -- because living is not something dead like "life." The word "life" is dead -- all nouns are dead. But the language is created by dead people. Some day the new man is going to create a language which consists only of verbs, because that will be authentic to existence. In existence there is no noun. Have you seen "life"? Have you met "life" anywhere? All that you meet, experience, is living.

Sipping a cup of tea, going for a morning walk, doing your work -- all these small activities make up your living. And each part, each moment of living, is meaningful. You just have to be there; otherwise, who is going to experience the meaning?

People go on drinking tea, but they never are there; their minds are wandering all over the world. People are making love, but they are not there. It is a very strange world that we have created. In one bedroom there are at least four people. Already the bedrooms are so small, too difficult for

two people; and in the bed there are four people, or even more. These two people who are making love are not there: the man is thinking of some Hollywood actress, the woman is thinking of Muhammad Ali. So there are four people. Who is making love to whom? These two people are simply going through the gestures of love -- they are not present -- mechanical gestures of love. And then they ask, "Is there any meaning in life?" You go on losing every moment by your absence.

When I was a student, my principal in the high school was continuously troubled by my absence from the school. My family was troubled. I would start going to school, but never reach there. Life was so much, and so many things were happening on the way... and the school was almost one mile away from the house.

The principal called me one day and said, "You are almost always absent."

I said, "That's where you are wrong."

He said, "What do you mean?"

I said, "I am always present wherever I am. To be absent is not my style of life. And what can I do? -- this one mile between the school and my house.... A magician was doing his tricks on the street, and I became present there. It was far more interesting than your teachers, and I learned more than I could have learned here -- because whatever your teacher is saying I can read in the book, but I will never meet that magician again. And he did such beautiful tricks that when he was finished I followed him to his tent outside the city.

"He asked me, 'Son, why are you following me?' I said, 'You are getting old. Don't you want your tricks to live on

even when you are gone?' He said, 'That seems to be meaningful! -- you can come in. Many people have asked me to teach them the tricks, but not in this way.' So I have been with the magician.
"Life is a bigger school than your school. And I am, each moment, present wherever I am. To be absent is not my style of life, so you please take your words back."
He said, "In that case I will have to see your father."
I said, "You can see anybody you like, but remember that my father knows me perfectly well. Just let me be informed when you are coming so I can also be present there. You both will be absent -- because my father is continuously busy with his business, and you are busy with who is absent, who is present. At least let somebody into that meeting who is present!" I told him, "Be honest and sincere and tell me: Are you present right now?"
He said, "My God, perhaps you are right. I was thinking of my buffalo -- she has not returned for two days."
I said, "You need not be worried, I know where she is. That's the beauty of being present everywhere! I have seen her just by the side of the tent of the magician. Now what do you say: Was it more worthwhile my coming to the class, or finding your lost buffalo? You can go and catch hold of her."
People are not there where they seem to be. This is why they go on missing the meaning of life. Just remain present to any small act you are doing. It does not matter -- you don't have to do great acts, become a world conqueror, go to the moon, or stand on top of Everest; it does not matter what you do. Wherever you are, and whatever you are

doing -- or not doing -- be present, and the meaning of life will start unfolding. It is tremendously blissful.
But don't seek it somewhere else -- in a church, in a temple, in a holy book. You will not find it. Even if you come across God -- who, by the way, does not exist -- but even if you come across God, you will not be present. You may be thinking of your buffalo. It is good that God is not there; otherwise, he would be so embarrassed by all these saints of all the religions, because none of them is present to the moment. They are living a life somewhere else in the tomorrows -- and today goes on slipping by, and the tomorrow never comes. Finally comes death, not tomorrow. Life is today! Tomorrow is death. So when you come across death, it is a great shock that life has gone by and you have not been able to find any meaning in it. And now there is no tomorrow left, and you are accustomed to search for meaning in the tomorrows. But you have been told about, taught about, prepared for, tomorrows.
If you understand me... I want you always to be present wherever you are. It does not matter where you are; just be totally present, and every small act, by your presence, will become lighted up, and you will know that your whole life becomes just a caravan of lights. That's the meaning. Death comes and goes, but the caravan continues.

Question 4
BELOVED MASTER,
WHY DO YOU SAY THAT YOU ARE NOT A SAVIOR?

All the saviors, all the prophets, all the messengers of God have failed you, have deceived you. I don't think their intentions were bad; I never suspect anybody's intention. But the point is not the intention; the point is the result. These saviors, messiahs, prophets, may have been thinking they are doing good to you, but they have done immense harm to humanity. First, they made you dependent. They took away your responsibility with their own hands.

If somebody takes away your money, nothing is taken; money you can earn again. But if somebody takes your responsibility, you are destroyed, you are almost instantly killed. To be responsible for yourself is the very life of your being. And these saviors were saying, "You have just to be faithful, and to save you is our responsibility."

I don't take anybody's responsibility, because I don't want to destroy you. Your responsibility is your dignity, your very pride in being human beings.

Secondly, I am not a savior because I don't want to be crucified. I don't like that idea at all. I am a very contemporary man, I prefer an electric chair; crucifixion is too primitive and crude. And to be a savior, to be crucified seems to be something essential; otherwise, nobody is going to believe that you are a savior.

Do you know how many followers Jesus had before crucifixion? You could have counted them on your fingers. And how many followers does he have after his crucifixion? Christianity is the greatest religion in the world, has the largest number of people. Is it not strange? Jesus alive -- not a single learned man was impressed by him, not a single rabbi was his follower. And Judea, his country, was full of learned scholars; rabbis were not a rare

commodity. Whom could he influence? -- twelve illiterate, uneducated people! But after his crucifixion a great change came over the world. Crucifixion did a miracle.
This is the human mind. If you are living in a beautiful house, nobody comes to say to you, "Your house is really beautiful, and to pass on the street and see the house makes one feel so joyous." Nobody will come.
But if the house is on fire, then the whole neighborhood will gather together to sympathize with you. And these are the same people who were jealous. Perhaps these were the same people who had thought, "If something happens to this house, if it is burned, destroyed, it will be good: it was an eyesore." The same people are sympathizing. What has happened?
Now they are feeling themselves to be better than you. Your house is burned, their houses are not burned: God is more favorable to them. He has destroyed your house because it has become too much of an ego trip to you. But this is the moment to sympathize, because in sympathy the sympathizer has the upper hand.
When Jesus was crucified, a wave of sympathy... and many who had never thought about the man at all became Christians. In fact, he was crucified under the orders of the Roman emperor, by his governor-general, Pontius Pilate, on the request of the chief rabbi of the Jews. But after his crucifixion Rome became the capital of Christianity and it still remains so; the Vatican is just by the side of Rome. The whole of Italy is Christian. Strange, the way human mind functions.
I am not interested in creating a religion. I want everybody to be responsible for himself; I don't want to be anybody's

savior. Nobody has ever been, they were all pretending. And I don't want to be counted with those pretenders. And, of course, I don't want to be crucified, because that crucifixion will create great sympathy for me, and that sympathy will become a religion.
I do just the opposite. I live in absolute luxury. You can see my collection of Rolls Royces, you can see my collection of diamond watches. Nobody is going to sympathize with such a man.
Do you get the point?
Okay!

From Bondage to Freedom
Chapter #41
Chapter title: The psychology of the buddhas
25 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
PLEASE EXPLAIN THE PSYCHOLOGY OF THE BUDDHAS.

Man can be understood as a seven-story building: three stories are underground, three stories are above ground. One story, the middle one, is half underground and half above ground. This fourth story is where we are. Sigmund Freud calls it conscious mind.

When Freud started working with sick people, he became aware that there is something underneath the conscious

mind. He called it the unconscious mind. He stopped there. He thought he had discovered something new -- and in a way he was right, because he was not aware of the Eastern psychology that has existed for thousands of years which has taken note of all the states of the mind. So it was a re-discovery.

Sigmund Freud's closest colleague, and the most talented psychologist, was Carl Gustav Jung. He worked even harder, went deeper into the psyche of man, and found another story underneath the unconscious. He called it the collective unconscious mind. He stopped there. It is enough for one man to discover even one story, because it is such a vast phenomenon. And, after Jung, nobody has gone deeper than that.

But in the East, below the collective unconscious mind, we have discovered the last story -- the cosmic unconscious mind. In the East these minds are simply mentioned, no details are given. The reason is clear... because the search in the East and in the West differed fundamentally. The Western psychologists were concerned with sick people, insane people; naturally, they have to go below the conscious mind to the unconscious. But if there was somebody who was even more insane, they had to go to the collective unconscious. But it is very rare to find a man who is so mad that he has reached the cosmic unconscious mind. If somebody goes that mad, he will be almost a rock. That's why they have not been able to discover the cosmic unconscious mind.

But, in the East, the search was totally different. They started looking into the minds of meditators, not madmen. As they worked, they found that above the conscious mind

there is a superconscious mind. And many religions have stopped there, thinking they have arrived -- it is so beautiful, so peaceful.

But a few seekers continued to fly higher and higher, and found another story on top of the superconscious mind: the collective superconscious mind. Most of the seekers stopped there; the joy is too much, uncontainable. It is unbelievable that there can be anything more. But only a few have gone to the very end, to the highest peak -- and they have found the cosmic conscious mind. The cosmic conscious mind is what I call the state of enlightenment, the state of buddhahood.

The West has not even started working upwards. It has not even finished the downward journey. And it is not just accidental that more psychologists, psychotherapists, psychiatrists go mad than any other profession. It looks strange: these people should be the sanest people -- but you don't see the complexity.

With their patients they are going deeper into darkness -- and going with the patients, they are becoming vulnerable themselves. Seeing the patient has fallen from his conscious mind into the unconscious, they become aware of their own unconscious. Seeing the patient who has fallen into the collective unconscious, they become aware of their own collective unconscious. And it is like standing on the verge of an abysmal depth. Just a single wrong step and you will be drowned in darkness.

More psychologists commit suicide than any other profession: the proportion is almost double. More psychologists are sexually perverted than in any other profession. One should have thought just the opposite --

that the people who know psychology, the workings of the mind, would be more natural, healthier, saner. But that is not the case, and the reason is that Western psychology has never looked upwards. It has never worked with meditators. It has never raised its eyes towards the sky; it is focused towards deeper and deeper, darker and darker spaces. They have not been studying healthy people.

In fact, why should somebody who is healthy go to a psychoanalyst? -- and particularly somebody who has attained to superconsciousness. He will have a far vaster vision than any psychologist. He has nothing to learn from them; he can teach them many things of which they are absolutely unaware. The man who has reached to the collective superconsciousness has become almost superhuman.

But in the West, in the first place it was difficult to find such people. Secondly, where such people existed, the Western psychologists were afraid to go; their very existence disturbed their petty theories. They want to be very systematic -- and then suddenly they come across a man who has a superconscious mind. He disturbs their whole system. His functioning is different, his behavior is different, his actions are different.

He looks at the same things with a different eye. He listens to the same words, but with a deeper and profounder meaning. He lives the same ordinary life, but with such a joy, with such a radiance, that it is unbelievable. He has nothing to be so blissful about, but it cannot be denied that he is blissful.

The man of the higher stage -- the collective superconscious -- will be a giant. Sigmund Freud, Carl

Gustav Jung, Alfred Adler, Assagioli, will look like pygmies before him. And nobody wants to look like a pygmy. It is said, in the East, that camels don't like mountains. Without the mountains around they are greatly content with their height, but by the side of a mountain the camel simply finds that he is nothing.

Western psychology has been avoiding facing the reality of the higher states of mind. I call these people cowards. They are trying to look busy in mental asylums, or sitting by the side of the couch and listening to the dreams of some stupid guy -- mostly Americans, because you have to tell your dream and you have to pay too; otherwise, who is going to listen to your stupid dream?

The psychologist is paid -- it is the most highly paid profession today -- for a strange thing: that he listens. Whether he listens or not you don't know. He just sits behind the couch so you cannot even see him, whether he is dozing, thinking, "When is this guy going to finish?"

I have heard that one psychologist was very famous; each single minute you had to pay for. And a rich man, a very rich man, became his patient; of course, poor people cannot afford psychology -- thank God!

The rich man was able to pay whatever the psychologist wanted, but he had a condition: he was not to be interrupted. When he started telling his dreams then you had to listen, whatsoever the charge; money did not matter. And he went on and on. He was driving the psychologist nuts!

Finally, the psychologist said, "It takes too much time, and I have to see other patients also. So I will do one thing: I will put on my tape recorder so whatever you say will be

recorded. And in the night, when I have time, I can listen to it."

The rich man said, "That's a perfectly good arrangement."

Next day, when the psychologist was coming in the office, he saw the rich man leaving the office -- and the office had just opened. He said, "So soon? Are you finished with the story?"

He said, "No, but I thought, if you are saving your time, why should I waste mine? So in the night when I had time I recorded it. So my tape recorder is telling the story, your tape recorder is listening to it. Your time is saved, my time is saved."

Western psychology is in very bad shape. And the reason is, to study higher states of consciousness nobody is going to pay you; on the contrary, they may ask you to pay! The lower states, where a person becomes insane, are paying -- and when something like psychology becomes a business, it is dangerous. There should be a few things which should not be business. Now, it is the business aspect of psychology that is preventing it from studying higher states.

At the level of superconscious mind, all thoughts, all feelings disappear; you start living in an absolute silence. But this silence is a little bit empty. It is beautiful; just to be silent, utterly silent, has a beauty of its own. But when you reach to the collective superconscious you become aware that silence can remain and yet it can become full; it need not be empty. It can become full of joy, it can become full of love, it can become full of creativity.

But there is still one higher stage: the cosmic superconsciousness, where your individuality disappears

like a dewdrop falling into the ocean. Suddenly you become the whole ocean. At the stage of cosmic superconsciousness you start experiencing the ultimate truth of life, the meaning of existence, your unity with the whole.

Things are no longer outside you, you are no longer outside of things: all divisions have disappeared. In some strange way the sunrise is within you, and the stars are within you, and the flowers are within you. You have become spread over the whole cosmos.

There is tremendous liveliness. Birds are singing, peacocks dancing. The whole existence is your home. Only one thing you cannot find: your tiny ego. That is lost somewhere on the way. You are, and you are for the first time, but you are not an ego, you are just pure isness.

The psychology of the awakened ones covers the whole range -- all the seven stories. The lower three stories are not bothered about. Years of psychoanalysis is sheer wastage. In the psychology of the awakened ones, anybody who has fallen below the conscious is simply taught a simple method of meditation, which brings him back to normal consciousness without any analysis, without going through years of all kinds of torture.

And the same method -- once you know it has brought you from the unconscious to the conscious, you have a master key in your hands, because the method to pass from one story into another is the same. The same method of witnessing takes you away from conscious mind to superconscious mind. Don't stop. There will be great temptation to stop, because you have not seen such serenity, such tranquility -- you may think perhaps the end

has come. No. Until you feel oneness with the whole existence, go on. The same method will take you step by step to the final and ultimate stage of being.

Western psychology is only for sick people. Eastern psychology is for healthy people. My effort is to bring them together -- because healthy or sick, they are the same people. And if a method is available which can take you from one stage to another higher than it, then why stop anywhere? Just being normal is nothing. There are higher treasures waiting for you, greater experiences ready to be yours. The ultimate home has no doors: you can simply enter it.

Western psychology has no method through which the patient himself can become independent from the psychologist. He becomes dependent. In fact, it becomes something of prestige; people ask each other, "Who is your psychoanalyst?" If you cannot say some great name, that means you are missing something.

And the psychoanalyst, after years of analysis, reaches nowhere, helps you to reach nowhere. You can change the psychoanalyst -- and that's what people go on doing. It becomes an addiction. Two sessions per week -- if they don't have them, then they start feeling uneasy. It is a kind of catharsis. Just speaking your mind without any inhibition, without any taboos, helps you to unburden. But within two to three days you accumulate again the same burden, because the psychoanalysis, as it is practiced, is not destroying your inhibitions, it is simply giving you temporary relief. At the most you may become a normal human being. That means you may reach to the fourth

stage, in which the whole of humanity is living. That is not much of a gain.

And you have not been given any insight into how to go on growing. You have not even been told that there is anything above the normal conscious mind. In fact, even the psychoanalysts don't know that there is something above it -- and they are not interested, for the simple reason that the person who goes above is not a patient. He has no dreams to analyze, he is not sick anymore. He is for the first time healthy, and getting more and more healthy. At the seventh stage he will be whole.

To me, that's what "holy" should mean -- not being a saint according to a certain doctrine, not being an ascetic, not following Christianity, Judaism, Hinduism.

The real holiness is the fragrance of becoming whole, becoming one with the whole.

But because psychoanalysis has become a business in the West... and it was meant to become a business. It was created by a Jew, and it is mostly dominated by the Jews; it is a Jewish profession. And whatever the Jews do will become a business. Christianity became a business -- that was the working of a Jewish carpenter, Jesus Christ. It is big business. Sigmund Freud has created another big business.

What I am saying and doing is to destroy it as a business. It is something more valuable. It is something that should not be categorized as a profession, as a business: it is human growth, and we should look for higher states.

Perhaps the people who have fallen lower than the normal, if they had known that there were higher stages, may have fallen higher. Why choose the lower when you know...?

There is a story, a Sufi story. It must be a story, it cannot be true, but it has some truth in it. A Sufi mystic, who was known to be a little bit eccentric, a little crazy, was staying in a disciple's house. And they thought, "This man is known to do things which create unnecessary nuisance, and he enjoys it. So let him sleep in the basement, and we will lock the door so in the night at least he cannot do anything."

Suddenly in the middle of the night they heard great laughter coming from the roof. They rushed up, and they saw the saint rolling on the roof and laughing a belly laughter. He could not stop even to tell them what had happened.

The host asked, "What has happened?"

He said, "Strange things happen to me -- I started falling upwards! You put me in the basement, and in the night I started falling upwards -- I am here on the roof! That's why I am laughing, because this is not the normal way of falling, and you will think that I am being a nuisance."

The story may be a story, but such stories are told to say something which cannot be said otherwise.

The people who have fallen below the normal mind, if they had known that there is a door upwards, may have chosen to fall upwards. For example, all great artists, painters, poets, dancers, musicians, sculptors -- most of them have been, sometime or other, inmates in a mad asylum. And these were the most intelligent people you can find on the earth.

I can clearly see that a person like Vincent van Gogh, if he had known.... (THERE IS THE LOUD ROAR OF A MILITARY JET PASSING OVERHEAD.) Don't be

worried: somebody has fallen down, has lost his normal consciousness. Otherwise, the whole sky is available, there was no need to come so low -- but it happened at the right moment!

Vincent van Gogh, if he had known that there is some door upwards -- I cannot conceive that he would have fallen downwards. (THE JET RETURNS.) He is back again! But still don't be afraid. He is falling, but he will not fall too much, because there are only three stories down and he seems to be on the third already. (THE JET RETURNS AGAIN.) He is giving proof!

My work here is to bring the Eastern discoveries of higher consciousness to the West and create the psychology of the buddhas, so that there is no need for anyone to fall down. Just make the passage going upwards available to every person.

Most of the great painters and other artists have committed suicide because they could not prevent themselves from falling again and again back into madness, and it seemed that only death could become their deliverance. This is shameful, this is ugly! In the East, in the whole of history, not a single artist has been mad, not a single artist has committed suicide. And they have created far greater art, far deeper music, far more magical dances. The West cannot compare.

But what happened? Why did these people not become mad, not commit suicide? The reason was, the higher realms were available. And they had the intelligence: they were not satisfied with the normal consciousness, they had to move away from the normal consciousness. If there is no

way to go up, they were ready to go down, but they wanted to move away from normal consciousness.

But once they are made aware that higher possibilities exist, I don't think anybody is going to choose lower realms.

It is something of tremendous importance to understand that Western history is not more than two thousand years old. The East is at least ten thousand years old. And yet in ten thousand years not a single case of madness or suicide amongst such intelligent creators who made the Taj Mahal, who made the temples of Khajuraho, who made the caves of Ajanta and Ellora, the temples of Konarak -- there exists nothing comparable to them anywhere in the world.

In China, there is a temple known as the Temple of Ten Thousand Buddhas, because the temple has ten thousand statues of Buddha. It is almost the whole mountain, carved. It must have taken centuries, and thousands of sculptors, craftsmen, designers to create a temple out of the mountain -- and with ten thousand beautiful statues of Buddha. Just sitting inside it you will feel that you are uplifted. The whole atmosphere is vibrant. Not a single artist has fallen into the depths and darkness, as has been happening in the West to almost every artist.

This situation can be changed. But the psychology should be transformed. It should not be oriented to the insane people; its orientation should come from the awakened ones.

Meditation is simply a method to go beyond your normal mind. And anyone who meditates cannot fall below the normal mind. That is an impossibility. And anyone who

meditates is sooner or later going to reach his real home -- which is not only his, which is our home.

Question 2
BELOVED MASTER,
SHAKESPEARE SAID, "THERE WAS NEVER A PHILOSOPHER WHO COULD ENDURE THE TOOTHACHE." WHAT IS THE MYSTIC'S ATTITUDE TOWARDS PHYSICAL PAIN?

Shakespeare is right. There has never been a philosopher who could bear a toothache, because philosophy has nothing to do with toothache, headache, stomachache. Philosophy is just intellectual gymnastics, it has nothing to do with reality. It talks, argues, creates magnificent systems of thought, but it does not change the man who is creating all this. He remains the same man.
For example, I remember that Immanuel Kant, one of the great philosophers of Germany, became very sick. The doctors were at a loss, because there was no reason for his sickness. They could not find anything wrong with his body.
Then one of the friends who had been out of town came back. He looked around and he said, "Don't be worried, I know what is the cause."
The doctors said, "We have been searching for the cause and we don't know it. You are not a doctor -- how do you know the cause?"
He said, "I know Immanuel Kant. The window in the room is the place where he used to stand every morning to see the sunrise. The neighboring house has been sold to a new

owner and they have planted tall trees just close to the window. And Immanuel Kant is a man who functions just like clockwork -- moment to moment, things have to be exactly the same. These trees are the cause of his sickness."
The friend went to the neighbor and told him. He said, "If this is the cause, anybody could have come and told me. Immanuel Kant is so precious a man -- we will cut down the trees immediately."
The trees were removed, and the next day Immanuel Kant was perfectly healthy -- not even a toothache. But because he cannot see the sunrise from his window.... He could have seen it from somewhere else, but that was not his way. He had very fixed habits.
At ten o'clock in the night he would go to bed. Everybody knew about it. Once in a while somebody who was not aware of the fact would be simply shocked, because Immanuel Kant, seeing the clock striking the hour of ten, would simply jump into his bed and cover himself with his blanket. He would not even say good night, and the man was sitting there!
His servant would come and say, "The master has gone to sleep. He goes exactly according to the clock, so he cannot waste a single moment even in saying good night. Now you have to go -- you can come tomorrow, or whenever you like. But don't feel offended, he does not mean any offense to anybody."
He was habituated to getting up early in the morning, at five o'clock. He loved the early morning fresh air, the crispness of it, and the silence of the road. But to get up at five was a difficulty. The servant was told that he had to wake him at five, whatsoever happens. Kant would fight,

he might hit the servant. The servant was allowed to hit him, drag him out of the bed, push him into the bathroom. You could do everything, but if you allowed him to sleep, your service was finished.

And this was a daily ritual: the servant beating the master, the master beating the servant. He was hiding under the blanket, and the servant was pulling him out and forcing him into the bathroom; he was coming out again and again, and trying to get into the bed.

Immanuel Kant would say at that time, "What are you doing? You are my servant, and I am saying that I want to sleep!"

But he had warned him, "I will say such things! You are not to listen to ANYthing. I may say that I am feeling sick, I don't want to get up. Don't listen to any argument, any excuse: your work is to put me in the bathroom, so that at exactly five I am on the road."

He was a man of tremendous intelligence and he created a great philosophical system; but as far as his attitude, his approach towards life is concerned, he behaved very childishly -- not even in a mature way. It seems his philosophical intelligence had become overgrown, and everything else had remained retarded.

You ask me, "What will be the mystic's attitude?"

I will tell you an incident -- it happened in this century.... In 1920, the maharaja of Varanasi in India had to go through an operation for appendicitis, but he refused to take any anesthesia, any chloroform, anything that could make him unconscious.

He said, "I have been working my whole life to expand my consciousness. Just for this small operation I am not going

to take anything that goes against my consciousness; I don't want to fall into unconsciousness."

He told his doctors, "Don't be worried" -- and the doctors had been called from England, the best surgeons. But they were concerned because it was a major operation, and to do it without giving any anesthesia was unheard of.

But there was no way. The maharaja was adamant, and he said, "I tell you that there is no problem. I will simply close my eyes and go into my meditation. Then what happens to my body, I am simply a witness of it."

It was not understandable for the surgeons, but to wait was also dangerous; the operation had to be done as quickly as possible. So finally they had to agree.

The maharaja closed his eyes, relaxed his body, and the operation was done. It took two hours. The doctors could not believe their own eyes, that the man was there, fully conscious, yet there was no sign of pain on his face.

When the operation was over he opened his eyes, and he said, "I loved it. It was a great experience to witness my body being operated on, and just to stand there aloof, far away -- as if something is happening to somebody else."

That's the mystic's attitude. Anything that happens to his body is not happening to him; he is simply a witness. Even if death comes, he is simply a witness.

Socrates was dying -- he had been given poison. He was a great mystic. His disciples were surrounding him, and he went on saying to them, "My legs have become numb."

And he laughed, he said, "But I am just the same! My legs are gone, but I am not reduced. My hands have become numb, but I am the same. My consciousness is not reduced; on the contrary, it is more clear than it has ever been. Soon

my heart may stop. Soon I may not be able to talk to you, but remember, only the body is dying, I am not."
This is the mystic's attitude, and this is the only healthy attitude. Every human being should attain to it.

Question 3
BELOVED MASTER,
WHAT IS THE DIFFERENCE BETWEEN SPIRITUALITY AND RELIGIOUSNESS? PLEASE EXPLAIN.

Spirituality is something which accepts the duality between matter and spirit. It is against materialism, it is a word that creates schizophrenic people.
Religiousness is something far more beautiful. The word "religiousness" comes from religio. It means putting things together. Spirituality means splitting things into matter and spirit, Zorba and Buddha, body and soul. That has been the way of all the religions up to now. But it is basically wrong, because existence is not dual; it is oneness, it is one organic whole.
The word "religiousness" simply means that you are feeling a togetherness with body, with mind, with soul; there is no division. In this unity blossoms religiousness.
Religiousness is far higher than spirituality. Spirituality can take you into the lower states of consciousness.
Religiousness can take you into the higher states of consciousness.
Do not divide. All divisions are false. And anything that divides, drop it. Anything that unites, cherish it, nourish it, rejoice in it.

Question 4
BELOVED MASTER,
ARE YOU EVER BORED WITH US?

Sure -- but only when you ask such stupid questions! Okay?

From Bondage to Freedom

Chapter #42
Chapter title: Everything beautiful is absurd
26 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
IF YOU ARE NOT OUR LEADER, WHY DO WE GET CLEAR MESSAGES FROM THE MASTER TO DO THIS OR THAT?

I am certainly not your leader, and I never was before. The very word "leader" stinks of politics. In the world of religiousness there are no leaders, no followers, because to be led by someone is to remain blind. He knows -- you do not know. You have simply to be his shadow, following his footprints wherever he goes.
Religious experience is totally different. The function of the guide is acceptable. The guide has not to be followed, but understood. The guide can tell you about his experience, the path that leads to the peak of existence. But he also knows that every individual is unique; hence, you

cannot follow the footprints of another person. You will have to find your own path. There are not ready-made paths already available -- and that's the beauty, the beauty of total freedom. As you walk you create the path. By your very search you create the truth.

The guide is a friend; he is not a leader. A leader is ugly. He reduces you, insults you, humiliates you, makes you puppets. He decides for you -- you are not allowed to decide for yourself. For example, Jesus says to his followers, "I am your shepherd, you are my sheep." And I am amazed that not a single disciple stood up and said, "This is humiliating. You are degrading us, putting us below human beings." Just to become a shepherd thousands of people have to be reduced to sheep -- to fulfill one man's mad ego. How many million people have been reduced to subhuman levels?

The leader becomes bigger as he manages to make the follower smaller. The leader can never be your friend. And if he can never be your friend, then who is he? He is your enemy! I repeat it: he is your enemy. He has kept you retarded, blind, unevolved. He has really made you into sheep just to fulfill his desire of being a shepherd, of being a savior. And for twenty centuries not a single Christian has raised the question that this statement of Jesus does not show compassion, love. The statement is fascist!

I am certainly not your leader. I do not want anybody to remain retarded, to remain blind, to become dependent on me. I don't want to become your father figure.

Have you ever thought why you call your priests, bishops, cardinals, "father"? They don't have any children, they are

unmarried people -- a very strange kind of father! You are their children, and to remain your father they have to keep you confined to your childhood consciousness. You should not be allowed to grow.

Why do all the religions call God, the father? Why not God, the uncle? -- which seems more human, more soft, more intimate. But God has to be the father for a certain reason. He helps you to remain a child, dependent, always praying for help, always hoping for reward. But that never allows you to stand on your own feet.

For thousands of years humanity has remained stuck. If Charles Darwin is true, that one day, thousands of years ago, even monkeys managed to become men, then what has man been doing for thousands of years? Is evolution finished? Has man come to a full stop? It does not seem so. Looking at your misery, your suffering, your anguish, you cannot be accepted as the end of evolution.

Then what has gone wrong? Monkeys could become man because there was no priest amongst them -- they were free. Man could not evolve higher consciousness, for the simple reason that your higher consciousness will take away the leadership of your priests, politicians, popes.

The word "pope" also means the father. Why so much desire for a father? You must be feeling immensely helpless, must be feeling that you need somebody to protect you, somebody who is all-knowing, all-powerful. But the very dependence is your slavery.

Each leader -- political, religious, or of any other brand -- is against the evolution of man.

I am not your leader. And I hate the very word from my guts, because I can see the implications of it. To be a leader

means to be a criminal! Of course, the crime is so subtle that you don't see somebody being murdered. But the whole humanity is being crushed, murdered under the weight of it.

You have been told for centuries just to follow: it is not your business to think, to contemplate, to meditate, to decide for your own life. Somebody else has to decide it. Somebody else has to give you ideals, values. Your function is only to be faithful.

Faith is poison, and to be faithful means you have committed suicide. But the leader needs faithful people, committed people, surrendered people. These are good words for making people enslaved.

But the guide is a friend, he is not your leader. He has found something which you can also find. His function is to make you aware of your potentiality. His function is not to create a certain personality according to his ideas but to give you freedom, to help you come out of all kinds of conditionings so that you can become an individual. Personality is borrowed. It is what others have made of you. Individuality is your nature. It is what you have brought from your very birth with you.

The guide helps you to destroy the personality. The moment the personality falls apart, suddenly you discover your original face. And your original face is always a tremendous transformation. You have got hold of your natural being, of your spontaneity, of your freedom. And these are the basic elements which will help you on the way.

Now you can move on your own, without any leader, without any father figure, without any pope, without any

God. You feel a strange contentment with yourself. You feel whole unto yourself.

So remember, whenever I say something or I give a message to you, it is simply to destroy your bondage, your chains, your imprisonment. I am not shaping your being, I am simply deprogramming you. Your being is already there, covered under so many programs -- Christian, Hindu, Mohammedan, communist.

You are almost like an onion, layers upon layers. My message is: start peeling those layers. And when you come to the very center of the onion there will be just nothingness in your hands, silence. From that silence, from that nothingness, everything becomes possible -- and you need not do anything.

Just as the seed, finding the right soil, starts changing into a sprout.... The seed dies -- its death is absolutely necessary for the birth of the plant. And soon there will be a lush green bush full of flowers and fragrance.

But your seed has been covered with so many layers of culture, etiquette, education, religion, country, that you have completely forgotten that you are here to grow, that you have to become a lush green bush full of flowers, fragrance, dancing in the wind and in the rain and in the sun. To me, that is religiousness.

The guide is only a friend, to help you discover yourself. I am certainly not your leader. At the most, a friend, and that too, not against your will. I have not come to you -- you have come to me. I am not going anywhere. The thirsty have to come to the well. There is a saying of Mohammed, that if the thirsty cannot come to the well, then Mohammed is going to the thirsty. That is the language of the leader.

The well simply remains available. You have thirst -- the well has water. You are always welcome, but the well is not going to force you, tell you, "You have to drink." It is your freedom to drink or not to drink.
I have made myself available to the whole world. Now, those who feel some kind of synchronicity with me, those in whose hearts bells start ringing... I am not responsible for it. And if they start coming to me, I cannot refuse them. My message is to discover yourself.
I am not your ideal; you are not to become like me. You are not to have faith in me -- that will not help. You will have to do hard work for transformation, and each will have to do it according to his need. I can help in many ways.
All my messages are letters from a friend. Accept them or not -- that is up to you. There is no enforcement.

Question 2
BELOVED MASTER,
YOU ARE THE GREATEST. YOU ARE LIKE THE MUSIC OF MOZART, VIVALDI AND BACH AND MORE.
YOU MAKE ME LAUGH, AND ALWAYS AT A TIME WHEN I NEED IT MOST.
YOU TELL US THAT YOU FELT HURT AT THE ENTHUSIASM WITH WHICH PEOPLE DROPPED THE MALA, ETCETERA. THE RAJNEESH TIMES CALLED IT A STUNNING STATEMENT. THAT MADE ME LAUGH EVEN MORE.
I HAVE NOT BEEN WITH A ZEN MASTER -- AT LEAST IN THIS LIFE. BUT I RECOGNIZE ONE WHEN I SEE ONE, AND YOU ARE ABSOLUTELY THE TOP -

- HITTING PEOPLE WHEN THEY NEED IT, AND IN THE MANNER MOST APPROPRIATE. OF COURSE, I'M WAITING FOR MY COMEUPPANCE -- IT'S BOUND TO HAPPEN. AND THAT TOO MAKES ME LAUGH. IS JOY ALSO AN ABSURDITY?

Everything beautiful is absurd. Joy is one of those experiences which are not utilitarian. Love, peace, enlightenment -- all are absurd, absurd in the sense that there is no meaning beyond themselves. Their meaning is intrinsic.

I am reminded of Picasso. He was painting.... For almost two hours a man was standing behind him, watching; he could not figure out what the painting was, what the meaning was. Finally, he could not resist the temptation of asking Picasso.

Picasso looked at him and said, "This is something! I was really going to ask you, because you have been watching for two hours: perhaps you may have found the meaning. I was so much engaged in painting, so much into it -- I was not there, only painting was happening. So I was hoping that perhaps you might be able to say to me what is the meaning of it all. As far as I am concerned, just painting it has been such a joyous experience -- now no other reward is needed."

And one thing more he said. "You ask me what is the meaning of this painting, but you never ask these flowers what is their meaning. You never ask the sun, you never ask the moon, you never ask the whole sky full of stars what is the meaning. Why do you torture a poor painter? If the whole existence can remain without explaining what its

meaning is, can't my small painting also remain without meaning? One thing I can say, it is tremendously beautiful."
The man said, "That's right, it is attractive, it is beautiful; but a thing without meaning is absurd."
Picasso said, "Exactly. It is not a commodity. In the marketplace everything has a meaning. It is a commodity, it is for some utilitarian purpose. But life is not just the marketplace, and it is good that it is not so. In life there are a few things which are utterly meaningless, yet absolutely fulfilling.
"This painting is absurd. It is so absurd that I cannot figure out how I am going to hang it in my house -- which way is going to be up, which way is going to be down. I cannot figure it out. If you can help -- because you have been observing for two hours... how should I hang it?"
The man said, "You are mad! You are painting it, and you don't know how to hang it?"
Picasso said, "I am mad, you are not -- that's why I am asking you."
The man tried in all possible ways -- there are only four possible ways to hang it. It was beautiful each way. The man said to Picasso, "You and your painting will drive me crazy! It was stupid of me to stand here and waste time. And this is as crazy as you are, because you can hang it any way and it looks right."
Picasso said, "That's the beauty of it!"
But beauty is absurd. Joy is absurd. Laughter is absurd. Collect as many absurdities in your life as possible. People collect strange things -- postal stamps.... Collect absurdities; and the more absurdities you have, the richer

you are. The world may think you are a little off the track, but that is their problem; you are enjoying it.

In my postgraduate studies in the university, I used to go on a small street which ended, just after two miles, in front of a deep valley; that was the dead end. Only a few professors who loved silence had their bungalows on that street; there was no traffic, because in those two miles what traffic can exist?

I used to go there only when it would rain -- I loved to go into the rain. The last house on the street belonged to the head of the department of physics -- one of the very well-known scientists. He had been in America before I came to the university, teaching physics.

His family, it became a routine thing -- whenever it would rain I would appear drenched, without any umbrella, without any raincoat, enjoying the natural shower.... The whole family would come onto their veranda -- the wife, the children -- and they would all watch, thinking that I must be mad.

The professor was at the university. He heard one of my talks and he was very interested. We became friends -- he was an old man -- and one day he said, "Why don't you come for supper today? It happens to be my birthday."

I said, "I will come, certainly."

He had talked to his family about me many times, and the family was very much excited: "Who is the guest?" They were all waiting outside in the garden when I went in, and they all started laughing, looking at me. The professor could not understand what the matter was, because I also started laughing. The professor said, "I don't understand, but it seems you understand why they are laughing, and

they understand you. And I was thinking I am going to introduce you to my family!"

I said, "I know your family, they know me. We are well acquainted, although we have never spoken. I come here whenever it rains -- this street is so silent. Your house is the last house before the road ends, and your family rushes out to see me. I know they think I am crazy, but they don't know that I think they are crazy! -- because what is the point of rushing out again and again to see a crazy man? They wait for me. Whenever it rains, they stop all other work; they are simply waiting for me! Sometimes I have to come just for them. I may have some other work, but I think of these poor fellows -- that they will be waiting, and they will be unnecessarily frustrated if I don't come. They think I am mad, I think they are mad."

The professor said, "This is strange! You never told me about it."

I said, "You would not have understood the relationship that was growing between me and your family. We have become very close, very intimate -- without speaking a single word."

The professor said to me, "Next time it rains, I am going to be with you if it is so joyful. I have never done anything like that."

The next time he joined me, and he was really ecstatic. Just ordinary rain on an empty street -- and we both laughed. He said, "But I have missed my whole life! And how am I going to convince my family now? -- they are watching both of us."

And now I was also acquainted, so we both went into the house. The wife said, "This is the strangest thing that I have seen in my husband, that he should do such a thing."
But the husband said, "You can think me crazy, there is no harm in it. But at least once, you should join us. Now we both are going every time the rain comes; you should, at least once, join us."
She said, "But what is the meaning of it?"
The professor said, "That is the difficulty. There is no meaning in it, but there is great joy."
In small things you can find joy. But if you are looking for meaning, then even in the greatest experiences you will not find meaning. Meaning is a mind interpretation. And all that is beautiful, loving, ecstatic, is something of the heart. And the head can never understand the heart: there is no communication line between the two. It is the head that asks the meaning. It is the heart that asks for joyful experiences, for ecstatic experiences, but it never asks about their meaning.
Put your head aside and try to look at life from the heart. You will find it so glorious, so infinitely luminous that you will not be able to conceive how you have been missing, how much you have been missing. And that will explain why you are miserable, why you are in anxiety, why you are always sad.
It is as if somebody is trying to listen to music through the eyes -- he will not hear anything. He will say, "I want to see the music." But you cannot see the music, you can only hear it. It is better if you close your eyes and open your ears.

Meaning is of the head, and if you go on searching through the head you will come to the same conclusions as Jean-Paul Sartre and other existentialist philosophers. They say, "Life is meaningless. The only thing worth doing is committing suicide, because why go on living a meaningless life?"

Life is certainly meaningless, but tremendously joyful, hilarious... a dance, a song, a beauty. But you will have to change your gears from the head to the heart.

Look at small children -- how excited they are in your bored world! You are sitting there completely bored, and your child is so excited. And you think you are right and the child is a fool. He does not know anything about life, that's why he is so excited about any absurd thing -- butterflies, flowers, colored stones, seashells, anything! And you can't see any meaning in them. But the child is right, you are wrong.

The criterion is boredom: who is bored? Whoever is bored is wrong. Whoever is dancing, singing, having a good belly laughter is right! But one has to change. It is not a very big change -- your heart and your head are not very far away, maybe a few inches. And the heart is closer to you, closer to your being; the head is the farthest from your being. But the whole programming going on is to avoid the heart and join your being directly with the head. That's what your schools, colleges, universities, are doing.

The heart has no function in your education -- naturally, your life is a misery. A true education will be basically the education of the heart. It will make you more innocent, more childlike, more excited and ecstatic about small things. Then each moment becomes luminous.

And what are you going to do with meaning? Even if there is meaning in something, what are you going to do with meaning? The real thing is experiencing.

So it is perfectly good to accept joy, laughter, without any reason -- the way you accept your health. Are you ever worried when you are healthy, wondering: Why am I healthy? Do you go to the doctor, tremendously concerned and worried, and say, "Doctor, for seven days I have been healthy; something seems to be wrong"? No, health is natural; it need not be diagnosed, analyzed, it has to be lived.

But when you are sick, you go to the doctor. You want to know the cause of it, because sickness is not natural. When somebody is sad, he is sick; he needs to find out why he is sick, why he is sad. But when somebody is laughing, just dancing, it is natural. In a healthy society it should be accepted without any questions.

But because the whole society is sick, and suddenly one person starts laughing, naturally the whole society points to the person, that he is going crackers. There is no reason why he is laughing. Nobody has told a joke, nobody has slipped on a banana peel. Without any reason, he goes on laughing. But if somebody is sad, nobody says, "Without any reason this man is sad -- this cannot be accepted." This is a strange state.

We have to change it completely. We have to make laughter, rejoicing, dancing, singing, part of a healthy being -- just overflowing well-being. And anybody who is miserable, sad, long faced, has to be taken to the psychologist. Something is wrong with the man. He is not overflowing with energy; his energy has shrunk.

Question 3
BELOVED MASTER,
HAVE YOU EVER REGRETTED ANYTHING IN LIFE? -- BECAUSE I HAVE NEVER HEARD YOU SAYING, "I'M SORRY." PLEASE SAY SOMETHING ON THIS.

I am sorry! -- but I have never regretted in my life, for the simple reason that whatever I do, I do it wholeheartedly. You regret because you never do things wholeheartedly, you are always divided. Some part of you wants to do it, some part of you is against doing it. If you do it, the part that was against is going to make you regret. If you do not do it, the part that was for it is going to make you regret. Anyway, you are in a fix.
A divided mind cannot avoid regret. He always looks backward, and he always thinks perhaps the other alternative was better. But nothing can be done about it now, except regretting.
I have never regretted in my life, because in the first place, I never do much. To regret, first you have to do something. So, basically, I am a good for nothing: why should I regret? Secondly, if circumstances, situations, are such that I have to do something, then I do it totally. And I never look back because there is nothing to look back for. Whatever I did, I did totally; there is no part of me which can say, "I was telling you, don't do it." So who is going to regret? And whatever has been done cannot be undone. So what is the point of crying and weeping over spilled milk?
So I can say to you I am really sorry -- but I am helpless: this is the way I am. And I have enjoyed not doing; I have

also enjoyed doing anything totally. There is no reason to regret anything.

You regret only because you think that things could have been better. To me, they have always been better. Whatever it was, to me it was the best. I enjoyed it fully.

I am reminded.... I was traveling in a bus. I was going to a place where no buses, no trains were going, so for eight miles I had to go by bullock cart.

But some misunderstanding happened. I had to get down at a place eight miles from my destination. I asked the passenger sitting by my side, "Is this the right place, the nearest?"

He said, "No. If you stop at the next stop, it will be easier. It will be closer and you will be able to get a bullock cart. Here, you will not get a bullock cart."

Thinking that he knew that area, I went to the next stop. When I got down there, the bus left, and I inquired. People said, "You have missed. It was the last place from where you could have got some vehicle to the place you want to go. From here it will be very difficult, and it is long. And the bus comes only once in twenty-four hours, so if you want to go back to that place you will have to wait. The same bus will come tomorrow."

Seeing me in difficulty, a man offered me his hut, saying, "You can stay here for the time being."

I have never been in such a poor place in my whole life. Not only poor, but utterly dirty, stinking. The man used to sell kerosene oil, so it was really awful. He offered me a bed for the night -- the bed was smelling of kerosene oil and nothing else.

I could not turn over, because to keep my nose as far away from the bed as possible, the only position was just to lie down straight and look up. But I enjoyed it really -- remaining in the same position, looking at the roof, the stink of the kerosene oil all around, bedbugs, mosquitoes... everything that you could conceive to make a man suffer. I laughed.

The man was on the veranda. He said, "What is the matter? Why are you laughing?"

I said, "I am laughing because of this little experience of hell. I have always been intending to go to hell; this is a good training! And I promise you that once in a while, whenever I pass through here, I will be your guest."

He said, "I was afraid, because although I do this business, the stink is so much that even after doing it for years I have not become accustomed to it. The mosquitoes are so big, the bedbugs are there; and I can see you are not even lying on your side. I know the reason," he said, "but I am sorry. I don't have anything else to offer to you."

I said, "Don't be sorry. I am rejoicing in the whole experience. It is so new to me, and everything that is new is a great adventure and excitement."

Next day, when I was leaving, he asked me, "Are you really thinking of coming back again?"

I said, "Certainly." And I went to his hut at least four times. Whenever I passed through there, I always stopped at the wrong stop, reached the hut. And the man could not believe it: "Either you are crazy, or something... because now you know where to get down. The first time it was a mistake, but why are you doing it again and again?"

I said, "I am not making any mistake -- I enjoyed that night so much. I could not sleep at all, and I had had no experience of bedbugs, mosquitoes. It is always good to be acquainted with new people. One never knows where one will end up.... New acquaintance is always good. And your kerosene oil makes me feel I am in hell. I don't know whether there is any hell or not, but I don't want to miss any experience. Perhaps there is no hell after life; then I will have had this experience. And I am immensely grateful to you."

Whatever happens, you can always look into it and find something really precious. Now, once in a while sleeping on my back, looking up, I remember and I laugh. That experience has made all my life's nights far more beautiful. Now the comparison exists. Before it there was no comparison, it was stale: no bedbugs, no mosquitoes, no kerosene.

I don't regret, I don't feel that it should have been otherwise. No, whatever has been should have been exactly the same as it has been. And I am perfectly happy with every act and with every consequence, because everything has been a tremendous teaching. It is just that you have to change your outlook, and the whole of life becomes a terrific drama.

And you are not victims, you are just actors in it. You can keep your witness untouched by whatever happens. And the witness knows no regret, the witness cannot say, "I am sorry."

Question 4

BELOVED MASTER,

CAN I DOUBT YOU?

Yes, absolutely yes -- including this statement!
Okay?

From Bondage to Freedom
Chapter #43
Chapter title: The blessed ones
27 October 1985 am in Rajneeshmandir

Question 1
BELOVED MASTER,
YOU SAID BUDDHA IS A STATE OF NO-MIND.
THEN HOW CAN THERE BE ANY PSYCHOLOGY OF THE BUDDHAS?
PLEASE EXPLAIN.

There can only be a psychology of the buddhas. The man who is in the mind cannot be objective about it. It is as if a madman were doing research on madness. Apparently -- it looks logical -- because he is mad he can do research on madness. But it is not so in reality. Only one who is sane can look at all the dimensions of insanity objectively. The madman is not in a position to see anything, to understand anything.
The same is the situation about the mind. One is in the mind and is trying to create a psychology: it is an impossible task. He can create only a fictitious psychology. That's why there are so many psychologies; otherwise there can only be one psychology -- just as there can be only one

physics, one chemistry. There cannot be schools of psychology contradicting each other, refuting each other, arguing against each other, trying to prove themselves the real psychology.

Sigmund Freud has never known anything beyond the mind that can give him the right to study the mind. He is immersed in it, he is it. Who is going to understand it? The understanding is always from the beyond -- some distance is needed. So whatever he creates is a beautiful fiction. His own disciples start creating their own fictions. Alfred Adler created another fiction. Carl Gustav Jung created still another fiction. They are all irrelevant. Nobody can prove who is right, because they are all wrong -- wrong for the simple reason that living in the mind you cannot look at it from a detached space, which is the basic scientific method. If you are studying tomatoes, one thing is absolutely necessary: that you should not be a tomato. You can be anything else. The state of the awakened person is a state beyond mind. He can see from the top of the hill into the dark valleys of the mind. The hilltop is full of sunlight. His vision is clear, he has no prejudices, he has no preconceived ideologies. He has left them far behind in the valley where everybody is a bigot, everybody is conditioned, everybody is either a Christian, or a Hindu, or a Mohammedan, or a Buddhist, or a communist. Everybody has become identified with a certain ideology. He has lost the clarity of vision, he is clouded. And he looks through those clouds, and everything becomes perverted.

Sigmund Freud turns everything into sex. It is not true; everything is not sex. Sex is one of the most significant

parts of life, but everything is not sex. But the way of seeing... he has colored glasses on his eyes. Whatever he sees, immediately his mind translates it into some sex symbol.

If he sees these pillars here, they are phallic. You have been sitting by these pillars. You have never thought that these are phallic symbols, that they represent the man's longing to have a long genitalia. But this long genitalia, the man will have to carry it on a truck! And what will happen about women? He cannot chase women, he is stuck with his truck.

Anything! Fountain pens, pencils -- everything is phallic. He has a cloud over his vision. He himself is oversexual, too much repressed. His repression is creating a certain smoke, and it is coming out into his writings. They are hilarious! You give him anything, and within minutes it is turned into something sexual. You could not have conceived that this thing can be turned into sexuality. Every hole becomes feminine sexuality. This is not psychology, this is psychopathy.

And one of his disciples, who said that "There are things which are connected with man's sexuality, but I cannot agree that everything is sexual" -- he found another fiction: will to power. For Alfred Adler, psychology simply became synonymous with will to power. Whatever you are doing, it is nothing but will to power. You say, "I have fallen in love" -- all wrong. According to him this is a strategy to be powerful over the woman. And that's why she is trying to escape from you. She knows the real purpose.

But she also cannot escape too far, because she has also the same psychology: she wants power over you. So every husband and wife are continuously in a power struggle. Children and parents are in a power struggle. Students and teachers are in a power struggle. Everywhere the whole business of life is reduced into a power struggle -- will to power.

According to Adler, sex becomes nothing but will to power. He was not aware of Eastern literature on sexology, which goes far back -- five thousand years old. Vatsyayana's maxims on sex describe eighty-four postures of lovemaking. But Adler knew only one posture -- the missionary posture.

It is called the missionary posture in the East, the man on top. The East became aware for the first time of this brutality when Christian missionaries went there to spread the word of God. People simply laughed. How can a man who is loving, lie on a woman who is delicate, smaller, fragile? The brute is on top of the beauty -- and he does not allow her to move, because to move is not ladylike. That is the meaning of the word "lady" -- a good lay. But a good lay means a dead lay. The woman has to lie down completely dead, and the brute goes on doing exercises, gymnastics, pushups, and this he calls love.

In the East it has been accepted that the woman should be on top. And it seems to be more natural. Man is stronger, more muscular, taller. And it is sexologically also significant that the woman should be moving, because if the man moves and woman remains unmoving, the man comes to his orgasm within seconds, and the woman has not even started yet. He is finished; gets down and goes to

sleep. The woman cries, because she is simply being used, and to be used hurts more than anything else. This is not love. You have not taken any care about the woman, what happens to her.

Vatsyayana makes it clear that the man should remain less moving so his orgasm is delayed, and the woman should be moving so they both come to orgasm almost simultaneously.

But Adler saw in the West man on top, and immediately he had another instance, evidence for his psychology, that this lovemaking is nothing but will to power -- being on top. The woman is not physically so strong, but she takes her revenge in being bitchy. You can be on top of her for a few seconds, but for twenty-four hours she is bitchy, a pain in the neck.

Love becomes a strange thing in the hands of Adler. It has to fit his idea of psychology. The same is true of Jung, of Assagioli, and so many others. Now there are dozens of schools, and every school pretends that they have found the real science of psychology. None of them is capable of finding real psychology because they don't fulfill the basic requirement.

The basic requirement is to go beyond mind, because only then you can see the functions of the mind, the subtle activities of the mind, the darkest corners of the mind. From the hilltop of no-mind the whole valley is available to you, and you are simply a witness, an objective witness. Hence, I repeat it again: Only buddhas can create authentic psychology. Otherwise, there will be only different schools of psychopathologies.

I can understand your question. Your question is: A man who has reached to the state of no-mind, what can he say about the mind?

You are just putting this no-mind and mind in opposition. No-mind is not opposite to mind. No-mind is beyond mind. It is a clarity, a silence, that can give you the deepest insight into mind. You can look into all the layers of mind, but this is possible only from the highest point.

And because now you are no more in the mess of the mind, you are no more confined by your mind. You have gone beyond boundaries; you cannot only see your mind, you can see mind as such. And unless mind as such is known, psychology will remain just a fictitious game.

From the sunlit peaks you can see all the layers of mind. You are at the highest point. I have called it the cosmic mind, the mind of the whole existence. You are one with it. Just below you is the collective superconscious mind. Below that is the individual superconscious mind. Below that is the normal conscious mind. Below that is the unconscious mind. Below that is the collective unconscious mind. And at the very bottom is the cosmic unconscious mind. This is the whole rainbow of mind energy -- all the seven colors. The cosmic superconscious mind and the cosmic unconscious mind are the two ends of the rainbow. And then there are five divisions in between.

We are at the fourth, exactly in the middle. Three are below us, three are above us. If a man goes mad, that means he slips down from the fourth to the third, sometimes even to the second; very rarely, to the first.

A meditator travels upwards: first to the superconscious mind, then the collective superconscious mind, and then cosmic superconscious mind.
This whole rainbow is not available to your so-called psychologists. So whatever they are doing is very fragmentary. And remember one thing: a fragmentary truth is far more dangerous than a lie. A half-truth is worse than a lie, because the lie cannot go on pretending to be true for long; sooner or later you are going to discover it. But the half-truth is dangerous:you can go on believing that this is the whole truth forever. You can be deceived by it.
And the second thing to remember: truth cannot be divided. So the half-truth is again a very beautifully systematized lie.
Just as you cannot have a half-circle -- or can you? Verbally there is no problem, but if you look at it closely, a circle can only be complete. The half-circle is not a circle, it is only an arc. Unless it is full, it cannot be called a circle. There are no other kinds of circles, there is only one kind: the full circle.
The same is the case with truth. You cannot have half-truths; they become far more dangerous, poisonous than straightforward lies. And whatever the psychologists are doing is nothing but stretching small fragments to absurdity in order to make them look like the full truth, the whole truth.
I say to you again, only the awakened one, the buddha, can give you a total vision of psychology.

Question 2
BELOVED MASTER,

WESTERN PSYCHOLOGISTS SAY THAT MEDITATION IS A SUBJECTIVE PHENOMENON AND THEREFORE MUCH PSYCHOLOGICAL RESEARCH IS NOT POSSIBLE. DO YOU AGREE?

I do not agree, because no research is possible. You are saying, "Much psychological research is not possible." That's why I do not agree.

Man's interiority, his subjectivity, cannot be trespassed. There is no way to make it an object of study. Research is absolutely impossible -- even search has not been done, and you are thinking of research.

Man can experience his subjectivity on his own, but he cannot invite a researcher to go into him and to find out who he is. This is, by nature, impossible. And it is very fortunate that it is impossible -- that your subjectivity, at least, is always private, always your freedom. No trespass is possible.

Yes, one can study one's own interiority, and one can make an effort to explain in words what he has found within himself. Perhaps that may give you some idea of your own subjectivity -- not exactly the same, but some glimpse, or at least the possibility that there is some inner essence in you which needs to be discovered; an encouragement that if somebody else can do it, why cannot you do it? Perhaps his methods of his own inner journey may help you to find methods suitable for yourself. Maybe a little bit modified, changed, but the same methods may be applicable.

But one hundred and twelve methods of going inwards are available, have been for ten thousand years. Not a single method more can be added. The science of inner search is

complete. You can just look at those one hundred and twelve methods, and it is my experience and many of my sannyasins' experience that when you come to the method that will be suitable for you, something immediately rejoices in you -- as if something in your heart has been touched, some bell starts ringing within you.

So just going through those one hundred and twelve methods -- and each method is described in two lines -- you just go slowly and see which method synchronizes with you. Then give it a try. Most probably that will be the method. If by chance you don't succeed in it, then look again. Some other method may be even more striking. But for the whole of humanity all the methods are there.

Symptoms can be told to you: when you come to the method that is going to be your journey, something immediately is lit up in your being. Your mind falls silent, you know -- not from any outside authority, but by your own heartbeats -- that "This is the method for me."

And as you start working on the method you will see how relaxing it is, and how simple, smooth. And on each step you will feel yourself more grounded, more rooted -- no more phony, no more American, no more plastic. For the first time you will feel you are real, authentic. And as you go deeper with the method, the sense of joy, sensitivity, goes on increasing.

Love, for no reason at all, unaddressed to anybody -- just a lovingness surrounds you. And when you reach to the very center of your being there is an explosion of immense light, and a fragrance that you have never known.

Those who are a little receptive may even become aware that something great has happened to you, because your

face will take on a certain quality which you can find in the statues of Gautam Buddha. Your eyes, for the first time, will have a magnetism; your gestures will have a grace. Your whole being will be a beauty and a benediction to you and to all. As this experience ripens, you become a blessing to the whole existence.

It is true that no objective research can be done on it, but that does not mean that this subjective world does not exist. That will be a stupid conclusion. It will be like a blind man who cannot see the light; hence he concludes that the light does not exist.

There are things which are objectively available to be studied, but they are always things -- not life, not love, not consciousness. All that is great is subjective. And it is one of the greatest misfortunes of humanity that scientists go on insisting that unless you can study something objectively, it does not exist. That means that in the lab of Albert Einstein, everything exists except Albert Einstein. Then who is doing all these experiments? Who is watching and researching, and who is finding electrons and protons and neutrons? They all exist because they are objective. Albert Einstein does not exist, because his consciousness is not available to objective study. This is sheer stupidity.

Your eyes cannot hear music; that does not mean that music does not exist. Your ears cannot see light, that does not mean light does not exist. It simply means you are using wrong means -- ears to see, eyes to hear.

The method of objective study is for things, matter. And the inward journey -- because it is not a research into matter but into consciousness -- needs different methods. Those are the methods I am calling meditations.

For the objective world, observation, experiments -- these are methods. For the subjective world, witnessing, experiencing -- these are the methods.

And one of the fundamental rules of science is that everything exists with its polar opposite. The polar opposite is not contradictory, it is complementary. If love exists, hate exists; if beauty exists, ugliness exists. And if objective reality exists, you cannot deny subjective reality; otherwise, you will be going against the fundamental rule of science itself. Objective reality needs, as a polar opposite to it, a subjective reality. And certainly the same methods cannot be applied to both. Different methods are needed. Meditation will not help you to find atomic energy, nuclear weapons; otherwise, the East would have discovered all this nonsense long ago. And objective methods will not allow you to discover man's real being. And without knowing man's real being you can have all the riches of the world, but deep inside you will remain a pauper, miserable. East and West -- the objective approach and the subjective approach -- both are half. My own effort is that they should become one. There is no need to divide.

Rudyard Kipling has stated, "West is West and East is East, and ne'er the twain shall meet." He is dead, but sometimes I think to drag him out of his grave and ask him, "Where is the line which divides East from West? They are meeting everywhere." You are, in comparison to some place, East, in comparison to another place, West. And what nonsense is this, that "ne'er the twain shall meet"? The twain are always meeting on each point, because the same point can be called West and the same point can be called East. Calcutta is East of Bombay, Bombay is West of Calcutta.

But Calcutta itself is West of Rangoon, and Rangoon is East of Calcutta.
Rudyard Kipling was the poet laureate of the British empire. To me, he is simply an idiot. East and West are meeting everywhere, except in man. Things become easier; it is only a question of man's mind. In reality there is no division; the division is only mental.
And in my sannyasins that division has dropped. My sannyasins don't belong to East or to West. They claim the whole earth as their own.
They claim the objective reality as their own. They claim the subjective world as their own.
To represent this, I have called the new man Zorba the Buddha. Zorba represents the materialist, objective approach. Buddha represents the subjective, spiritual approach.
Divided, both are poor. Neither of them is a full circle. Joined, they become immensely rich. Joined together, they experience the greatest ecstasy that is available to humanity.

Question 3
BELOVED MASTER,
WHAT IS IT IN A PERSON THAT DRAWS THEM TO YOU AND TO WHAT YOU REPRESENT? ON THE ONE HAND, IT SEEMS THAT ANYONE WITH ANY INTELLIGENCE AND OPENNESS SHOULD BE HERE. ON THE OTHER HAND, I CAN'T CLAIM TO HAVE FOUND YOU THROUGH BEING EITHER PARTICULARLY INTELLIGENT OR OPEN. IT SEEMS

I CAME TO YOU IN SPITE OF MYSELF, RATHER THAN BECAUSE OF MYSELF.

That's the right thing to do -- coming to me in spite of yourself. Yes, there are people who come because of their openness, receptivity. There are people who come with their intelligence, with their rationality. But these are not going to be closest to me.
You are fortunate that you are here in spite of yourself. That means neither a conviction of the head has brought you here, nor an openness of the heart has brought you here, but something which can only be called a magnetic pull between two beings.
That's why you are puzzled: it is unexplainable. It is one of the greatest mysteries. Two beings can find each other -- pulled against their minds, against their logic, against everything -- nothing can prevent them. Something far more powerful than openness, than intelligence has made them aflame.
Yes, there are a few people who are here just in the same way. They will be enriched more than anybody else. They are the blessed ones.

Question 4
BELOVED MASTER,
WOULD YOU TALK ABOUT SHEELA AND HER GANG?

My God! Such an old story. And you must be real lazy and late to ask such a question. I can talk about Adam and Eve -

- that is far more fresh. But I do not want to waste my time and your time about Sheela and her gang. It is finished. Okay?